THE

SIDDHANTA DEEPIKA

OR

THE LIGHT OF TRUTH

A MONTHLY JOURNAL
DEVOTED TO

RELIGION, PHILOSOPHY, LITERATURE
AND SCIENCE

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EDITOR

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TRA [illegible] ONS.

THE [illegible] THIRUMOOLAR.

FIRST TANTRA.

LOVE.

அன்புடைமை.

அன்புஞ் சிவமு மிரண்டென்ப ரறிவிலா
ரன்பே சிவமாவ தாரு மறிகிலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருந் தாரே.

1. The ignorant think that Love and Sivam (the state of being Siva or Bliss) are different. They do not know that Love becomes or settles into Sivam. After knowing that Love becomes or settles into Sivam, they rest themselves in that condition in which Love has settled into Sivam.

பொன்னைக் கடந்திலங் கும்புலித் தோலின்ன
மின்னிக் கிடந்து மிளிரு மிளம்பிறை
துன்னிக் கிடந்த சுடுபொடி யாடிக்குப்
பின்னிக் கிடந்ததென் [illegible] தானே. ( )

2. My great Love has b [illegible] towards Him (Siva) whose tiger skin is [illegible] than gold, the crescent Moon in whose hea [illegible] ous and bright, and who dances in unbroken [illegible] in the burning dust.

NOTE [illegible]

The tiger skin of Siva is indicati [illegible] a great Yogi, of his having conquered the great tig [illegible] affairs, and of his desirelessness.

The crescent Moon on the head of [illegible] the part played by moderate cold in the matter of co [illegible] and involution. For a full discussion of the subject, [illegible] ntions on Prana the "Thinker."

The dancing of Siva in the burning [illegible] to His creation by motion from the bosom of vacuity [illegible] else than Himself there.

என்பே விறகா யிறைச்சிய [illegible]
பொன்போற் கனலிற் பொ [illegible]
அன்போ டுருகி யகங்குழைவ [illegible]
என்பொன் மணியினை யெ [illegible] *ணாதே.*

Even though with bones [illegible] l, the flesh torn to lines and burnt like g [illegible] except to those who internally melt thems [illegible] Love, God [illegible] accessible.

[illegible]
[illegible]
[illegible]
[illegible] ([illegible]

4. Those with inter
with compassion will se
load (of cares) will see
will enter cycles of bi

என்னன் புருக்கி ய
முன்னன் புருக்கி
பின்னன் புருக்கி
தனனன் பெனக்

5. Adore the Lo
Melting with Love,
great Nandi (the
Love stand forth a

தாரொரு கால
வனொரு கால
தேனொரு பா
தாரொரு வல்

6. If you pr
the way, He wi
towards Heaven
with honey ha
Him.

Konrai flowers
flowers are said
the seat on the
on of the sens

ருன்படை
அன்படை,
வன்படைத்
அன்படைத்

7. They do
love in creat
Bliss. It is H
with Love an

கருத்துறு
யிருத்திய
அருத்திட
விருத்தி

8. If on
himself by
adores Him
Grace, the
desires, be

ழித்தழ
வைத்.
இச்சை
நச்சிரி

9. Th
tection

ill see God. Those
eet. Those with the
subject to pressure,
ath or misery.

யேத்துமின்
ர நாடுமின்
க்கை நந்தியுந்
ன்ற வாரே. (௫)

with love as in myself.
First Being. Then the
iss) will, directing His
n protector.

வன் றேத்திலும்
ணை யாய்நிற்கும
ரன்றை பணிசிவன்
னன்புனின் றானே.)

d as Self-existent, once in
h your aid in your course
ears Konrai flowers flowing
seat in my Love towards

TE.

ssion of sense and desire. These
y as it is an index to show that
s is consequent upon the suppres-
desire.

டைத்த முதலிடை
நமானை யறிகிலார்
டம்வாழ் வினில்
கவிடந் தானே. (௭)

my Lord who evinced strong
l opening up the sources of
th Love, filled this hard life
space with Love.

ன்செய் நாயத்திற் சோதி
மிறைவனென் றேத்தியும
ரருள் வேண்டில்
டும் விண்ணவர் கோனே ௮)

d in the Light engendered in
ion of attention inwards and
dition, and then desires for His
he Angelic Host will grant his
elf.

மிறைப்பையுஞ் செய்தவன்
தேயு மனிதர்கள்
ப்ப ரெந்தை பிரானென்று
நாடுகி லாரே. ௯)

joy the benefit of cry ro;
on by God ever banke sire

but they never adore the Lord and seek Him and pray to Him for the same.

அன்பினுள் ளான்புறத் தானுட லாயுளான்
முன்பினுள் ளான்முனி வர்க்கும் பிரானவன்
அன்பினுள் ளாகி யமரு மருமபொருள்
அன்பினுள் ளார்க்கே யணைதுணை யாமே. (௧0)

10. He (The Lord) is within and without Love, He forms the body of Love, He is both before and after; and He is the Lord of the contemplation. He forms the internal essence of Love, or found in Love, He is the doer, object sought in Love and He is the help to those who love Him.

S. RAMASWAMI AIYER, B.A., B.L.

SIVAGNANA SIDDHIYAR

OF

ARUL NANDI SIVA CHARIYA.

INT[illegible]CTION.

THIS is the second [illegible] rteen Siddhanta Sastras, and its autho[illegible] ciple of the Great Meikanda Deva and his best expo[illegible]der. Sivagnana Botham is ca[illegible]d the "*Muthu*[illegible] *Nu*[illegible] or Revealed Book, and this w[illegible]k is called the [illegible]*Vazhi Nûl*" containing the best and the most lucid elucida[illegible]on of Meikanda Deva's short and concise aphorisms. The author is the second of the *Santhana Achariyas* canonized Saints of the Sa[illegible]as, and his date may be with more or less accuracy fixed at about 1200 A. D. He is author of another short work called "Irupairupakthu" (இருபா இருபஃது), in which he states some of the most puzzling problems in Indian Philosophy in the form of questions addressed to his master, in such a form that the answers themselves are transparent. Arul Nandi Siva Chariya was his name after he met and was initiated by his master Meikanda Deva and his other name was Sakalagama Pandithar, which seems however not to be his real name but one conferred on him for his vast erudition and researches in the Saivite lore. And there can be no doubt that he has displayed in his works all his vast learning and knowledge, and 'Siddhiar' stands out as the bulkiest and most learned contribution in the field of Philosophy in the vast Tamil; and will bear comparison in that respect with the best production in Sanscrit. Umapathi Siva Chariya includes this among the best six books, required for a man

to perfect himself in Tamil, namely Tiruvalluvar, with (Parimelalagar's commentary), Devaram and Tiruvachakam, Tolkapiyam, Sekkilar's Periapuranam, Sivagnana Siddhi. Many are the praises sung of him and his work and of these we select two. The author of *Sivabogasara* says :—

ஆருமா தத்துவமும, ஆணவமும், வல்வினையும்
நீறாக முத்தி நிலை நிற்போற்குப்—பேறாகப்
பாரவிரித்த நூலெல்லாம் பார்த்தறிய சித்தியிலே
யோர் விருத்தப் பாதிபோகும்.

(To those who desire the path of Moksha, when all their lower Tatwas, Akankara and Karma will be burnt up to cinders, half a stanza of Siddhiar will (if understood) furnish the key for the understanding of all the vast lore of this world).

Our Thayumanavar says :—

"*பாதி விருத்தத்தாலிப் பார்விருத்தமாகவுண்மை*
சாதித்தார் பொன்னடியைத் தான்பணிவதெந்நாளோ"

"O for the day when I shall bow down to the feet of him who exhibited the truth in half a stanza whereby I lost the whole delusive world

Of all the Siddhanta works, Siddhiar has had the greatest number of commentators, and six of these commentaries are brought out in a most praiseworthy manner by M. R. Ry. K. Shunmugasundara Mudaliar of Chintadripet in his "Sivagnana Botha Press."

Coming to the work in question, it is in two parts, the first part called Parapaksham contains a review of 14 systems of Philosophy beginning with Lokayitha and ending with Pancharathra, in the manner of *Sayana's Sarva Darsana Sangraha.* The other part called 'Supaksha' elaborates in detail Meikanda Deva's work. The Supaksham is prefaced with a chapter on Indian Logic or Alavei or measure as it is called, a knowledge of which is essential for following the argument of the Indian Schools of Philosophy. We propose to begin with the translation of this chapter and then proceed to Parapaksham and then to come back to Supaksham. Of previous translations, we are only aware of one into German by Graul, about 42 years ago and published in Vol. 8 of the German Oriental Society's Journal.

INVOCATION OF GANESHA.

O God, with the elephant head, single-tusked, double eared, triple juiced, with the hanging lip, and five hands, begotten by the Lord with the braided hair, adorned with the Ganges, the crescent moon and the cassia flowers. Thy feet will remove the evil in the hearts overflowing with love, humility, and knowledge night and day without fail. Thy feet will lift such far above the delights of Brahma and Vishnu.

NOTE.

Ganesha is called *Vinayaka* "He who has no Lord above Him." The elephant head, with the single tusk and trunk denote his *Pranava* form; the triple-juice or secretions denote his powers, will, intelligence and action (Ichcha, Gnana, Kriya). His five hands denote his Panchakirthya (*srishti, sthithi, samhara, dirobava and Anugraha*). The wearing of the Ganges signifies his conquest of Ahankar; and the wearing of the Soma the uplifting of the truly humble; and the cassia ([illegible]) flower is the crowning Indian Laurel *signifying* his Lordship, symbol of Pranava (The Manthra Rajam). These symbols have other meanings to the Yogi. The double effect of His Grace in effecting Pasatchaya and inducing Pathignana is also well set forth in this stanza.

IN PRAISE OF HIS TEACHER.

The Gracious Sun which shining on this universe opened the Lotus bud of the woman hearts, on the opening of which, the bees of the ancient Vedic Hymns hummed about, the fresh honey gushed forth, and the Fragrace of Sivam blowed forth; He, Meikanda Deva, who was living in Tiruvennainallur, surrounded by groves, in full blossom, The Great Saivite Teacher, His golden feet which outrivals the lotus, resting in my head, I shall ever worship.

ALAVEI OR LOGIC.

1. Some classify Logical methods into Six (1) Prathiatcha (observation and experiment), (2) Anumana (Inference), (3) Agama (Testimony or Authority), (4) Abava (non-existence), (5) Arthapathi *(deduction)* (6) Upamana (analogy). Some add the following four to the foregoing, namely (7) Parishesha (Inference by exception), Sambava (co-existence), Ithigam, (Tradition), (10) Svaba Linga (Natural Inference). All these are included in the three first Prathiatcha Anumana, and Agama.

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1. The Tamil equivalents of these ten Pramana are (1) [illegible] (2) [illegible] (3) (4) [illegible] (5) (6) (7) (8) [illegible] (9) [illegible] (10) [illegible] Abava is the mere negation of a fact and SvaLalinga is merely the gathering the meaning of an ambiguous word from the context and there is no inference in either case and they rest therefore and are included under Prathiatcha. Arathapathi (e. He does not eat during the day He is fat, hence he must eat during the night). Parishesha e. g. Rama fought Ravana, Rama won, hence Ravana failed). Sambava *(e.g. 50 is included in 100. part in a whole), are all included under* Inference, but in many of these there is little or real inference. Ithigam is included under Agama. Upamana occupies a peculiar place and is included in inference but is sometimes (which I think is more correct) classed as a separate method. The essential distinction between Western and Eastern Logic has to be berne in mind, namely that the former deals with names and propositions and syllogisms (all forms) whereas the latter deals with concepts and real argumentation. Western Logic was till Mill's time all deduction, and induction was barely enough noticed but Eastern Logic was more inductive than deductive and was concerned more with the proof of things and the methods of discovering truth by the application of human and by the aid of *the Highest Testimony And in this last respect of including* Testimony of course it broader than Western Logic. Of the ten divisions of proof herein set forth the various Indian Schools, accept some only all. For instance, the Indian Materialis (Lokayitha) accepts only Prathiatcha. The Buddha and Vaisn

2. Prathiatcha is the direct and correct perception of things without doubt and mistake and without the sense of differentiation. By Anumana we infer things hidden from certain data by knowledge of their inseparable connection (by succession or co-existence or equality). Agama Pramana will guide us to the knowledge of things unattainable by the foregoing two methods.

3. Doubtful perception is when we doubt a thing seen to be this or that; the mistaken knowledge is where we know one thing to be another; Savikarpa knowledge comprises the knowledge of name, class, attribute, action, and thing. Nirvikarpa knowledge is the knowledge of the thing itself without knowledge of its name, class, attribute and action.

4. Direct Perception or Parthiatcha is classified into four kinds, (1) Perception by means of external senses, (2) by means of internal senses, mind, (3) by the feeling of pleasure and pain and (4) by Yoga or seership. Anumana or inference is divided into two namely (1) Swarthanumana, (2) Parathanumana. Agama is divided into (1) Mantra, (2) Tantra, and (3) Upasana, the words of the teacher (Gnana). The things proved by means of these logical methods are classed as Vishesha, particular (species) and Samanya of General (Genus).

5. Vishesha apply to things which exclude from its denotation species of its own class as well as other classes. Samanya applies to class to which the thing belongs excluding other classes. These two classes described above will comprise all things.

6. Perception by external senses arises when with the Soul's intelligence, the external senses coming in contract with light, air &c., perceives correctly form sound &c., without the sense of difference and similarity.

Perception by internal senses arises when after such external perception, a mental impression is produced freed from doubt and mistake, involving the operations or retention and reflection and the sense of difference and similarity.

7. Perception by feeling arises when the feelings of pleasure and pain are produced in accordance with the instinct of desire and hate guided by the Law of *kala*.

Perception by Yoga is the perception by the Yogi seated in one place of all things remote in place and time possible to him by his having destroyed all *mala* by remaining in *Samadhi*.

8. ***Paksham*** (Propositions) are of three kinds, Paksham (conclusion), Sapaksham, (analogy) Vipaksham, (negative proposition.)

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shika accept this and inference; The Sankaya accepts also Agama Pramana; The Nyayika accepts also analogy; The Jain and Prapapara and to these four 'Arthapathi'; The Vedanti accepts also 'Abava'; The Pournaik adds to these 'Sambava; 'Tradition.' Each one of these Schools take up Logic as only an instrument for ascertaining the Highest truth; and the subject is merely appended as in Sivagnana Siddhi, as serving to help them in the elucidation of the postulates and proofs they set forth in their discussion as to the nature of God, Soul and Matter; and each of the two distinctively so-called Logical Schools--Vaisheshika and Naika—treat of Logic as such and proceed to discover the Highest Truth whereby and whereby alone can any real escape from human pain and suffering can be effected.

> "When man shall roll up the sky as a piece of leather
> Then shall there be an end of pain without the knowledge
> of Siva."—(Swet. V. 20.)

As such, we shall explain certain terms which are used frequently in these discussions. Pramana (Alavei அளவை) is Proof; Prameya ([illegible]) is the thing proved; Paramatha (அறிவோன்) is the person who investigates; Pramithi (அறிவு) is the Intelligence cognizing the proof. The term 'Abava' (non-existence) is frequently used in Vedantic discussions. It is divided into Samsargabava (Relative non-existence) and Anyonayabava (ஒன்றினொன்றபாவம்), (natural or Riciprocal non-existence) and the former is divided into Adhyantabva ([illegible] absolute non-existence), Prahbava (முன்னின்மை antecedent non-existence); Pratidwamsabava (உள்ளதன பாவம்—emergent non-existence). The terms Vyapaka, Vyapthi and Vyappia are of very great importance in Logic and in Siddhanta literature. Vyapaka is that which pervades over everything else, the universal, ([illegible]) and corresponds to the major term in a syllogism. Vyapthi is what is comprised in the universal, the particular ([illegible]) and corresponds to the middle term and Vyappia what is co-inheres to the Vyapthi ([illegible]) and corresponds to the minor term.

4. The different kinds of Perception are called இந்திரிய or வாயிற் காட்சி, உள்ளக்காட்சி or மானதக்காட்சி, வேதனைக்காட்சி, and யோகக் காட்சி, The different kinds of Anumana are called தன் பொருட்டனுமானம், பிறர்பொருட்டனுமானம்.

Vishesha are called தன்னியல்பு; and Samanya பொதுவியல்பு, The Vishesha man the *Infime* species or the lowest species of objects and even among them, it seems to mean the class of *Differentia* more particularly.

6. The first kind of perception is bare external perception without any shade of thought or operation of the internal senses. The mental perception is in fact the more direct perception so far as the soul is concerned and the external perception is accordingly remote and indirect. This classification of perception is very exact and strictly scientific. Feelings are also classed properly as a source of perception. As regards Perception by Yoga, the western scientist may not admit, but proofs are accumulating which make such knowledge possible. If by the interposition of a few slides and by the arrangement of a few wires, things invisible by distance by intervening matter, &c. can be made visible, why should not the human intellect be so sharpened by practice as to make such knowledge possible. The difference between the Eastern and Western method is in this. The European tries to subjugate external nature to serve his material ends &c. but the Oriental aims at the highest and his mind is always turned on himself In regard to Yoga, the really gifted are so few and the charlatans and deceivers are so numerous, which latter class are only too much encouraged by the utter stupidity and credulity of the many (we are afraid that we have to include among them, a large section of even the so-called educated), that it is a pity that the practice should be gradually falling into contempt.

7. Kala (கலை) is one of the higher Tatwas which enables man to experience perceptions, without at the same time reaching Gnanam, by the temporary drawing of the Veil of Anava.

There are three kinds of Hetu (இயல்பு, காரியம், அநுபலத்தி). Inference is drawn out of the invariable concomitants flowing from these Paksham and Hetu. And the inference is of two kinds, Inference for oneself and inference for others. Inference for others is for explaining the proof to others. And this latter is divided into Anvya, Anumana and Vyatreka Anumana.

9 The three Pakshams are—Paksham, Sapaksham and Vipaksham. Paksham is the statement comprising the conclusion or Inference. Sapaksham is statement of similar instances. Vipaksham is the negative statement where the thing proved and the antecedent are absent. The first two give the proof by the method of agreement and the last by the method of difference.

10. Hetu or Reason is of three kinds. Reasoning from natural relation (co-existence and equality), Reasoning from causal relation (succession) and Reasoning by means of contraries (Inequality). As for instance, we exhibit the first kind of reasoning when we infer the meaning of "மா" in the sentences "மா பூத்தது" "மா ஏறினன்". The second, when we infer fire from the presence of smoke; the third, when we infer the absence of dew from the absence of cold.

11. Anvayi Anumana comprises the argument with Pratigna, Hetu and Instance as in the form: Fire is in the mountain Pratigna. Because smoke is rising from the mountain. (Hetu) Because fire and smoke is both present in oven. (Instance).

Vyathireki argument is of this form There is no fire in the fountain, because there is no smoke arising from the mountain For instance, there can be no lotus flowers. There is neither smoke nor fire in the deep tank filled with lotus flowers. Nyayikas and Saivas clearly state the argument with five propositions including *Nigam* and *Apanaya.*

12. Purvadarsana Anumana is where we infer a particular flower from a particular smell, from our past knowledge of its connection. Vasanalinga Anumana is where we infer the amount of a man's learning by the words he utters; Agama Anumana is when we infer a man's past Karma from his present experience of pleasure and pain.

Note.—These kinds of inference are to be distinguished from the logical divisions of Prathiatcha, &c.

13. Agama is the word of The Perfect Eternal Being. Of this Agama, the Tantra portion treats of the rituals ascertained without defects and inconsistency and required for salvation; The Mantra portion treats of Upasana required for controlling the senses and contemplation of God; the Gnana Kanda treats of the nature of the Supreme, Beginningless and Endless.

14. Inferential Fallacies are four in number; Fallacies in reasoning (Hetu) are three; These Divide again into 21; Fallacies in agreement or analogy are 18; Fallacies of Nigrahasthan are divided into two and sub-divided into 22; There are 6 other sub-divisions again. On the whole, the Fallacies are 65 in number.

J. M. NALLASWAMI PILLAI, B.A., B.L.

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9 and 10. These have reference to purely Logical Methods of Inductive proof. The Text gives here the grounds of all Induction, as based on uniformities in Nature (அசுபாவம்) as Equality or Inequality, co-existence and causation. And on these depends all Inductive reasoning and the Inference (Paksham) is got at by the methods of Agreement (Sapaksham) and by the methods of Difference (Vipaksham). This is exactly the foundations of Mill's Inductive Logic and Dr. Bain condenses Mill's 5 kinds of predicates into three as here stated and Dr. Bain gives five methods. Method of Agreement, Method of Difference, The joint Method, The Method of Concomitant Variations, and the Method of Residue, of which the first two are no doubt the Primay Methods.

We will state the five laws as given by Dr. Brain

(1) The Method of Agreement.—If two or more instances of a phenomenon under investigation have only one circumstance in common that instance is the cause or effect of the phenomenon.

(2) The Method of Difference.—If an instance when a phenomenon occurs and an instance when it does not occur, have every circumstance in common except one, that one occuring only in the first; the circumstance present in the first and absent in the second is the cause or a part of the cause of the given phenomenon.

(3) The Joint Method.—If two or more instances when the phemenonon occurs have only one circumstance in common, while two or more instances when it does not occur have nothing in common save the absence of that one circumstance; the circumstance wherein alone the two set of instances differ, is the effect or the cause or a necessary part of the cause of the phenomenon.

(4) The Method of Concomitant Variations.—Whatever phenomenon varies in any manner whenever another phenomenon varies in some *other* particular manner, is either a cause or an effect of the phenomenon and is connected with it through some bond of concomitance

(5) The Method of Residue.—Subduct from any phenomenon such part as previous induction has shown to be the effect of certain antecedents, and the residue of the phenomenon is the effect of the remaining antecedent.

14. We will discuss these fallacies in some future numbers.

THAYUMANAVAR'S POEMS.

சந்ததமு மெனதுசெய லினதுசெய லியானெனு
தனைமைநினை யன்றியில்லாத்
தன்மையால் வேறலேன் வேதாந்த சித்தாந்த
சமரச சுபாவ மிதுவே
இந்தநிலை தெளியநா னெக்குருகி வாடிய
வியற்கைதிரு வுளமறியுமே
இந்நிலையி லேசற் றிருக்கவென் றுன்மடமை
யிதசத்ரு வாக வந்து
சிந்தைகுடி கொள்ளுதே மலமாயை கன்மம்
திரும்புமோ தொடுவழக்காய்ச்
சென்மம்வரு மோவெனவும் யோசிக்கு தேழைது
சிரத்தையெனு மாளு முதலிப்
பந்தமற மெய்ஞ்ஞான தீரமுந் தந்தெனைப்
பாதுகாத் தருள்செய் குவாய்
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந் தமே. (௮)

8. O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Thou being the Omnipresent Guiding Principle in *all*, my actions are always Thine; and because I can never live independent of Thee, I am not separate from Thee: this is the stage where the Vedanta and the Siddhanta can be understood to be identical; and to reach that *high* stage, Thou knowest that I have struggled hard and suffered very much. If I should try a little to fix my mind thereto, Ignorance (*anava-mala*)* gets hold of me again; so I am afraid that *Karma, mala* and *maya mala* will pursue me and cause my rebirths. Thou do protect me, therefore, by granting me the true knowledge with which I can surely put an end to my rebirths.

பூதலய மாகின்ற மாயைமுத லென்பர்சிலர்
பொறிபுல னடங்கு மிடமே
பொருளென்பர் சிலர்கரணமுடிவென்பர் சிலர்குணம்
போனவிட மென்பர் சிலபேர்
நாதவடி வென்பர்சிலர் விந்துமய மென்பர்சி
நட்டநடு வேயி ருந்த
நாமென்பர் சிலருருவ மாமென்பர் சிலர்கருதி
னடிலரு வென்பர் சிலபேர்
பேதமற வுயிர்கெட்ட நிலையமென் றிடுவர்சிலர்
பேசினரு ளென்பர் சிலபேர்
பின்னுமுன் னுங்கெட்ட சூனியம தென்பர்சிலர்
பிறவுமே மொழிவ ரிவையால்
பாதரச மாயமன துஞ்சலப் படுமலாற்
பரமசுக நிஷ்டை பெறுமோ
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந் தமே. (௯)

9. O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Some (such as the materialists) hold that the First Cause is the *maya*, the primordial state of the elements. Some say It is where the organs of sensation cease to work, and some, where the internal senses stop. Some call It the effectlessness of the three principles* in nature. According to some It is the form of the Sound and some assign to It the form of *Pranava*.† Some say that It has a form and some argue that, when carefully considered, It has no form. Some assert that It is the complete cessation of the Soul's sense enjoyment and some call It the Divine Arul (*Sakti* or Grace). And, lastly, according to some It is the state of annihilation that has neither beginning nor end: thus various other states also are assigned to It. By discussions such as the above, the mind must only be agitating like mercury, without ever seeking the *Yoga* of Supreme Bliss.

அந்தகா ரத்தையோ ரகமாக்கி மின்போலென்
னறிவைச் சுருக்கி னவரார
ரவ்வறிவு தானுமே பற்றினது பற்றா
யழுந்தவுந் தலைமீ திலே
சொந்தமா யெழுதப் படித்தார் மெய்ஞ்ஞான
சுகநிஷ்டை சேரா மலே
சோற்றுத் துருத்தியைச் சதமெனவு முண்டுண்டு
தூங்கவைத் தவரார் கொலோ
தந்தைதாய் முதலான வகிலப்ர பஞ்சந்
தனைத்தந்த தெனதா சையோ
தன்னையே நோவனோ பிறரையே நோவனோ
தற்கால மதைநோ வனோ
பந்தமா னதுதந்த வினையையே நோவனோ
பரமார்த்த மேது மறியேன்
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந் தமே (௧௦)

10. O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! I cannot quite perceive the providential motive as to why I should have been limited and placed like lighting in the darkness of *Anava mala,* my mind at the same time damning itself more and more to *that* ignorance. I cannot know by whom I have been tempted into the belief that my body which resembles the bagpipe will last for ever; so that I have been all along indulging in the epicurean thought of simply feeding my stomach without ever strying to concentrate my mind in blissful meditation, I think it has been my desire that has brought me in contact

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* *Anava* literally means that which is exceedingly small; the root is *Anu* (a synonym for soul); the soul which is a Vibhu in its real nature is called *Anu* in its conjunction with *anava mala. Mala* is called *pasa* also. (*Vide* also page 10 of Translation of Sivagnana Botham. First Edition and notes to 2nd and 7th verses *supra*).

* The three principles in nature are the 3 *gunas—Satwa, Rajas,* and *Tamas.*

† *Pranava* is the chief *mantra* (sacred word) of the Hindu Religion.

with this *Prapancha such as my parents &c., who is blameworthy for this? Myself? Or others? Or does the fault attach to my present life? Or, shall I say to my past *karma* which has caused my rebirths?**

வாரா தெலாமொழிய வருவன வெலாமெய்த
    மனதுசா க்ஷியதா கவே
மருவுநிலை தந்ததும் வேதாந்த சித்தாந்த
    மரபுசம ரசமா கவே
பூராய மாயுணர ஆகமது தந்ததும்
    பொய்யுடலை நிலையன் றெனப்
போதநெறி தந்ததுஞ் சாசுவத வானந்த
    போகமே வீடென் னவே
நீரான மாயுருக வுள்ளன்பு தந்தது
    நின்னதரு ணின்று மின்று
என்னையே துணையென்ற வென்னையே காக்கவொரு
    வினைவசற் றுண்டா கிலோ
பாராதி யறியாத மோனமே யிடைவிடாப்
    பற்றாக நிற்க வருள்வாய்
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
    பரிபூர ணானந் தமே. (கக)

11. O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Thou hast been so much Gracious to me as to have taught me to submit myself to the inscrutable decrees of Thy providence and to be confident of *all* that I was not destined to never happening to me at all. It has been Thy Grace also that has helped me to know the transientness of my body and to see the absence of difference between the Vedanta and the Siddhanta. Thou hast produced in me such excessive love for the eternal Happiness that I am ever pining for the same. Placing myself entirely at Thy mercy I pray to Thee to bestow upon me the power of concentrating my thoughts always by profound meditation in *Yoga* where the *Tatwas*† from earth &c. can never act.

ஆழாழி கரையின்றி நிற்கவிலை யோகொடிய
    வாலமமு தாக விலையோ
வக்கடலின் மீதுவட வனனிற்க வில்லையோ
    வந்தரத் தகில கோடி
தாமாம னிலைநிற்க வில்லையோ மேருவுந்
    தனுவாக வளைய விலையோ
சப்தமே கங்களும் வச்ரதர னாணையிற்
    சஞ்சரித் திடவில் லையோ
வாழாது வாழவே யிராமனடி யாற்சிலையு
    மடமங்கை யாக விலையோ
மணிமந்த்ர மாதியால் வேண்டுசித் திகளுலக
    மார்க்கத்தில் வைக்க விலையோ
பாழான வென்மனங் குவியவொரு தந்திரம்
    பண்ணுவ துனக் கருமையோ
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
    பரிபூர ணானந் தமே. (கஉ)

12. O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Is it a difficult thing for Thee to devise me a contrivance to concentrate my wicked mind in meditation? No. Nothing is difficult or impossible for Thee: For instance, it is by Thy Will that with the mare-like *fire* fixed in the centre, the Great deep stops in its limit without an embankment round it; the *terrible poison** was easily taken in as food and the Meru† mountain bent into a bow. Endless worlds stop where they are in the heavens, and the seven clouds gather and move under the orders of *Indra*‡ who is holding the thunder-bolt. *Sri Rama's* foot-dust turned the stone into a girl§; and in this world *various* powers are resorted to with success such as alchemy &c.

ஆசைக்கோ ரளவில்லை யகிலமெல் லாங்கட்டி
    யாளினுங் கடல்மீ திலே
யாணைசெல வேநினைவ ரளகேச னிகராக
    வம்பொன்மிக வைத்த பேரு
நேசித்து ரசவாத வித்தைக் கலைந்திடுவர்
    நெடுநா ளிருந்த பேரு
நிலையாக வேயினுங் காயகற் பந்தேடி
    நெஞ்சுபுண் ணாவ ரெல்லாம்
யோசிக்கும் வேளையிற் பசிதீர வுண்பது
    முறங்குவது மாக முடியு
முள்ளதே போதுநா னெனக் குளறியே
    யொன்றைவிட் டொன்றுபற் றிப்
பாசக் கடற்குளே வீழாமல் மனதற்ற
    பரிசுத்த நிலையை யருள்வாய்
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
    பரிபூர ணானந் தமே. (கங)

13. O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! There is no limit for the human desires in this world: Desirous of more power, the Rulers of land want to extend their rule over the Sea; coveting for more riches, the richest men, who are next to *Kuvera*,‖ aspire for learning the art of alchemy, seized with lust; men who have already existed too long, want to remain *here* more and struggle in vain

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* Prapancha is the manifested universe. It is also otherwise called as he, she and it, or as *Thanu* (animal bodies), *Karana* (senses), *Buvana* (worlds) and (*Bhoga* sensations). (*Vide* p. 4 of Translation of Sivagnana Botham.)

† Tatwas means the component parts in nature; they are 96 in number of which 24, five senses &c. belong to man.

* The allusion is to the Supreme Siva's act of saving the Devas by commanding and taking in the poison that pursued them when they churned the White Sea to get ambrosia.

† *Meru* is the Himalayan Mountain which was by *Siva* bent and used as a bow to destroy the *Asuras* of *Tripura*

‡ *Indra* is the King of the *Devas*.

§ The girl is *Akalyaya* the wife of [illegible] She was cursed by her husband for being led astray by *I*[illegible] in his (husband's) absence. The relief was ordained to be by Rama's foot-dust Hence the allusion here.

‖ *Kuvera* is the God of wealth. [illegible] called by the Hindus.

for such medicaments as can give them physical strength. What is the real use of all this? I think it is nothing but to eat well and sleep well.

O Lord! I would rest content with gifts I am already possessed of. Grant me, now the power to concentrate my mind in *mona* by the help of which I can free myself from the trammels of Haughtiness and get off safe across the *depth* of passions.

பொருள் வணக்கம்.

நித்தியமாய் நிர்மலமாய் நிட்களமாய் நிராமயமாய
நிறைவாய்நீங்காச்
சுத்தமுமாய்த் தூரமுமாய்ச் சமீபமுமாய்த் துரியநிறை
சுடரா யெல்லாம்
வைத்திருந்த தாரகமா யானந்த மயமாகி
மனவாக் கெட்டாச்
சித்துருவாய்நின்றவொன்றைச் சுகாரம்பப்பெருவெளியைச்
சிந்தை செய்வாம்.

WORSHIP OF THE BRAHM.

14. I think on the eternal Brahm.* the pure,
All-bliss, All-right, in Tur'ya† state perceived;
It has no form, nor ail, nor mundane state;
Yet is th' First Cause of *all* (soul and not soul)
All It fills; why, the Ether Great it is:
Th' Intelligence beyond, our thought and speech.
To true love It reveals, to else conceals.

யாதுமன நினையுமந்த நினைவுக்கு நினைவாகி
யாதில பாலும்
பேதமற நின்றுயிருக் குயிராகி யன்பருக்கே
பேரா னந்தக்
கோதிலமு தூற்றரும்பிக் குணங்குறியொன் றறத்தன்னைக்
கொடுத்துக் காட்டுந்
தீதில்பரா பரமான சித்தாந்தப் பேரொளியைச்
சிந்தை செய்வாம்.

15. Again I think on the Pure Heavenly Light
The aim of *Agama*‡ and *Veda* both;
The Soul of Souls, the fountain head of Bliss
For those devoted; and to *these* doth show
Itself devoid of form and attribute:—
It forms the thought of thoughts th' mind is heir to.

பெருவெளியா யைம்பூதம் பிறப்பிடமாய்ப் பேசாத
பெரிய மோனம்
வருமிடமாய் மனமாதிக் கெட்டாத பேரின்ப
மயமாய் ஞானக்
குருவருளாற் காட்டிடவு மணிதரைக்கோத் தறவிழுங்கிக்
கொண்டப் பாலுந்
தெரிவரிதாய்க்கலந்ததெந்தப்பொருளந்தப்பொருளினையாஞ்
சிந்தை செய்வாம். (க௬)

16. On What Celestial Joy I meditate,
Which the initiated* soul absorbs
And flows and mixes in them still unknown;
Which is beyond our thougut, beyond our speech;
And which the *mona*† only can lead to:
The Akas‡ whence th' five elements evolve:

இகபரமு முயிர்க்குயிரை யானெனதற்ற வருறவை
யெந்த நாளுஞ்
சுகபரிபூ ரணமான நிராலம்ப கோசரத்தைத்
துரிய வாழ்வை
யகமகிழ வருந்தேனை முக்கனியைக் கற்கண்டை
யமிர்தை நாடி
மொகுமொகென விருவிழிநீர் முத்திறைப்பக் கரமலர்கள்
முகிழ்த்து நிற்பாம். (க௭)

17. Let me think on and worship with my hands
And my tears of joy pouring forth in drops
Let me so worship the All-filling Bliss
Enjoyed in Turiya; the Nectar sweet
As honey soaked in sugar-candy, fruits.§
It is the life of life on Heaven and Earth
And friend to the redeemed from '*me*' and '*mine*'.

சாதிகுலம் பிறப்பிறப்புப் பந்தமுத்தி யருவுருவத்
தன்மை நாமம்
மேதுமின்றி யெப்பொருட்கு மெவ்விடத்தும் பிரிவறநின்
றியக்கஞ் செய்யுஞ்
சோதியைமாத் தூவெளியை மனதவிழ நிறைவான
துரிய வாழ்வைத்
தீதில்பர மாம்பொருளைத் திருவருளே நினைவாகச்
சிந்தை செய்வாம். (க௮)

18. On Brahm Supreme The Pure Celestail Light
Let me by its Divine Grace meditate:
Because with joy It fills the *Mukta's* mind
In *Turiya* state; and to *all* it stands
Non-dualistic‖; for it has no form

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* God is great *and* subtile and Hence His name Brahm or Brahma or Brahmam or Brahman, the Lord over Trinity.

† *Vide* note to 7th verse.

‡ *Agama* is the *Siddhanta Sastra* giving the true meaning and end of the *Vedas*.

* Purified or sanctified by the *Sarguru* (Divine Teacher).

† *Vide* note to the 2nd verse *supra*.

‡ As *Akas* (either) is to the lower 4 elements so God is to the five elements: ether, air, fire, water and earth.

§ The reference is to the three principal fruits *mango, plaintain* and *jack-fruit*. These three fruits are held by the Hindus to be the *most-delicious three*.

‖ Non-dualistic is synonymous with adwaitha relation (*Vide* note to the 3rd verse).

Nor name, nor caste, nor death, nor Hell;
Nor lineage It-has; nor Heaven nor Hell;
Nor without form It is; In all things, hence,
Does It reside and does It all things guide.

இந்திரசா லங்கனவு கானலினீ ரெனவுலக
மெமக்குத் தோன்றச்
சந்ததமுஞ் சிற்பரத்தா லழியாத தற்பரத்தைச
சார்ந்து வாழ்க
புந்திமகி ழுறநாளுந் தடையறவா னந்தவெள்ளம்
பொலிக வென்றே
வந்தருளுங் குருமௌனி மலர்த்தாளை யநுதினமும்
வழுத்தல் செய்வாம். (கஅ)

19. My *Mouna Guru* * I adore, and praise
His lotus-like feet with undying lcve;
For, his initiative † sign and grace
Has flooded my mind with beatitude;
Has pinned my thoughts to the Eternal Lord
And on Him to depend taught me so well
That this world to me is, thence, but a dream
Or is a juggling or mirage lake.

பொருளாகக் கண்டபொரு ளெவைக்குமுதற் பொருளாகிப்
போதமாகித்
தெருளாகிக் கருதுமன்பர் மிடிதீரப் பருகவந்த
செழுந்தே னாகி
யருளாளர்க் கம்புறமென் றன்னாத பூரணவா
னந்த மாகி
யிருடீர விளங்குபொரு ளியாதந்தப் பொருளினையா
மிறைஞ்சி நிற்பாம். (உ0)

20. I worship The Light which our darkness drives:
As *Sat* ‡ It is the causeless cause of *all*;
As *Chit* It marks the goal for devotees;
As *Ananda* It plungs them in Bliss.

அருமறையின் சிரப்பொருளாய் விண்ணவர்மா முனிவர்சித்த
ராதி யானோர்
தெரிவரிய பூரணமாய்க் காரணங்கற் பனைகடந்த
செல்வ மாகிக்
கருதரிய மலரின் மண மெள்ளிலெண்ணெ யுடலுயிர்
கலந்தெங் காணுந்
துரியநடு வூடிருந்த பெரியபொரு ளியாததனைத்
தொழுதல் செய்வாம். (உக)

21. I worship *The Great* Brahm that fills in *all*,
And yet to *Devas*, *Rishis*, *Sidhas* § hid;
The Subtile It is and all things pervades
As body's life, seed's oil, or flower's smell:
The Brahm in *Tur' yapada*, * hence, It is,
And the Supreme End of the Vedas rare,
Nay, the eternal Sat beyond compare.

விண்ணாதி பூதமெல்லாந் தன்னகத்தி லடக்கிவெறு
வெளியாய் ஞானக்
கண்ணாரக் கண்டவன்பர் கண்ணூடே யானந்தக்
கடலாய் வேறொன்
றெண்ணாத படிக்கிரங்கித் தானாகச் செய்தருளு
மிறையே யுன்றன்
தண்ணாருஞ் சாந்தவரு டனைநினைந்து கரமலர்க
டலைமேற் கொள்வாம். (உஉ)

22. O! Merciful Lord, praise be to Thy Love
That to the matured souls the *Gnanam* † yields!
Thy own Love it is that confines their mind
And, when they know Thee, drowns them in deep Bliss.
O Thou Bright Akas, with my heaved up hands
I worship Thee. Thou dost keep and control
The elements five, ether and the whole.

விண்ணிறைந்த வெளியாயென் மனவெளியிற் கலந்தறிவாம்
வெளியி னூடுந்
தண்ணிறைந்த பேரமுதாய்ச் சதானந்த மானபெருந்
தகையே நின்பா
லுண்ணிறைந்த பேரன்பா லுள்ளுருகி மொழிகுளறி
யுவகை யாகிக்
கண்ணிறைந்த புனலுகுப்பக் கரமுகிழ்ப்ப நின்னருளைக்
கருத்தில் வைப்பாம். (உங)

23. O! The Great Akas where the ether ‡ rests!
O! Thou, The Grand Eternal Bliss, that dost
Flow and fill as sweet as Ambrosia
Alike my *mind* § and my intelligence!
In love surpassing I esteem Thy Grace,
Devoting my mind, my tongue and my act—
To wit—my tongue to blab, my mind to melt,
My tears of joy to pour down as I left.

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* ***Mouna Guru*** a descendant from the *Saint Thirumular* is our *Thâyumânavar's* Spiritual Teacher.

† Initiation is the *Guru's* purifying touch with his sacred hand or foot on the worthy disciple's head enlightening and benefitting him (disciple) for *Moksha*.

‡ *Vide* end of 1st Verse.

§ Sidhas are the Yogis working miraculous powers which are of eight kinds. Devas are Gods, Rishi is the sole beholder of God (from Dasarat) or from ri=to go.

* *Turiyapada* is the Blissful Fourth State of the Supreme Brahm or Sivam as distinct from that of Brahma, Vishnu and Rudra respectively.

† *Gnanam* means knowledge, Intelligence or Wisdom.

‡ c. f. Taittariya Upanishad, Brahmanandavalli, 1st Anuvaka:— "From that Soul (Brahm) verily "sprang forth the ether,—from the ether the "air,—from the air fire,—from fire the waters,— "from the waters the earth,—&c."

§ *Mind* here means *manas* representing the 4 *Andhakaranams* (internal senses).

வேறு. (METRE DIFFERENT)

ஆதியந்தங் காட்டாத முதலா யெம்மை
    யடிமைகொளப் பார்த்தெடுத்த வன்னை போல
நீதிபெருங் குருவாகி மனவாக் கெட்டா
    நிச்சயமாய்ச் சொச்சமதாய் நிமல மாகி
வாதமிடுஞ் சமயநெறிக் கரிய தாகி
    மௌனத்தோர் பால்வெளியாய் வயங்கா நின்ற
சோதியையென் னுயிர்த்துணையை நாடிக் கண்ணீர்
    சொரியவிருகரங் குவித்துத்தொழுதல்செய்வாம். (உச)

24. I worship the Eternal Light Supreme.
The Truth that can be neither said nor thought:
Nor He has ties nor blemish nor decay;
Nor can the bigoted *schools* e'er know Him;
Let me adore Him with tears of joy.
For He is our life-guard and does protect
With motherly love and appears to us
As *Sarguru* * in *mona* † when we are.

அகரவுயி ரெழுத்தனைத்து மாகி வேறு
    யமர்ந்ததென வகிலாண்ட மனைத்து மாகிப்
பகர்வனவெல் லாமாகி யல்ல தாகிப்
    பரமாகிச் சொல்லரிய பான்மை யாகித்
துகளறுசங் கற்பவிகற் பங்க ளெல்லாந்
    தோயாத வறிவாகிச் சுத்த மாகி
நிகரில்பசு பதியான பொருளை நாடி
    நெட்டுயிர்த்துப் பேரன்பா னினைதல் செய்வாம். (உரு)

25. Though letters, consonants, if joined to '*a*'
Can only sound and otherwise are mute,
Yet they are not by nature, birth, the same;
So Pasupathi Th' Beneficient Lord
Is the Guide of all things and yet not all
With no likes nor dislikes He does His act;
The *Maha Chaitanyam* ‡ in form He is;
By Himself He stands *not* describable;
Lo! Then, on Him with love I meditate.

R. SHUNMUGAM MUDALIAR.

[The translation of the first 10 stanzas has been already brought out separately and our friend has been pleased to continue his translation in the pages of this Magazine. We hope to present the first part also to our readers; we are glad to append the following opinions he has already received.—ED.]

OPINIONS.

"I am very much obliged to you for the translation of our 'தாயுமானவர்'. They are very well done and I appreciate the translation very much. I will request you to continue in the task" * * * * *

(Sd.) J. M. NALLASWAMI PILLAI, B.A., B.L.,
District Munsiff, Chittore.

"தாங்கள் அன்புடனனுப்பிய 'ஸ்ரீ தாயுமான சுவாமிகள் பாடல்' இங்கிலீஷ் மொழி பெயர்ப்பு கிடைத்துப் பெரு மகிழ்ச்சி யடைந்தேன். * * * *
மற்றப் பகுதிகளையும் கொஞ்சம் கொஞ்சமாக மொழிபெயர்த்து உபகரிப்பது ஸாதுக்களுக்கு அதிக இன்பத்தை விளைக்கும்!

(ஒப்பம்) S. SOMASUNDARA NAYAGAR,
Madras.

23rd March 1897.

"I acknowledge with thanks the receipt of Translation of the Poem of the Saint Thayumanavar of Southern India. I have read it with great interest I hope you will continue your studies and translate like works."

(Sd.) JUSTICE RANADE,
High Court, Bombay.

23rd March 1897.

"We are glad to welcome this translation of the first few stanzas of the great Tamil Sage. The language of Thayumanavar has an inimitable grace and a mysterious something in it, which refuse to be transferred to any translation, however careful. It is our opinion that none less than an Edwin Arnold, with greater capacity than even he had for entering into Indian thought, can do anything like justice to the task of translating the poems of the sage. The present attempt, however, is good so far as it goes and deserves every encouragement. The translation reads well and is nowhere too strict to the letter. The noble object of familiarising the Tamil Upanishads to the English educated world has our fullest sympathy, and we hope that the translator will soon finish the work so well begun."

Vide The "Awakened India" (a monthly Journal of Hindu Philosophy and Religion) of April 1897.

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* *Sarguru* means the Divine Teacher.

† *Vide* note to 2nd verse for 'Mona.'

‡ *Maha* = great; *Chaitanyam* = Intelligence.

(*Pasu* = soul with *pasa*; pathi = Lord) = The Lord of souls.

c. f. "of letters, the letter '*a*' I am. Having pervaded "the whole universe with a portion of myself, I exist"—Gita. c. f. also the first verse of the sacred Kural:—

"அகர முதல வெழுத் தெல்லா மாதி பகவன் முதற்றே யுலகு."

(just as '*a*' heads all letters and helps them to sound, so the Supreme Brahm is the ruler of the universe). c. f. 8th verse.

MANICKA VACHAKAR'S MORNING HYMN

BY

DR. G. U. POPE.[*]

MANICKA VACHAKAR was one of the greatest of Hindu Poets, Saints and Sages: a typical *Guru*. It is very difficult to disentangle his history from the multitude of legends in which it is involved; but we have fifty-two Tamil poems ascribed to him, and (in the main) genuine. From these something of his character, history, and teaching may be gathered. When they are carefully studied the figure of a real man is seen.

In preparing a work on the '*Poets, Saints and Sages of the Tamil-land*,' I have had occasion to study much of the wonderful Saiva literature existing in Tamil. To European students this mixture of philosophy and religion presents an exceedingly interesting field of investigation: since no non-christian system so nearly resembles Christianity, in some of its aspects; and, certainly, none has departed so far, in other very important respects, from what Christians recognise as pure and holy. The constant mixture of lofticst aspirations, tenderest prayers, and sublimest adoration with wild legends, and with symbolism much of which must seem to us uncouth, repellant, unworthy and degrading, makes this Saiva Psalter intensely fascinating. The *Saiva Siddhanta*[†] system itself is the choicest (pure South Indian) product of Dravidian intellect and ought to be studied by all who seek to influence the Tamil mind. If an edition of Manicka Vachakar's poems which are so exceedingly precious in the sight of the Tamil people, with English translation, critical apparatus, lexicon and concordance, can be issued, as the writer hopes, it will with the *Kural* and *Naladiyar* already published, enable the student of Tamil to understand with tolerable accuracy the mental attitude of the very interesting peoples of South India.

Mancika Vachakar, whose legend (with those of others) it is hoped to publish, was a strange mixture of St Paul and St. Francis of Assisi (not without something of St. Dominic). According to tradition he was the 'Hammer' of the Buddhists. It seems certain, at any rate, that he was the great reviver of Saiva worship in the south, in or about 9th Century (A. D.),[‡] and that he was engaged in a life long struggle with Buddhists, and other sectaries whom he does not in his poems clearly indicate.

By the Christians in Travancore he was confounded with Manes; and it is an ascertained fact that he visited the western coast, and held intercourse with the Nestorian Christians, who were then very influential in those regions; nor is it improbable that he learnt much from them, and exercised in return some influence over them. The (peculiarly Tamil) Saiva Siddhanta system of the south contains very much that may well have had its origin in such Christian influences.

I venture to offer here, as a specimen of Saiva literature, a transcript of a hymn sung to this day in all the Siva shrines of South India, great and small. Of course very little of the exceeding beauty of the Tamil original can be preserved in a literal translation; but the attempt has been made to give with absolute fidelity some idea of this exquisite 'Morning Hymn.' Almost every line requires annotation, but this must be reserved for a complete edition. These remarkable poems are full of a simple fervour, which Tamil people find absolutely irresistible; and hence with Saivas they quite take the place occupied among Christians by the Book of Psalms.

Few of the world's biographies are more interesting than that of this man of rare genius; who, in his early youth, when he was the favourite and chief minister of the great King of Madura, met with, and was converted by a Saiva *guru*, whom he then and always believed to be Sivan himself and became at once an utterly self-renouncing ascetic Saiva mendicant; continuing instant in labours, patient in suffering, and constant in devotion, through the many years of his after life.

MORNING HYMN IN THE TEMPLE

OR

THE ROUSING FROM THE SACRED COUCH.[*]

Hail! Being, Source to me of all life's joys! 'Tis dawn;
  upon Thy flower like feet twin wreaths of blooms we lay
And worship, 'neath the beauteous smile of grace benign
  that from Thy sacred face beams on us. Siva-Lord,
Who dwell'st in *Perun-Turrai* [†] girt with cool rice fields,
  where mid the fertile soil th' expanding lotus blooms!
Thou on whose lifted banner is the Bull![‡] Master!
  Our mighty Lord! from off Thy couch in grace arise.(1)

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[*] Dr. G. U. Pope has kindly sent this to us for publication as a specimen which we do so with much pleasure. This portion was published sometime ago in *The Indian Magazine and Review* we believe. At the suggestion of a respected friend of ours, Dr. G. U. Pope intends bringing out Manicka Vachakar's life in Tamil also.

This is the Tamil form of his name, and is equivalent to the St. Manicka Vachaka ('*Author of Ruby-like utterances*).'

[†] This is the *Summa* of Saiva's law. It is expounded in fourteen treatises by the *Santhana Gurus* (Teacher of the succession).

[‡] [According to the facts brought out by Professor Sundrum Pillai, in his 'Some mile-stones,' Manicka Vachakar's date must be sought very far behind the 6th century.—ED.]

[*] The image of the god is laid upon a couch each evening, and taken up in the morning. This *reveille* is the first business of the day. This seems strangely at variance with verse 5.

[†] This was composed in *Perun-Turrai*, 'the great harbour,' where the poet went to buy horses for his King, and was made a disciple of by Siva.

[‡] The bull is Siva's emblem. He rides on a white bull. It is also on his banner. The bull-headed Nandi is his Lord High Chamberlain, whose image is everywhere in South India.

The sun has neared the eastern bound*; darkness departs;
dawn broadens out; and, like that sun, the tenderness
Of Thy blest face's flower uprising shines; and so,
while bourgeons forth the fragrant flower of Thine eyes' [beam,
Sound the King's dwelling fair hum myriad swarms of [bees.†
See Siva-Lord, in *Perun-Turrai's* hallowed shrine who [dwell'st
Mountain of bliss, treasures of grace who com'st to yield!
O surging sea! from off Thy couch in grace arise! (2)

The tender *Kuyil's*‡ note is heard; the cocks have crowed;
the little birds sing out; loud sound the tuneful shells;§
Starlights have paled; day's lights upon the eastern hill
are mustering. In favouring love O show to us
Thy twin feet, anklet-decked,|| divinely bright;
Siva-Lord, in *Perun Turrai's* hallowed shrine who dwell'st
Thee all find hard to know; easy to us Thine own.
Our mighty Lord, from off Thy couch in grace arise!(3)

There stand the players on the sweet voiced lute and lyre;
there those that utter praises with the Vedic chant;
There those whose hands bear wreaths of flowers entwined;
there those that bend, that weep, in ecstasy that faint;
There those that clasp above their heads adoring hands;
Siva-Lord, in *Perun-Turrai's* hallowed shrine who dwell'st;
Me too make Thou Thine own, on me sweet grace bestow!
Our mighty Lord from off Thy couch in grace arise!(4)

'Thou dwell'st in all the elements,' 'tis said; and yet
'Thou goest not, nor com'st;' the sages thus have sung
Their rhythmic songs. Though neither have we heard nor [learnt
of those that Thee by seeing of the eye have known.
Thou King of *Perun-Turrai,* girt with cool rice fields,
To ponder Thee is hard to human thought. To us
In presence come! Cut off our ills! In mercy make us [Thine!
Our mighty Lord, from off Thy couch in grace arise!(5)

Thy Saints, who sinless in Thy home abide and know,
their bonds cast off; have come, and now, a mighty host;
With beauteous garlands decked, and clothed in human [shape,
they all adore Thee, Bridegroom of the Goddess dread!
Siva-Lord, who dwell'st in *Perun-Turrai's* hallow'd shrine,
Girt with cool rice-fields, where th' empurpled lotus [blooms!
Cut off this 'birth,'* make us Thine own, bestow Thy grace!
Our mighty Lord, from off Thy couch in grace arise!(6)

'The flavour of the fruit is that'; 'ambrosia that';
'that's hard'; 'this easy': thus Immortals too know not!
'This is His sacred form; this is Himself': that we
may say and know, make us Thine own; in grace arise!
In *Uttara-Kosa-Mangai's*† sweet perfumed groves
Thou dwell'st! O King of *Perun-Turrai's* hallowed shrine!
What service Thou demandest, Lo! we willing pay.
Our mighty Lord, from off Thy couch in grace arise!(7)

Before all being First, the Midst, the Last art Thou.
The Three‡ know not Thy nature: how should others [know?
Thou, with Thy fawn like spouse, Thy servants' lowly huts
in grace did'st visit, entering each, Supernal One!
Like ruddy fire Thou once did'st show Thy sacred form;
did'st show me *Perun-Turrai's* temple, where Thou [dwell'st;
As *Anthanan*§ did'st show Thyself, and make me Thine.
Ambrosia rare from off Thy couch in grace arise! (8)

The gods in heaven who dwell may not approach Thy seat!
O Being worthiest! Us who worship at Thy foot
To this earth having come, Thou causedst to be blest.
Dweller in fertile *Perun-Turrai's* shrine! our eyes
Beheld Thee; honied sweetness made our being glad.
Ambrosia of the sea! Sweet sugar-cane! Thou art
Within Thy longing servants' thought! Soul of this [world!
Our mighty Lord, from off Thy couch in grace arise! (9)

'Tis time we went to earth no more, were born no more!
This day in vain we spend, look forth and cry;
'Ah, when, and how will Sivan come this earth to save?'
Thou King, Who dwell'st in *Perun Turrai's* hallow'd [shrine,
Mighty Thou wert to enter earth, and make us Thine;
Thou and the Grace, that flower like blooms from forth [Thy form.
Which sacred Mal|| and flower-born Ayan ¶ longed to see!
Ambrosia rare, from off Thy couch in grace arise! (10)

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* The original says, Indra's region, since he is regent of the East. There are 8 points of the Compass. Over each a deity presides.

† This passage is a curious *double entendre.* It may also be rendered 'the vast assembled host sing the six-syllables': *om-ci-va-ya-na-mah.* The bees, or winged beetles, are called by metonomy 'six-feets.'

‡ The Koil, or Kuyil for which there is no English name It is the 'Indian nightingale,' a small bird with a very tender note; it must not be confounded with the 'Indian Cuckoo,' which is a larger bird, the ('golden *oriole*,')and net a sweet singer.

§ The *Sankhs*, or conch-shell, used in the temple music.

|| Worn especially by Kings and heroes.

* Compare by Nâlâdiyar, Chapter XI pages 66 to 68.

† Uttara-Kosa-Mangai, an ancient Pandian capital, 8 miles South West of Ramnad.

‡ *i. e.*, Indra, Brahma and Vishnu.

§ A title of Brahmans. (See Pope's *Kural* in Lex.)

|| A name of Vishnu.

¶ A name of Brahma.

This is Hymn XX in the Thiruvachakam.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MONDAY, THE 21ST JUNE 1897.

FLOWER AND FRAGRANCE.

A FLORAL WREATH.

WHAT is there in Nature so full of beauty and so symbolic of the heart's purity, innocence, and love and joy, as the tiniest flower of the field? What reflects the great Divine Beauty and the Divine Loveliness and the Divine Harmony more than the lowliest blossom of the dale? The freshness, the symmetry and the delicate tracery of those flowers, how they appeal to man's inmost nature and how inspriting they are! Need we wonder therefore that they have attracted, not more than what they are entitled to we should say, the attention and love of the Oriental; and they enter largely into his enjoyments, his Religion and Philosophy. They hold a considerable place in Oriental symbology and the Indian has loved to illustrate his great truths from flowers. No ceremonies can be performed without flowers; and he loves to deck with them the Presence of his Heavenly Father and he calls out to his brethern.

"சித்தந்தெளிவீர்காள்	O Ye who wish to attain Peace of mind
அத்தனாரூரை	If Ye, our Father of Arur, worship
பத்திமலர்தூவ	With Flowers of Bhakthi,
முத்தியாகுமே	Then will Yeattain Mukthi.—(*Devaram*)

The flower in its trifold character of flower, colour and fragrance appeals to him as the visible presence of That which is Sat, Chit and Ananda.

> "பூவண்ணம் பூவின்மணம் போல மெய்ப்போதவின்ப
> மாவண்ண மெய்க்கொண்டவன்."
>
> "Like the flower, its colour and its fragrance
> The Lord as Sat, Chit and Ananda assumes from."

Says the author of "Thiruvilayadal Puran," a work by the way noted for its charming diction and great powers of clear description.

Our Saint Appar addresses this Divine Form as 'O! Thou cow, the five products of the cow, O! Thou Intelligence, Thou Agni, Thou Sacrificial food, Thou Tongue, words proceeding from the tongue, Thou Lord, present in the heart of the four Vedas, *Thou Flower, fragrance present in the flower, Thou joy of flower* present in the hearts of the freed, Thou Deva, Deva of Devas, Thou Effulgent Sun, Lo! Such is Thy Divine Presence."

To the philosophic and highly devout Manickavachaka, the delicate connection of the flower and its fragrance has appealed in another light and he sings of "His greatness, in filling all inseparably and surpassingly *like the fragrance of the flower.*"

> "பூவினாற்றம் போன்றுயர்ந்தெங்கு
> மொழிவறநிறைந்து மேவியபெருமை."

In another place, he compares this very connection to the connection of body and soul and in comparing both to the connection of the Param distinguishes them at the same time.

> உற்ற வாக்கையி னுறுபொருள் நறுமல
> ரெழுதரு நாற்றம்போல்
> பற்ற லாவதோர் நிலையிலாப் பரம்பொருள்
> அப்பொருள் பாராதே
> பெற்றவா பெற்ற பயனது நுகர்ந்திடும்
> பித்தர்சொற் றெளியாமே
> யத்த னாண்டுதன் னடியரிற் கூட்டிய
> அதிசயங் கண்டாமே.

"Like the soul present in the body and the fragrance in the flower, The Supreme (Param) pervades them and *surpasses* all. The fools, not perceiving this truth, simply delight in enjoying the fruits of their own Karma. The words of these, my Father has taught me not to listen by making me his slave and has drawn me to the society of his Bhaktas. This miracle has been permitted to me to see!"

Though God's connection with us is compared to the connection of the soul and the body, yet in this case, the omnipresence of the soul is still confined to the body and the connection yields the soul only a a fancied pleasure, and not a real and lasting one, differing thereby from the Supreme who pervades all and surpasses all and who is all Love and all Bliss, ready to impart this Love and Bliss to those who understand him as such; and when this undying love (அயரா அன்பு) is possessed, then that very moment, "the fragrance of Sivam (Love, Ananda) will blow out of the flower of Jiva."

> "சீவனுக்குள்ளே சிவமணம்பூத்தது"—(*Thirumular.*)

That great Yogin, Thirumular is very prolific in the use of the simile of the flower, and amidst a variety of such we select one in which he piles his flowers (of Rhetoric) thick, one over the other, to express the omnipresence of the most Supreme.

"My Lord and my King is present united in all like feeling in air, sugar in the cane, butter in milk and the sweet juice in the fruit and *the fragrance in the blossom.*"

"காலினூறுங் கரும்பினிற் கட்டியும்
பயலினுள் நெய்யும், பழத்து ளிரதமும்
பூவினுள் நாற்றமும் போலுளன எமமிறை
காவல னெங்கும் கலந்து நின்றானே."

Our Saint Thayumanavar, whose felicity in epithets and phrase making, we will some day illustrate, uses most happy language in this connection in invoking that Rock of Love.

"O! Thou support of the devoted who attain to the Limitless Yoga Samadi by the *one word* (of their Divine Guru) when they view this vast world as the Supreme Bliss! O! Though loving friend of even my lowly self! O! Thou Rock of joy, uniting with and showing in all bodies and the world and the souls like the *fragrance playing on the half blown flower* shaped like the half parted, elegant and sweet toned tinkling bells on children's feet."

The comparison of the half opened flower (in the Jasmine for instance) in which the fragrance is the sweetest and sharpest to the sweet bells with half parted mouths tied round children's feet is most happy and delicious.

Narkirar is a very ancient author said to belong to the last Sangam or College of Pundits in Madura and he has,

"Lo my Lord of Kailasa, which soars high above all, without any other higher than itself, is present in all like the meaning in the word and the soul in the body *and the fragrance in the flower*"

We will weave into this growing breath one more flower called from the garden (Sivabogasaram) of the founder of the Dharmapura Mutt, inasmuch as it illustrates the meaning of 'Adwaitha' clearly.

"The *Adwaitha* relation of God and the perfected soul in Mukti is like the adwaitha relation existing always between fire and wood, heat and water, sweetness and honey, *fragrance and flower,* akas and wind."

Mightily diffident as we are of achieving any thing without the Grace (Arul அருள்) of the most High, and without the spirits of the sanctified filling our inmost soul, we have helped ourselves to these holy flowers of His Bhaktas to make a wreath and lay at the fragrant Lotus Feet of Him, who has never been known to forsake his devotees and pray to him in all love and in all humility to crown our humble efforts with success.

OUR AIMS.

We may be pardoned if we aim too high. Our aim is no less than to transplant in the Indian soil some of those activities in the field of Indian Religion and literature and history which are carried on in far off countries by Western Savants, and to stimulate indigenous talent to work and achieve a moderate share of success in these departments. In fact the foremost difficulty in carrying out our enterprise which was pointed out to us by our friends, nay, what we have ourselves felt is in finding contributors, and translators among Indians on such subjects. And is not this difficulty owing to the fact that our attainments are not deep in any one subject, either in language or history or science and that it is too superficial to be of any value and that we do find very few young Indians after a general course, taking up any one subject for their pleasure, for their special improvement and for their hobby in after life. We are heavily handicapped by want of means, opportunities, good libraries and other accessories, we also know. Yet the difficulties are not insuperable, and we believe that the Indian intellect is fertile enough. We can soon see our way to success if we begin to realize the necessity for our supreme effort in these directions. We have considered it a shame that we should be coached in our Veda and Vedanta by German Professors on the banks of the Rhine and the Ouse, and that an American from a far off country should be the first translator of the foremost work in Tamil philosophy and that an old Oxford Professor should sit pouring over the Tamil 'Word,' and render it into English verse. All these facts redound greatly to the glory of the European, who could forget for the time being his narrow bit of native land. and his own selfish wants and go out to distant lands and to remote antiquitites, in search of the diggings of the past and by living laborious days, live to finish the task he had set to himself, in a thoroughly universal and truly Christian spirit. Noble examples these! May we follow!

Our Journal will devote itself to bring out translation of rare works in Sanscrit and Tamil, both literary and philosophical and religious, will devote its pages to a more critical and historical study of Indian Religious systems, to develope a taste for and to induce a proper and more appreciative cultivation of our Indian Classical and Vernacular Languages and Literature, to bring into the Tamil all that is best and noblest in the literature and philosophy of the west, to supply to it its deficiency in the field of science and history, ancient and modern. Greater attention will be paid to the language and history of South India, and the Dravidian philosophy and religion will find their best exposition in its pages; and in this respect it is intended to supply a real and absolutely inportant want. Being fully aware of the fact what a small minority we will be addressing if our Magazine is conducted wholly in English and being aware that no real improvement in the condition of the people can be effected except by means of their own vernacular and being anxious to preserve to them, this much at least of their natural birth right, the love of their own language, we have resolved to bring out a Tamil edition of this Magazine, to extend its usefulness among all classes of the South Indian community and to impart to them the benefits of Western research and knowledge and to infuse into them corrector notions of science and history and scientific and historical criticism.

In regard to its policy, it is intended to conduct the Journal on the broadest and most innocuous lines consistent with the objects of the Magazine as above set forth. It is needless to observe that we shall religiously eschew all politics, and the only politics shall be if ever there be any occasion, to appeal to the innate loyalty of every Indian, bound up as it is with his deeply rooted religious instinct, which cannot leave him even in his bitterest extremes. In social matters we are fully alive to the manifold evils (adyatmikam, தன்னால், adiboudhikam பிறரால், Adidaivikam தெய்வத்தால்) existing in our soceity, and we are positively convinced also that caste and custom over rides all determinations of science and religion and real piety, and we will not be afraid to speak truth in the plainest terms. But let not the orthodox stare and frown. We can be really as conservative in our heart and deed and we will lose nothing by giving up or gradually changing some of our pernicious and useless customs. We will assure them however that we will strictly guard their religion and sentiment and the preservation of their own habits and manners if they are not positively harmful. Nothing will be done to wound any body's feelings unnecessarily and we will take care however not to sacrifice scientific truth and honest conviction to mere absurd sentiment. We honor the past and we appreciate the present phase of our existence at the same time. We feel it our duty to love our country and our people and our religion; and at the same time we will not be blind to the excellence in the character of other nations and other religions. Let the Grace of God and the good will of our fellow-beings speed our wish and work.

THE DIAMOND JUBILEE—A BENEDICTION.

வாழ்க அந்தணர் வானவர் ஆனினம்
வீழ்க தண்புனல் வேந்தனும் ஓங்குக
ஆழ்க தீயதெலாம் அரனாமமே
சூழ்க வையகமும் துயர் தீர்கவே.

Hail to the sages, to the Gods, and Kine all Hail!
Let drop the gentle rain, *the sorran's days increase*
May Hara's name resound and all corrupt deeds fail
And let all these ills that afflict the world decrease.

Let us repeat this prayer to-day in all reverence and loyalty, a prayer which was repeated more than thousand four hundred years ago, on the banks of the Vaigah by that "Tamil Child,"[*] on an occasion, when the King of Pandy was lying ill and the hearts of all his people were stricken sore. And yet we are better off to-day in some respects and our Mother Empress (God Bless Her) is all hale and strong, strong in the love of her children, and childrens' children and childrens' childrens' children, and strong in the love of her people all over her vast Empire, and strong in the love of her Sovereign neighbours. Her Majesty has reached her sixtieth year of her reign; and our hearts fill with joy and glanness, more and more as we know how she rejoices in us at this very moment, though we have never set our eyes on Her August Person. And does not the poet[†] ask whose love is greater, that of the mother who suckled her own child, or that of Mangayarkarasi (Queen of Women) who melted into love at the distant approach of the "Tamil Child." And does not our Sovereign Mother's heart

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[*] '*Dravida Sisu*', an expression used by Sri Sankara in referring to Saint Gnanasambanthar.

[†] Sivaprakasar, in his beautiful poem called "Nalvar Nanmanimalai." The reference is to a touching episode in Gnanasambantha's life which Sivaprakasar has embodied in the stanza.

flow out to us at this time of our trial and grief by famine and pestilence. And how appropriate is therefore our appeal to our God, the God of all nations to save us from famine and pestilence, by the timely down pour of freshening showers and the increase of cattle, by removal of that dread evil monster from ours midst, and to gladden us by increasing the life and prosperity of our Beloved, Good Mother Victoria. Yea, our God will surely hear us if we utter this exquisitely simple and truly universal prayer with true Love and penitence.

வாழ்க அந்தணர் வானவர் ஆனினம்
வீழ்க தண்புனல் வேந்தனும் ஓங்குக
ஆழ்க தீயதெலாம் அரனுமமே
சூழ்க வையகமும் துயர் தீர்கவே.

KURINCHIPATTU.*

A HIGHLAND IDYLL.

THIS pretty idyll, which we have picked out today for our review is one of the brightest gems in the necklace woven by the Tamil classic poets of more than one thousand-eight hundred years ago. The classics of this epoch are so old, as to make the best classics in Sanscrit or Greek look quite new, and yet the subject in which they deal are so human that they land us back among the fiction and poetry of Modern Europe. They are models of different species of poetic composition, of style and diction, repositories of so much wealth of wisdom and sentiment; their style and diction are so pure and noble, that it is a matter for pity that they have not left us many more than we possess at present and it is a matter for greater pity that such excellent models have not been followed by the successive generations of poets,-who have been allured away by their excess of religious zeal to the departments of Puranic compositions, Pillai tamil (பிள்ளைத் தமிழ்), Kalambagam (கலம்பகம்) and Andadi (அந்தாதி). Yet these works are numerous enough if we want to test the nobility and greatness of the language and its great capabilities and its genius for adapting itself to general requirements. The language is so old, the oldest some scholars assert not even excepting the Sanscrit, and its vitality is so great that it has preserved itself alive to-day when all other great languages are dead. Have any other people loved and fostered and tended their own mother tongue and sung of its praises and elevated it into a Deity as the Tamils have done. And yet, O Mores, O Tempora!

How are we fallen! Do we not find Tamils to-day who would vote in the senate its abasement and its extinction!

Coming back to our song, its great commentator Nachinarkinar (whose priceless services to the ancient Tamil Literature it is not possible for us to estimate), remarks that this was composed by the Poet Kapila in the presence of the Aryan King, Brahatta, who wished to know the excellence of Tamil. The metre is Agavalpa (அகவற்பா) of the strict English blank verse type, which seems to be the oldest Tamil metre and which the late lamented Professor Sundram Pillai tried to reintroduce in his excellent work "Manonmaniyam" and which is best fitted for narrative and dramatic composition. Each line is divided into 4 feet or சீர் and each சீர் of two syllables or அசை. The syllables are of two kinds, நேர், and நிரை; நேர், when the syllable is composed of one single short or long vowel or vowel-consonant, or one short or long letter followed by the consonant as in ஆ, நீ, வெள், வேல், நிரை when it is two short letters, or one short and one long letter by themselves or followed by the consonant (ஒன்று), as in வெறி, சுரு, நிறம், விளாம். Two syllables of either kind in different permutations give four different kinds of feet, called இயற்சீர் or அகவற்சீர், namely நேர்நேர், நிரை நேர், நேர்நிரை, நிரை நிரை. And these four feet are known by four formulas, called தேமா, புளிமா, கூவிளம், கருவிளம். Only one more rule is necessary to be learnt for understanding the full prosody of Agavalpa; and that is what is called the தளை, the link between one foot and another, which is essential to the rhythm of the line. The தளை used here is called இயற்றளை, and the usual formula is that the last syllable of the first foot should be followed by the same kind of syllable in the following foot. The following by a different kind of syllable is also permitted in Agavalpa. The formula is expressed by saying 'மா' முன், நேரும், நிரையும, 'விளம்' முன், நிரையும். நேரும். And the line can be shortened or lengthened by the short or long தளை and made to express appropriate ideas and feelings.

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* One of the 'Pattupattu,' edition by V. Saminathier, Pundit Kumbaconam College. Price 3 Rupees.

. This is as regards the prosody (செய்யுள் இலக்கணம்). As regards the subject matter, called 'பொருள்,'* the highest aim of Art and Literature is regarded as the attainment of one or all of the four great Purusharthams, அறம், பொருள், இன்பம், வீடு, Dharma, Wealth, Pleasure and Moksha. And the attainment of the highest pleasure (அகப்பொருள்) is sought for in the love of the sexes and such bliss may result from a wedded life (கற்பியல்) or from the natural union of two hearts (களவியல்) without undergoing the shackless of society. களவியல் does not mean immoral union as is ignorantly supposed, but is fully made subservient to every rule of virtue, and is only permitted to people of sufficient means and it is sought to wean him gradually from such earthly and mistaken love and to lead him on to the Love of the Most High (வீடு). There are several other divisions and sub-divisions of கற்பியல் and களவியல், based on the kind of country (திணை) inhabited by persons, the time of meeting &c., and we arrive after all to the divisions called துறை. These துறை exhibit a classification of the varying passions and sentiments arising from the human hearts of two lovers circumstanced as they are by time, place and distance, and natural and human obstacles, ordinary and extraordinary. The aim of this idyll is pleasure. (அகப்பொருள், இன்பம்). The union of the two lovers is effected not by premeditation or arrangement by the parents but by sheer accident and by natural and legitimate causes and the parties are in no way to be blamed. The lovers apprehend opposition from their respective parents and they are pining away in secret, content with such chance meetings as was possible, mutually dreading what mischance may befall the other, in the interval, rather prepared to die and be united in heaven than be pronounced guilty by the world's slanderous tongue. The mother finding her daughter wasting away, ignorant of the real cause, resorts to magic and medicine without avail. Things are growing desperate, and the maid (தோழி) of the girl who was acquainted with their love and whose heart is very nigh broken, by the misery of her mistress and mother makes up her mind to disclose everything, trusting to chance and the good sense of the mother and the poem accordingly opens and ends with her address to the mother in a thoroughly dramatic manner, reciting the various circumstances in this passage of love and begging her pardon and sanction for the union of the two hearts.

"Hail, mother! Be pleased to hear me. The secret malady preying on your daughter's mind and beauty is of so delicate a nature as to prevent me hitherto from disclosing the same to you till now. It is incurable, and you have accordingly sought in vain its eradication by consulting astrologers and magicians and by performing various vows to various Gods and other ceremonies; and you have become sorely distressed. (In this respect, we are as superstitious as our ancestors of old). And my young mistress in her extreme distress says, to me, "What, gold and diamonds and pearls if lost once can be recovered again. Unlike this, family prestige and nobility of character and good name if once, tarnished, it will not be possible to brighten it again even for the greatest seers.* I have been united to my lover by a train of accidents and my good fortune, to the destruction of the well cherished plans of my parents. Do you think, that anything but good would result from disclosing our love to my mother: If she does not approve of our innocent and legitimate love, let me die, and let us be united in Heaven"†: so saying her gazelle eyes fill with tears and she is pining away. If you would know my own state of mind, I am, like the arbitrator ‡ between two enraged potentates, highly distressed, unable to bear the sorrow of yourself and your daughter. I will now narrate to you how your daughter fell in love, without previously ascertaining if he was a proper match in respect of birth, wealth and character and extent of relations, &c., and you can judge how far we are to blame. Be not incensed, therefore, before you hear me. You may remember you sent us one day to watch the millet field where in the ripe ears are bent around the stalk like the trunk of the elephant on its tusk, when it felt wearied after its vain attempt to reach the ears of the tall bamboo.* We sat watching for a time, perched on the bamboo platform built on the topmost branches of the tallest tree and we were chasing away the green parrots with our slings and by making noise with divided bamboo sticks. The day was growing hot, when happily the clouds came up the sky thick and dark, with peals of thunder like the repeated sounds of the drum, and flashes of lightning as from the spear of God Kumara, brandished for the destruction of the wicked Asuras and dispersed pellmell by the rising gust of wind, poured down on the mountain heights, flushing the mountain torrents with bright and limpid water like well washed clothes. We could not keep quiet: we jumped into the stream, and played and could not leave the deep pools shining like molten crystal in a stone basin; we played and sang with perfect freedom; finally we wrung our hair dripping with water, our hair which was lying on our backs like a big blue-stone on a base of gold, we dried it, and we reached the bank with our eyes red like anything and began to cull all sorts of flowers—(Here follows a list of 99 flowers—the names of all of which except Champac and Palasa are pure Tamil words; in fact we could scarcely recognize any other sanscrit word in the whole poem), and heaped them all on a now freshly cleaned piece of rock and began to deck our parts with leaves and our heads with strings of variegated flowers† and sat under the cool shade of the flaming Asoka, chatting among ourselves, and now and then bawling out to drive away the parrots. When lo and behold, who should come? but a man, with scented hair with flowers adorned on the head, ears, and neck, with sandal convered body, holding a bow, with tinkling bells attached to his ankles, followed by dogs. The dogs sighted us and with gnashing teeth like young bamboo shoots, staring and flaming eyes, were coming nearer and nearer to us, like young warriors driving back their enemy; we shuddered; we got up and ran; our feet faltered and our minds filled with intence fear. The young man noticed our fear and feeling sorry called to us in soft and reassuring tones and addressing us, asked if we had seen any of the animals he had been hunting flee past us; we were pleased but did not reply him. and he felt offended, and asked us if we could not at least spare him a few words even if we did not choose to do him a service, and like an elephant which leaving off the lead of its trainer, runs off breaking and brandishing branches of trees laden with flowers, whereon the bees and beetles hum the Nattarakam tune, he broke a flower laden branch and silenced the barking dogs and stood awaiting our answer."—(Herein is given the first accident which brought the lovers together).

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* "பொருளிலக்கணம்" "The Laws of Higher Criticism in Art and Literature" forms the subject of elaborate treatment in the Tamil Language and it is peculiar to the Tamil language and Tamil language alone. There is no such thing corresponding to it in Sanscrit or in any other language, though there may be literature following the laws as herein laid down. We shall in a separate paper deal with the subject of பொருளிலக்கணம்.

* Compare with this speech of our nameless Indian lady (She is only a type) of the first century A. D. our fair and gentle Desdemona's words of the 16th century

Good name, in man and woman, dear my lord.
Is the immediate jewel of their souls;
Who steals my purse, steals trash it is something; nothing.
'T was mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed."

† The pathetic and beautiful nature of this speech is beyond comparison.

‡ The difficulty of the situation is now manifest to every body by the utter futility of the efforts of not one but of great many powers in solving the eastern question.

(To be continued).

AN ORIENTAL SIDE TO THE UNIVERSITY.

THE PREEMINENCE OF VERNACULARS.

HISTORY repeats itself; and fully half of a century ago, the question was hotly debated outside and inside the Councils of State what educational policy should be followed by Government and whether the medium of education should be English or the Vernaculars. And the question was determined, on the ground of might if not solely on the ground of justice that English should be the dominant language; and it was conceded at the same time, that instruction in the vernaculars, was at the same time necessary, and our Universities recognized the vernaculars as one of the compulsory subjects in its scheme of education, and more than a decade ago, our alma matter permitted its graduates to go to the Degree of Master of Arts in any two Vernaculars. The question to-day as such is not so broad as with our friends and opponents of more than 50 years ago and yet in the current discussion of the subject, we have met with very old and outworn arguments which take us back to this old period, without taking account of the important work which both our paternal Government and the Universities independently and conjointly are carrying out. The object of the movement is in no way to depreciate the value or the importance of English education; and the names of two such great men as that of the Hon'ble Dr. Duncan and the Hon'ble Mr. Justice Subramanya Aiyar ought to be a guarantee against any such assumption. It simply takes note of a few defects in our present system of education and the great necessity there, is at present, of improving the system of Higher Vernacular Education, by increasing its scope and its status, and by affording greater facilities and better tuition. That a graduate going up for his High Degree Examination should not grasp in his mother tongue such simple ideas which are familiar to a second rate Tamil Pundit does not bespeak much in favour of the foundation, he has received, in the vernacular at College. Nay, everybody knows, what contempt our young student has for his optional language and what dodges he resorts to, to get a bare pass in that subject. Then it is felt by many[*] that the barrenness of the Indian Intellect so often bewailed of, is due in a great measure to the waste of energy involved in early life, when the young mind must be fully engaged in the gathering and receiving of facts of knowledge and experience and ideas direct, instead of mere sounds and symbols, by having to learn a foreign language, not akin, but quite alien in every respect. More, how often have we cried when the brightest gems among our Indian graduates are cut off in the full flush of manhood. Well, all manhood, his best energies are well nigh dried up by the time a man leaves his University; what little that remains is fully eaten up, in a scramble for bare existence and the disappointments in life; and the man finds an early grave. The want of harmony noticed in the life of an Indian betwen his speech and conduct is also traceable in a way to this defect in his education. It was only the other day, a valued friend of ours informed us of what that mature Scholar and Statesman, we mean the late Raja Sir T. Madava Row, thought, was the cause of that want of clearness of thought and expression noticed in Indian graduates namely, the too early inculcation in a foreign language and this was fully perceived and anticipated by our friends among the rulers themselves at the very beginning. Then the fact is most blindly forgotten what large population claims each vernacular for its mother tongue, and what proportion of this large population, has been benefitted, nay even affected by the last 50 years of English Education. The total literate class in India is estimated at about 6 or 7 per cent, and of this small percentage,[†] what proportion can be said to have received any English Education, much less, any real benefit. For instance, on such a simple subject as female education, could we get five out of ten graduates meeting casually in a public place to vote in its favour. We could undertake to convince the so-called illiterate persons but not the dissertient graduates who receive the question, not from a practical point of view but purely in a dialectical spirit. The object of the present movement is therefore not to supplant but to supplement the present system of education, to the benefit not of a few but all, and the greatest happiness of the greatest number. In our study of this question, we have not come across of a more abler paper and more abler arguments than that were put forward by Mr. B. H. Hodgson, late of the Bengal Service, an erudite scholar and linguist and a man of world-wide sympathies,collected and published in Volume II of his miscellaneous writings by Trubner & Co. We have deemed it worthwhile to summarise his arguments in the body of his letters, which by the way were first addressed to the Calcutta paper, called "*The Friend of India.*" which we believe is now incorporated in the present Statesman, Calcutta.

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* We have felt it a relief to hang our head and throw down our arms after reaching and culling the wild jasmine twining itself luxuriantly on long thorny bushes in our hill garden. This graceful attitude of the elephant, its trunk resting in its tusk we noticed among some recently caught elephants at Kandy

† We would not have believed this, had not our own darlings from 3 to 10 years old presented themselves before us, after a ramble in our garden and around the adjoining tank fully decked with a wild vine ([illegible]) in all its flowery glory and crowned with the flowers of the flame of the forest and other flowers. We have forgotten, alas, the pleasures of country and hill resorts.

Read the passage in Froude's 'Oceania,' where he contrasts the smouldering life of old Englanders in the dingy resorts of London and the free and robust life of Australians.

"*Preeminence of the Vernaculars or the anglicists answered*"

The letters are prefaced with a quotation from Sir T. More in quaint English, which we also quote:

"For as for that our tongue is called barbarous is but a fantasy; for so is, as every man knoweth, every strange language to other, and if they would call it barren of words, there is no doubt but it is plenteous enough to express our minds in anythings whereof one man hath used to spoke with another."

He points out in the first place how Lord William Bentick's proposal was a reversal of all former acts of Parliament, and solemn pledges, which after all were but bare acts of justice, and poceeds to assign some reasons for the opinion that he entertained that the Indian's essential welfare not less than rights may be urged against the proposed scheme of Lord William Bentick. Granting that sound knowledge, the diffusion of which throughout India was the sole purpose, is to be found only in the European languages, he enquires what is the best instrument for the free and equal diffusion ot that knowledge, whether English or the Vernaculars. The anglicists assume that the English language is a perfect and singly sufficient organ, whilst the native languages are equally objectionable from their plurality and their intrinsic feebleness. He characterises these assumptions as some what hasty and unfounded. A large portion of the sound knowledge of Europe is *not* to be found in the English language, but must be sought in those of France and Germany. Englishmen daily pick up useful and important words from France and Germany. In regard to plurality of Indian languages he points to the vast range of territory and population claimed by each vernacular, and thinks that it is a range of language large enough to satisfy the most ardent of reasonable reformers—a range rather above than below that of Europe. In regard to the alleged feebleness of the Indian tongues, he excepts the language employed in the unmixed sciences and applied sciences which have a language of their own, which words are not furnished by 'The well of pure English undefiled' and in which the Eulisgh language is imperfect and unable to express such ideas but[*] thinks that the Indian Vernaculars are sufficient in the field of the moral sciences: "For blended as these branches of knowledge are, from their very nature, with the daily pursuits and thoughts, and quickly responsive as they are to the strongest prejudices and passions, of mankind; appealing, too, as they do for their ultimate evidence, to universal consciousness, or to almost universal experience, powerful intrinsical reasons may come in aid of the lingual considerations I am about to show, against the direct communication of our superior light to the Indians." He thinks that the Vernaculars possesses the *necessary* capacity to bear any weight of knowledge coming home to the *business and bosoms of mankind*, that can be laid on them. The Vernaculars possess good dictionaries and grammars, as well as works which exhibit a respectable share of precision and compass; whilst its connection with Sanscrit and the peculiar genius of the latter, afford extraordinary means of enrichment by new terms competent to express any imaginable modification of thought. He again proceeds to assert without fear of contradiction that the *existing extreme inaccuracy* of all European languages as instruments of thought is *notorious* and *undenied* and that the objects are only sought to be removed by *ample* definition and much circumlocution. There is also such *a thing as the genius of the language* of a rigid and commanding nature, according to which the improvement can only proceed for within and not by direct grafting from a foreign language[†]. After descanting on Sir T. More's words quoted at the beginning, the following remarkable sentence occurs: "The history, not only of our own language. but of every vulgar tongue in Europe, justifies the presumption that, as soon as effort is directed towards their improvement, the Indian Vernaculars will almost immediately and spontaneously put forth the ordinary strength of language,[*] and as for what may be called its extraordinary strength, even our language, had *not yet* put it forth. The habit of language, of all habits difficult of change, is the most obstinately adhesive and the Indians of all Nations are wedded to their habits most." He applies the very reasoning of Sir T. More when he contended against Latin and Greek as the sole organ of communication by pointing out that love of knowledge itself most difficult, would be rendered hopeless if the aditus of the temple were rendered so steep and thorny as the necessary acquisition of a difficult foreign tongue must make it; and that in all probability, the end would be defeated by the means employed to achieve it; to which loss ought to be added the *entailling in perpetuity* those *worst of evils resulting* from monopolised and mis-applied learning. Noble words are these which follow: "Our aim is the people's increase in happiness through increase in knowledge. We seek to regenerate India; and to lay the foundations of a social system which with time and God's blessing on the labours of the founders, should mature, perhaps long after we are no longer forth coming on the scene. Let then the foundations be broad and solid enough to support the vast surperstructure. Let us begin in the right way or fifty years hence, we may have to retrace our steps and commence anew.[†] Sound knowledge generally diffused is the greatest of all blessings: but the soundness of a language has ever depended and ever will on its due and equal and large communication. Partially diffused it is not only no good. but a bitter and lasting curse—the special curse which hath blighted the fairest portions of Asia from time immemorial, and which for hundreds of years made even Christianity a poison to the people of Europe!" The chance of the speech of this vast continent if not impossible is most difficult, for which our means are most enormously disproportionate to the end. Specialised knowledge should not be made the monopoly of a few it not, it will be abused. Leisure and ease are the parents of knowledge and how is it to be expected that the poor Indians with no inborn taste for the English language will readily and willingly conquer the vast and odious obstacle, we thus place at the threshhold of the temple of knowledge, obscuring all the beauty therein, though the few can always be won to pursue *through it* the path of profit and power.[*] The mystification of knowledge and administration, separately evil, are dreadful when combined and he holds in special horror the course of this double iniquity if allowed in India. "Why did we immortalize our Edward," he asks pertinently enough "for Vernacularizing the language of the courts of law ? because it is of the last importance to the happiness of nations that the people,—the many—should have the readiest possible means of rightly appreciating legal proceedings."[†] He further contrasts the means and the ease and facility of Englishmen in Indian acquiring the Indian Vernaculars, and the means and the difficulty and toil involved in the Indians acquiring a foreign language and asks whether the change of policy is not due to the wish on the part of the rulers to cast off even this slight burden.[‡] Here is a golden sentence : "Add to these objections, also the following (1) It is apt to generate or confirm *servile intellectual habits*, especially when combined with the absence of political liberty ; (2) it is not less apt to *divorce speculation from experience, theory from practice, abstraction from life* [§] and in instancing the case of Rome, her vassals and her conquerors, he observes that those whom Rome subdued, became twice subject by their slavish acceptance of her language ; and her conquerors were only saved from vassalage to her learning by the free genius of their political institutions ; and he follows out other examples, among the European nations, as they came under such Roman influence or not, in their media of language. And he finishes his first letter with a very strong exhortation that what the Europeans seek to introduce into India is not to prove innutritive or poisonous but wholesome food, not a curse but a blessing, and that a Vernacular organ should be given. This is dated August 1835, the author does not think it stale in 1876, and he quotes the following from the *Times*, which we also reproduce in the foot notes [*] and with this, we shall close to-day reverting to the subject again in our next issue.

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[*] Ours is however a conviction.

[†] The lowest precentage among the great nations of the world and we have nations like Germany and Switzerland where nearly all are literate.

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[*] He substantiates this by quotations from various English philosophers.

[†] It was only the other day Mr. Herbert Paul speaking at an English dinner remarked how English journalists are gatdually dropping off foreign phrases and words.

[*] The only want now is the want of Government patronage and support

[†] These words are almost prophetic, but we do not want to retrace but to reconsider and remedy the defects.

LUX HOMINEM. [†]

(*Pall Mall Magazine*).

Where, then, hath Faith her everlasting home ?
Pavilioned viewless in the whispering wind,
Or in the Sky's blue dome ?
Or in the throbbing heart of passionate human kind ?
Or in the ancient lap of darkest Ocean.
Or in earth s centre deep.
Fed by internal fires and rocked to sleep
In terrine caves within the womb of ceaseless motion ?

Ere yet a planet swept around the sun.
Ere yet the sun was—I within the dim
Eternal made but one
Of attributes eterne, which, uncreate with him
Who is all faith, all soul, all spring of being. [‡]

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[*] How many parents do already find that they cannot afford their children the cheap English Education which they themselves commanded in their own days and they have to retrace their steps and give to their children such education as will start them in life. It is useless to ignore that English is primarily learnt as a means of breadwinning and this effort in that direction is enormous. He knows no content. Within the last 2 days, we heard of two eminent Tamil Pandits, who are content to eke out just enough for the barest existence, ignoring all ambition except in the attaining of learning and piety.

[†] The evils of Indian Judges and Vakils who now think it undignified to speak except in English, in court, are now becoming more and more manifest.

[‡] Europeans in India openly confess that they have forgotten the little Vernacular they had to learn to pass a sham examination, and yet these very European gentlemen conduct the sham examination, and we have heard how it was conducted in particular instances.

[§] The italics are ours.

[*] In Alasace and Lorraine, the peasantry after two centuries *of subjection to France do not know* one word of French. In Wales, in Sleswic, and everywhere in Austria and Russia, we see all the efforts to force the ruling language on a subject race resented, even when light, civilization, and enjoyment of equal rights follow in the train of this *denationalizing* school master." *Times, April 25, 1872*

There are in almost in every department vast hoards of truth which do not exist in an available form, and which, however necessary for us, form no part of our ordinary teaching. When our school books have been rewritten, and when the proved results of research have been incorporated with them the benefit will be every way immense. *Times*, July 10, 1876.

Hitherto the English people have began [illegible] the wrong end and have been educating downwards instead of upwards. What [illegible] of real importence is to teach the poor man to do the best for himself, to enlighten the ignorance, to dissipate the prejudices which make his life so much harder than it need be. *We have confidence in English good* [illegible] and *[illegible]pect the training school to do much good* (The italics are ours). *Times* May 25, 1874.

[†] When we read this out to our Tamil Editor, he declared surprised that this was pure adwaitha, and we had to assure him that there was no need for surprise, as the Europeans are slowly and surely envolving a system of thought independent of us, and almost, akin to our own. Thereupon our Pandit declared that no doubt it must be true as it was the same Parameshwara who made us, made them also. We state this as the feeling is not confined to the class of people who are ignorant of the English language.

[‡] All spring [illegible] being [illegible] Soul or Intelligence is Chit Faith or Love is Ananda.

Held me, as song holds sound,*
Or light holds colour, as it were, enwound
Even within itself, beyond the sense of seeing!

The universe is mine—For that is He,
And I, all incurruptible, am part of pure eternity
So which man lowly knees with trembling in his heart'
What though all creeds be torn and tempest driven?
They but the outward form
Yond which, unruffled by the wildest storm,
Still lives the Faith supreme for which
All faith hath striven.

The faith that give men sight of things Divine,
That shows them immortality beyond
Death's thin dividing line!
Dispersing as a dream the vain delusion fond
They hug as life, which life at best concealing
As with a mist—grows thin
To let faith's brightness stream rejoicing in
Through infinite knowledge God to mortal man revealing.

NOTES.

WE draw our reader's prominent attention to the announcement from the Reverend Doctor G. U. POPE, M. A., elsewhere inserted in our pages. Some have asked whether such a translation was necessary and whether it will be good reading. In the first place, it is an honour to our language that its treasures should be brought to the notice of the whole word, and which we should duly recognize and properly appreciate. Besides, we will have to consider what great revival in Sanscrit learning even in India has been brought about by the publication of translations. We publish to-day a specimen page and our readers can find that it is more readable than many translation of the kind. 'Triruvachakam occupies a most unique place in the spiritual and mental History of mankind and we earnestly hope that the Reverend Doctor will be soon enabled to bring out his invaluable work. We have heard it said that another Reverend Gentleman and Tamil Scholar used to call it the மனசுருக்கி or மனதுருக்கி புஸ்தகம்."

⁂

MR. R. N. CUST, a great Scholar and Linguist contributes a valuable paper to the April Number of the *Calcutta Review* on the achievements during the last 50 years in the departments of Religion, Science, History, Geography, &c., &c. The progress which he thus notes is almost astounding and in the field of Religion, he contrasts the opinion of Archbishop Usher according to whom there could be no good religion except Christianity and that of to-day when it is recognized that God has not been partial to one people or one country. We hold the letter of a Reverend Missionary friend of ours, who acknowledges that salvation is possible even without Christianity. Anglicists will note by the way that the achievements here recorded were not all by Englishmen nor confined to the English language. The article contains an excellent diatribe against the idea of 'liberty' entertained by some Englishmen.

⁂

THE same Review contains another excellent article from the pen of Mr. Charles Johnston on Vedanta and the doctrine of reincarnation in the West and the East, and his view that this doctrine of the Vedanta is not the property of Aryans will be familiar to our readers. He quotes several passages to show that the doctrine was clearly recognized in the Bible, but that Christ held that all such knowledge was useless. His ideal was one of Pure Love and Duty, as that of Buddha was of one of duty alone. The latter has surely failed to take any root in man and we find it necessary to find a sound philosophical basis to the former to support and strengthen it.

⁂

Two distinct and clearly marked periods in the British occupation of India are noted. 20th June of this year, the day of so much joy and gladness will, it is earnestly prayed, mark a new era in our national life, which will redound much more greatly to the glory of British rule. We begin our own enterprise also this day to mark our loyalty and our hope of success.

⁂

THE Trichinopoly Saiva Siddhanta Sabha celebrated its 12th Anniversary and the Royal Jubilee yesterday and to-day by the singing of hymns and prayers, performance of services in the Temple by the distribution of prizes to the Sabha's Sunday School boys and girls and by feeding them &c., &c., and by the reading of the report. A full report will appear in our next.

⁂

HIS HOLINESS the Ambalavana Pandara Sannadhi of the Tiruvavaduthurai Mutt, Kumbakonam, has sent a telegram to the Queen, in which His Holiness "begs to approach Her Majesty's Throne on behalf of himself and the numerous disciples of Saivite community of Southern India. He most humbly and reverently conveys his cordinal greetings on the happy occasion of Her Majesty's Diamond Jubilee, and invokes Heaven's choicest blessings on Her Majesty and the Royal family." Various charitable functions and public festivities have been organised by His Holiness in memory of the occasion. Amongst other things, is to be established a permanent *chattrum* and water-pandal at Kumbakonam, the foundation stone of which will be laid to-morrow at 5 o'clock.

⁂

IN the death of PROFESSOR SUNERAM PILLAI, M. A, we have sustained a deep personal loss, which it is not possible to replace. Our Magazine itself was started after a good deal of consultation with him and with his promised co-operation. He was just beginning what he conceived to be the real mission of his life; his proposed tour to Ooty was to be almost a preaching tour, as he wrote to us. Our minds fills with very great sorrow as we write this and we will reserve what we have got to say of him and his work to a future occasion. We have been carrying on a long literary correspondence with him and we have filed most of his letters and we should like to publish his correspondence, if our friends in other part of the country would oblige us also with theirs.

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* c. f. Illustration. (c), to 1st argument of 2nd sutra. Sivagnanabotham.

Like the flavour in the fruit, the sound in the tune
The Almighty's Chit which the whole world pervades
Is with the world connected ever and as one
Hence God is Adwaitham not one say the Vedas.

THE
LIGHT OF TRUTH
— OR
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science &c.

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

THIRUMANTRA BY THIRUMOOLAR.

(Continued from page 2).

GIVING TO THE NEEDY.

இரந்தார்க்கீதல்.

தாமறிவா ரண்ண றாள்பணி வாரவர்
தாமறி வாரந் தாங்கிநின் றாரவர்
தாமறி வார்சில தத்துவ ராவர்க
டாமறி வார்க்குத் தமர்பர னாமே. (க)

Those who know (or who know themselves) are those who worship the feet of the Lord; those who know (or who know themselves) are those who stand in the said beautiful way (*i.e.*, who love God and take themselves to His worship), those who know (or who know themselves) are some philosophers; and to those who know themselves, the Lord is their relation.

NOTE.

The following are the important assertions made in the text:—

(1) True knowledge or knowledge of self is the Love of and devotion to God.

Reason:—Absolute love for God makes one to forget self and the forgetfulness of self takes one beyond the stage of Ahankâra; and love, at this transcendental stage, is transformed into spiritual knowledge, real and omniscient. Love of God being translated into Divine knowledge, real knowledge is the Love of God.

(2) Knowledge of self or true knowledge is to stand in the beautiful way of devotion and love, that is, to practise Love of devotion to God.

Reason:—Abstract Love towards God is practically unattainable for ordinary men. Thirteen ways of practising Love towards God are mentioned in Bhagavata.

The following are some of them:—

(i) Love shown to His disciples.
(ii) Attending His temple.
(iii) Washing and cleaning His temples and decorating them.
(iv) Bringing flowers &c. for Archana, bringing pure and holy water and milk for Abhisheka.
(v) Establishing flower gardens for Archana.
(vi) Commemorating His incarnation days or days in which he displayed acts of grace.
(vii) Attending festivals celeberated on His account and celeberating festivals in His name.
(viii) Dedicating property to His service.
(ix) Constructing temples for Him.
(x) Illuminating His temples.
(xi) Doing charity to the po[illegible] and the needy [illegible] His name.

It is by practice of Love toward[illegible] s the absolute love towards Him can be develop[illegible] by developin[illegible] absolute love towards God, real knowledge [illegible] knowledge self is attained.

(3) Of God's devoted disciples who know themse[illegible] some are philosophers. According to Yoga Kundalini Upanishad, knowledge is divided into Melenam (theoretical and Ab[illegible] [illegible]tical). The knowledge of self or the Divine [illegible]

knowledge can be attained through the grace of God by practice of devotion and love, without theoretical knowledge, non-psychic and psychic. Those with such theoretical knowledge may practice Love towards God and attain true knowledge or Divine knowledge or knowledge of self; but in practice some of them alone practice Divine love and attain it; the largest majority loving themselves in distracted speculations and scientific and philosophic studies.

(4) God is the relation of those who know themselves. A bandhu or relation communicates his personal secrets in confidence and out of confidence, shows sympathy and participates in the pleasures and pains of him whose relation he is. God acts like a Bandhoo towards his disciple in his struggle for onward devotional or spiritual progress, by strengthening his will and cheering up his mind, by relieving his pains as in the case of Manikavachakar, by revealing all mysteries to him and by keeping him above want. It is characteristic of a bandhu to supply food or partake in meals supplied. God has supplied food to Appar, Sundar and Gnanasambhandhar and has partaken in meals supplied by Gouri and Kannappar and Elayankudi.

யாவர்க்குமா மிறைவற் கொரு பச்சிலை
யாவர்க்கு மாம்பசு விற்கொரு வாயுறை
யாவர்க்குமா முண்ணும் போதொரு கைப்பிடி
யாவர்க்குமாம் பிறர்க் கின்னுரை தானே. (௨)

It is possible for all to pick a leaf for or to put a leaf over God; it is possible for all to give a handful of fodder to cow; it is possible for all to part with a handful of food at the time of meals; and it is possible for all to *speak kind words to all.*

NOTE.

The second verse is just an enumeration of some of the ways of practicing Love for or Devotion to God.

அற்றுநின்று ருண்ணு மூணே யறனென்னுங்
கற்றன போதங் கமழ்பவர் மானுட
ருற்றுநின் றுங்கொரு கூவற் குளத்தினிற்
பற்றிவந் துண்ணும் பயனறி யாரே. (௩)

Ascetics are those who smell sweet with the conviction learnt that the Dharma is to part with food (a part of food) which they take. Men do not know the benefit of bringing water from well or tank and giving the same by way of charity.

NOTE.

According to Parasara, Dana (gift or charity) is the main Dharma for this Kaliyuga—Food referred to in the text implies spiritual food, such as initiation, intellectual food, such as Sastraic teaching, professional food, such as industrial education and physical food, such as bread or rice.

அழுக்கினை யோட்டி யறிவை நிறையீர்
தழுக்கிய நாளிற் றருமமுஞ் செய்யீர்
விழித்திருந் தென்செய்வீர் வெம்மை பரந்து
விழிக்கவன் றென்செய்வீ ரேழைநெஞ் சீரே.

Driving off impurities, fill yourselves with knowledge; do charity also in the days in which it is your privelege to live. Ye poor souls, what avails ye all your vigilance, as inspite thereof heat flies, off (from your body) and your eyes become fixed?

NOTE.

The impurities herein referred to are Ahankara, Maya and Desire (காமம்). Prana is identified with heat (*vide* Pranagni hotropanished and also my contributions to the "*Thinker*" on the subject of Prana). The reference to heat flying off and the eyes becoming fixed is a reference to the occurrence of death.

தன்னை யறியாது தானலலா ரென்னுதிங்
கின்மை யறியா திளையரென் றோராது
வன்மையில் வந்திடுங் கூற்றம் வருமுன்னந்
தன்மையு நல்ல தவஞ்செயு நீரே. (௫)

Before death comes by force without your knowing when he comes, without any room for denying your identity, without his regarding your poverty or youth, be good and perform Tapas.

துறந்தான் வழிமுதற் சுற்றமு மில்லை
யிறந்தான் வழிமுத லின்பமு மில்லை
மறந்தான் வழிமுதல் தங்கில னீச
னறந்தா னறியு மளவறி வாரே. (௬)

No relation from the line of him who has renounced the world; no pleasure from the line of him who is dead; no grace shown by God to him who practices what is non-Dharma (what is not virtuous). Charity or to Dharma is the measure of knowledge.

NOTE.

Renunciation is a consequence of spiritual perception that God is all and all is God. In the case of a person renouncing the world, the notion of Duality as a relative and a person related to him does not arise and the question of Dharma or charity as a duty does not arise in his case.

Death is, as Mahopanishad says, death-birth. Birth is a round of sorrow—so no pleasure to him who dies. Disinterested charity will put the doer in the way of God and eventually to immortality.

Reward is regulated by merit or virtue. Arbitrary reward irrespective of merit is hereby denied. Charity or Dharma is the measure of knowledge as real knowledge is derived from a love of God which is estabilished by a love of fellow creatures exhibited in the form of Dharma or charity.

தான்றவஞ் செய்வதாஞ் செய்தவத் தவ்வழி
மான்றெய்வ மாக மதிக்கு மனிதர்க
ளூன்றெய்வ மாக வுயிர்க்கின்ற பல்லுயிர்
நான்றெய்வ மென்று நமன்வரு வானே. (௭)

The man who practices Tapas is reckoned as God by the world. Death will come unto them who worship their flesh as God, declaring himself as their God.

NOTE.

According to a number of Upanishads, immortality is vouchsafed to him who perceives and knows Paramathma in all and all in Paramathma. Death is a punishment inflicted on him who identifies his self with his body.

திளைக்கும் வினைக்கட றீர்வுறு தோணி
யிளைப்பின்றி நீக்கு மிருவழி யுண்டு
கிளைக்குந் தனக்குமக் கேடில் புகழோன்
விளைக்குந் தவமற மேற்றுணை யாமே. (அ)

There are two ways of propelling without exhaustion, the boat which will take us accross the Ocean of sorrow—giving Karma. Such helps are Tapas and charity effected by the person of undying renown, for himself and for all mankind.

பற்றது வாய்நின்ற பற்றினைப் பார்மிசை
யற்ற முறையா னறநெறிக் கல்லது
யுற்றுங்க ளாலொன்று மீந்தது வேதனை
மற்றண்ணல் வைத்த வழிகொள்ளு மாறே. (கூ)

Charity done with desire for worldly consequences or selfish attachments is conducive to sorrow. Whereas charity done for disinterested purposes as a dedication unto God is conducive to upward spiritual march in the way appointed by God.

NOTE.

The importance of dedicating all acts including charitable acts to God irrespective of consequences as a "means of joining unto the Lord as one spirit" (I Corinthians VII, 17) is recognized by St. Paul in I Corinthians XI, 31 wherein he says "whether therefore Ye eat or drink or whatsoever Ye do, do all to the glory of God" Interested charity is conducive to bodied existence or birth which is a source of sorrow.

THE STRENGTH (CASE) OF HIM WHO DOES NO CHARITY.

அறஞ்செயான் திறம்.

எட்டி பழுத்த விருங்கனி வீழ்ந்தன்ன
வொட்டிய நல்லறஞ் செய்யா தவர்செல்வம்
வட்டிகொண் டாட்டியே மண்ணின் முகந்திடும்
பட்டப் பதகர் பயனறி யாரே. (க)

What is the use of well-developed and ripe fruits falling from an Etti or Kangara tree? (these fruits are bitter and poisonous). The wealth of those who according to capacity do no charity is similar to Etti fruits. The benefit of charity, those day light sinners do not know, who exact usary (interest) and bury their wealth under ground.

NOTE.

One of the duties attaching to wealth is doing charity *according to capacity to the needy and the poor in the form or the* way in which their want is felt. Usury is condemned in all the leading religions of the world.

ஒழிந்தன காலங்க ளூழியும் போயின
கழிந்தன கற்பனை நாளுங் குறுகிப்
பிழிந்தது போலத்தம் பேரிட ராக்கை
யழிந்தது கண்டு மறமறி யாரே. (உ)

People do not understand the necessity of Dharma (charity) in spite of their knowledge that time is fled, that deluges are done, that their ordained days are gone, that their body has become withered as if the essence is squeezed out from it, and that they see themselves or others dying.

NOTE.

In this verse, even on profit and loss considerations or commercial calculations, the necessity of charity is vindicated. Persons dying do not carry a single pie with them. They have to leave their wealth behind for the use of others surviving them, whether related or not. The related and the non-related are all alike to them. In case charity brings no benefit after death, the doer loses nothing and he is not in a worse position than a miser who shows no charity whatsoever. In case it brings benefits after death, the doer of charity gains and the uncharitable miser blinks. Further the text means that wealth which is meant for the upkeep of this body has only a limited scope in that way, for the body is mortal and its days will be over sooner or later. So according to capacity, *i. e.* without prejudice to what is needed for the absolute necessity of self or those relying on self a portion of wealth should be spared for the use of those in want. The practice of charity the best means of self-sacrifice and renunciation.

அறமறி யாரண்ணல் பாத நினையுந்
திறமறி யார்சிவ லோக நகர்க்குப்
புறமறி யார்பலர் பொய்மொழி கேட்டு
மறமறி வார்பகை மன்னிநின் றாரே. (ந.

Those who do not know the ways or the necessity of charity do not know how to think of the Feet of God; they do not know the way to the city of God they listen to the false words of others and incur hatred.

NOTE.

Love of God is impossible without love of our fellow creatures and without self-sacrifice according to capacity. Charity as Naradaparivrajopanishad says secures the good will and affection of all mankind The reverse policy from a false sense of economy or from want of belief in a future existence is punished in this world by the enmity of others.

இருமலுஞ் சோகையு மீளையும் வெப்புந்
தருமஞ் செய்யாதவர் தம்பால தாகு
முருமிடி நாகமு ரோணி கயலைத்
தருமஞ் செய்வார்பக்கச் சுழுகி லாவே. (ச

Hiccup, bilious complaints, consumption, and heat afflict those who do not show charity. Lightning shock, serpent, disease called Roni attended with inflammation of the throat, and undue development of glands will not approach those who are charitable.

NOTE.

In this verse, the residual sufferings of those who are not haritable in a subsequent birth, in other words, certain diseases ind accidents which are the indices of non-charitable hardeartedness in a prior birth are stated. Hiccup, bilious complaints, onsumption and heat are all the result of excessive heat due to exual excesses &c. The Thapa or heat of those in need who were efused help by those who were capable of giving them help seems o be the ultimate cause of the incurable forms of hiccup. Soka bilious complaints attended with paleness, want of digestive ower, bitterness of tongue &c.) and consumption afflicting the atter in their subsequent birth. If for example A suffers from ncurable form of consumption in this generation, we infer that he as a hard miser who did no charity in his prior birth though capable of doing it. The charitable in their subsequent birth are not illed by lightning, serpent or other accidents mentioned in the text.

பரவப படுவார் பரமனை யேத்தா
ரிரவலர்க் கீதலை யாயினு நீயார்
கரகத்தே நீராட்டிக் காவை வளர்க்கார்
நரகத்தி னிற்றிரோ நன்னெஞ்சி னீரே. (ரு

The worldly reputed or the worldly influential people) would not adore the Lord; they would not ven pay the tax due to the king; they would not row shady groves, watering the plants from waterots, (when difficult to grow them). Ye such good earted (Ironical) people, will Ye not suffer in Hell ?

NOTE.

In this verse, non-adoration of God for fear of expense, non-payent of tax to Government out of miserliness or our attachment money, and not growing shady groves where most needed groves re all declared acts punishable with punishment in Hell.

வழிநடப் பாரின்றி வானோ ருலகங்
கழிநடப் பார்நடக் கார்கரும் பாரு
மழிநடக் கும்வினை மாற வோட்டிட்
டொழிநடப் பார்வினை யோங்கிநின் றாரே.(சு)

Those who do not, like the uncharitable, tread the vays (as a burden), who tread on the ways of those vhose acts lead them to heaven, avoiding the inurious or the evil or the loss-bringing acts of even he latter, are the really great or glorious.

கனிந்தவ ரீசன் கழலடி காண்பர்
துணிந்தவ ரீசன் றுறக்கம தாள்வர்
மலிந்தவர் மாளுந் துணையுமொன் றின்றி
மெலிந்த சினத்தினுள் வீழ்ந்தொழிந் தாரே.()

the loving

The sympathetic or the compassionate will see the feet of God; the courageons or the strong hearted will reign over the world of the Devas. The miserly will, without help at the time of death, with faded mind, perish and disappear.

இன்ப மிடரென் றிரண்டுற வைத்தது
முன்பவர் செய்கையி னாலே முடிந்தது
லின்பமது கண்டு மீகிலாப் பேதைக
ளன்பிலார் சிந்தை யறமறி யாரே. (அ)

Happiness and misery are the results of acts done in prior birth. Witnessing the sight of happiness (some people being happy) they still do no charity. Such people are really without love and know no thought, no virtue (or they do not know the mighty effect or Dharma of inward disposition).

கெடுவது மாவதுங் கேடில் புகழோ
னடுவல்ல செய்தின்ப நாட்டவு மொட்டா
னிடுவது மீவது மெண்ணுமி னின்பம்
படுவது செய்யிர் பசுவது வாமே. (கூ

Think of depositing for charity and of givin charity and do that which will give you bliss. To b ruined or to be prosperous depends on the Dharma yo do. He that will not observe in practice the rule o Golden middle and will not establish a course of blis without gaining spotless reputation, is simply a Pas (an idiot or fool) or a creation in name.

NOTE.

In this text, besides sundry charities done by delivering fro hand to hand substantial charities in the form of permanent inves ments, bequests and apportionments are advocated.

The rule of the Golden middle is laid down. Charity for attended with a spotless reputation is countenanced and it is furth asserted that a life without charity is a folly and a burden.

செல்வங் கருதிச் சிலர்பலா வாழ்வெனும்
புல்லறி வாளரைப் போற்றிப் புலராதே
யில்லங் கருதி யிறைவனை யேத்துமின்
வில்லிற வெய்த விற்குறி யாமே. (க0

Without praising and serving men with limite knowledge for the sake of wealth, think of Heave serve God and praise Him and like an unmissin arrow darted from a bow, it will have the desired effec

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SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIYA.

PARAPAKSHA—LOKAYITHA OR CHARVAKA.

(Continued from page 5)

INVOCATION.

LET my love to Him increase who has neither beginning nor middle nor end, who is Infinite Light, Grace and Wisdom, who unites Himself on the left side to Her who begot the world, who is praised by the world as the crownjewel of the celestials, who dances in that Spreading Light of Chitakas, with his coral braids adorned with the crescent moon falling behind him, and let me lift such lotus feet full with fragrant pollen on the crown of my head.

She, who is the Lord's (Isa) Parasakti, Ichcha Sakti, Kriya Sakti and Guana Sakti, and Droupava Sakti, who actuates all creation, sustentation and resolution, who is form, and formless and neither, who is the wife of the Lord in these Forms, who is all this world and all this wealth, who begets the whole world and sustains them. The gracious lotus Feet of This, our Mother who imparts bliss immortal to souls, and removes their bonds of birth, and who remains seated with our Father in the hearts of the freed, let me lift up my head.

THE CHARVAKA'S STATEMENT.

1. Not having the intelligence nor the grace to understand the trick (real purpose) of the theory promulgated by Indra's Purohit, Brihaspathi, the Charvaka who is tied down to the pleasures of this sea-girt world, and whose person is rubbed with Sandal and adorned with festive wreaths (bases his own case on Brihaspathi's authority) and states as follows.

2. The only measure of all things is by Perception alone. This perception when united to mind &c, divides itself into six kinds. Inference and Agama are not correct methods of proof. The things proved by Perception are the (four) elements and their inherent natures such as hardness, coldness, heat, and diffusiveness.

3. The names of the (four) elements are earth, water, fire and air; and the quality of the products of each of these respectively are smell, taste, form and touch. These are the great Eternal Entities; and these unite one with the other in regular order

4. Just as you get various shaped utensils from clods of clay, so by the union of these elements, all forms are produced. Like the bubbles formed in water, *Buddhi* and other *andakarana*, and senses and sensation arise also from the union of these elements.

5. If one of the elements is separated from the rest, the senses and sensations and intellect, &c. all die. So do all moveable and immoveable objects die. When the effects, as form, quality &c. vanish, they

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This describes the Supreme who is neither Rupi nor Arupi nor Rupa Rupi, who is neither Saguna nor Nirguna, who transcends all these, and the next verse describes, how He manifests himself to mankind. This gives His condition as Pure Sat, and which could not be anything unless it is Chit and Ananda at the same time.

This shows How God as Light and Love diffuses in all and in every thing and manifests Himself.

1. Indra was disgusted with the pleasures of his state, and aspired to something holier and purer before his time and wished to do tapas. His acharya Brihaspati wishing to turn him from his object, and to lead him into his former life, preaches to him the reality of the world's joys and the falsity of all other hopes. This is compared to the object with which Sri Krishna tried to dissade apparently Arjuna from his resolution not to fight and kill his near kith and kin. The arguments are plausible enough and Arjuna is led on to commit what would be regarded by the world as a Sin. But neither Brihaspathi nor Krishna wished to mislead really their pupils. They simply wanted them by means of sophisty, if necessary, to confine each to his station and thereby do his *duty*; which if *faithfully* and *unselfishly done* as *duty* will be sufficient for attaining all the Highest ends. It was in the nature of the Highest crime which nothing can excuse that the man should forget the duties of his station. Their Highest ideal was *Duty*. It is with this High Ideal, man is permitted to live his life in different *ashrams*, and to work for virtue or wealth or pleasure. But if this ideal is not kept in view, these aspirations will surely degenerate into mere hypocrisy, earth-hunger and grossest licentiousness, and the whole society unhinged. These masters were the builders of society. Not, understanding Brihaspathi, the Lokayitha, despised everything else and took to indulging in grossest forms of pleasure, in the same way as false prophets there are who seek to justify their drinking and gluttonous and riotous acts from the maxims of Sri Krishna, saying that when they drink, they drink without any attachment and as such no sin will attach to them. Such is the way the noble teachings of noble masters are dragged to the dust. alas! alas!

2. Three kinds of *Katchi*, are [illegible], doubtful perception, [illegible], perception by other senses than the eye; [illegible] perception of a thing in its relation to class, species and atributes and action; [illegible], perception of fire by the presence of smoke; [illegible], perception of a flower from its smell; [illegible], wrong perception. Anvaya and Vytireka are classed here as direct perception, as involving very little of real inference. The names of the elements believed in by the materialist are given in the next stanza.

5. In stanzas 2 to 5 the Charvaka states his own theory and he now proceeds to state the other's case and criticise it and the peculiar note in his manner may better be observed, namely his heart overflowing with pity and kindness for those deluded fools who would not readily appreciate the goods we have but go on hankering after unattainable fancies and he fails not to *fling irony and ridicule*, against his antagonists, as all false reformers do, but irony and ridicule have never been known to secure one single convert.

are resolved into their cause, these four elements. And such knowledge constitutes the highest Wisdom.

6. Against this, there are those who postulate the separate existence of Karma and soul and God. How did the people of this earth offend them They assert that that the incomparable sterile woman begot a son and the latter got up on the horns of the hare and plucked without fail the flower of the sky !

7 If you assert that the Karma effected in a former birth attaches to one his present life, how is this possible, when we see all the Karma die with the death of the body. Oh, my good Sir. If you say that this Karma lives in *sukshuma* (subtile form, then it like saying that flame can burn apart from the wick of the lamp.

8. If you compare the action of Karma to the dead straw which rotting in the field comes forth again as fresh grass, this is possible wherever you manure the field with the straw. This will illustrate the case of those who wish to derive the excreta of a man who coming tired and hungry was fed with food.

9. O fool, if you say that it is by this Karma, men's bodies and qualities and intelligence do not fit, then, by what sort of Karma, do not all the fingers on one's palm resemble each other. All these differences are due to the proportionate increase or decrease in the constituent elements.

10. If you say that it is by the effect of Karma men endure pleasure and pain, then, tell me, by what sort of Karma, does the body feel pleasure when I am smeared with fragrant sandal water, and feel extreme discomfort when brought in contact with fire. All these are due to the nature of these things.

11 If you assert there is a soul independent of the body, don't make a false assertion. Such a soul must be perceived by one of the six modes of perception. The assertion against the proof furnished by perception is like statements about the length of the hare's horn in the world !

12. If you say that God is Arupi, then He is non-intelligent like the sky If He is a Rupi, then He is one with the objects of this world. If you say He is **Rupa Rupi, then tell me, can you suspend a stone in the sky.**

13. Oh ! Why should these people follow these various delusive paths, and fall into error and sorrow, when their own Veda asserts that the elements evolve into food and from food arises body, and from the latter mind and the rest and resolve into each other in the same order ?

14. O ! These fools give up the pleasures to hand in this world, hanker after heavenly pleasures and drown themselves in sorrow. They are like those who feeling thirsty leave the water in their presence and fly after a beautiful mirage, only to die of great thirst.

15. O hail to you, O Vami, give me your hand. You are my real incomparable friend, since you pursue like myself the paths of murder and robbery and vice which the cowards call evil and are the light of an admiring group of girls with lovely braids of hair.

16. Isa, and Brahma, Vishnu and Indra attained their greatness by having associated themselves with their goddesses. If you also wish to attain to such greatness, you will do well also to enjoy life with beautiful women with fragrant locks.

17, 18, 19 and 20. Instead of deriving pleasure the society of women, people die by believing in the shams set up false systems of Philosophy, and by believing in a future existence.

21. Why do you get weary in pursuit of Moksha ? Show me one, who had pointed out this way, or had seen it, or had heard of it ? With transgressing the laws of the king, earn money and seek pleasure as well as you can.

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(To be continued)

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10. **The last three stanzas deny the existence of Karma. The Buddhist (not Esoteric if you will have it) goes a step higher than the *Charvaka* and to the four elements and their products, he adds *Karma*.** Karma in big capitals is his God virtually the cause of all existence and when you kill this cause you cease to exist.

11. Herein is indicated the abhorrence of all good men and true in regard to the arts and practices of the Vamachari and it will be an absurd caricature and blaspheming of real Hinduism to seek to identify this Vamachar with Hinduism. You may as well call this Lokayitha wallowing in the lowest depths of passion and vice, a follower of Hinduism ! The bane and curse of Hinduism has been its so-called tolerant spirit and spirit of compromise, to seek to sanction and clothe with its approval, all sorts of opinions, low and false. and partly false. Could we conceive of any country where so many myriards of divergent of faiths and inconsistent practises seek to live and propogate themselves under a spirit of miscalled universal religion and universal truth. Truth can't be so hideous and repellent as in some of these forms. O. for a day when truth will be uncovered in all its Glory and in all its Beauty !

THAYUMANAVAR'S POEMS.

(*Continued from page 10*)

சின்மயானந்தகுரு.

அங்கைகொடுமலர்தூவி யங்கமதுபுளகிப்ப
    அன்பினாலுருகிவிழிநீர்
ஆறாகவாராத முத்தியினதாவேச
    வாசைக்கடற்குண்மூழ்கிச்
சங்கரசுயம்புவே சம்புவேயெனவுமொழி
    தழுதழுத்திடவணங்கும்
சன்மார்க்கநெறியிலாத் துன்மார்க்கனேனையு
    தண்ணருள்கொடுத்தாள்வையோ
துங்கமிகுபக்குவச் சனகன்முதன் முனிவோர்கள்
    தொழுதருகில்வீற்றிருப்பச்
—சொல்லரியநெறியையொரு சொல்லாலுணர்த்தியே
    சொரூபானுபூதிகாட்டிச்
செங்கமலபீடமேற் கல்லாலடிக்குள்வளர்
    சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவருதட்சிணாமூர்த்தியே
    சின்மயானந்தகுருவே. (உசு)

GOD-HEAD AS THE ETERNAL GURU WHO IS KNOWLEDGE AND BLISS.

O *Dakshinâ-Mûrthy,*[*] O The Eternal *Guru*[†] who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*[‡]! O The Absolute Giver of the *Moksha*[§] which is announced in the *Siddhanta*[∥] Philosophy! Thou didst, sitting on a priestly seat on the said mount under the Banyan tree, reveal in one sacred word the true spiritual knowledge and Thou didst also show the Supreme Eternal Bliss to be attained and enjoyed from such knowledge.

Upon whom didst Thou deign to confer this boon Certainly upon those full-matured *Munis*[¶], *Sanaka*[§] &c. who most inquisitively stood worshipping before Thee. But, as for my part, I doubt whether I may ever be able to find shelter in the bounties of Thy Grace: Because I have not yet made myself worthy Thy blessings and I am wanting in that kind of emotional worship, which must plunge me in *Ananda**, being at the same time attended with my offering of flowers with my tears of love raining down and my tongue blabbing with addresses directed to Thee such as O *Sankara*[†]! O *Swayambhu*[‡]! O *Sambhu*[§]!

ஆக்கையெனுமிடிகரையை மெய்யென்றுபாவித்தென்
    னத்துவிதவாஞ்சையாதல்
அரியகொம்பிற்றேனை முடவனிச்சித்தபடி
    ஆகுமறிவவிழவின்பந்
தாக்குமலைகையேதொட் சரியைகிரியாயோக
    சாதனபவிழ்ந்ததெல்லாந்
சன்மார்க்கமல்லவிவை நிற்கவென் பார்க்கெங்கள்
    சாபோதபோதவுருவாய்
லாக்குமனமணுகாத பூரணப்பொருள்வந்து
    வாய்க்கும்படிக்குபாயம்
வருவித்துவட்டாத பேரின்பமான
    வாரியிலேவாய்மடுத்துத்
தேக்கித்திளைக்கநீ முன்னிற்பதென்றுகாண்
    சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவருதட்சிணாமூர்த்தியே
    சின்மயானந்தகுருவே. (உஎ)

O *Dakshinâ-Mûrthy,* O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *'Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! My *finite* intelligence has much relied on the durability of my body which is really as infirm as the deluged river-bank excavated beneath; *so* that any attempt on my part towards the *adwaitha*[∥] state of the said *Moksha* will be as feeble as that of a man crying for the moon.

Now, then, what is the true path of attaining the *infinite* knowledge Even the sure appliances I have resorted to—namely—*Sariya,*[¶] *Kiriya*[§] and *Yoga*[**] have not produced any material effect upon me. Of course, no schools of philosophy can hope or profess to succeed without these *Sadanas.*[*]

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[*] Dâkshina-Mûrthy means the One sitting with the face turned to the South.

[†] Guru—Spiritual Teacher.

[‡] The modern Trichinopoly. This mount was once governed by one *Tirusira*; hence the name probably.

[§] Moksha means emancipation or liberation.

Vide note to 5th verse *supra.*

[¶] Muni—Yogi.

[§] Sanaka, Sananta, Sanatana and Sanatkumara are the sons of Brahmâ (of the Trinity and are always called the *four saints.*

Ananda—bliss.

[†] God is beneficent and hence the name *Sankara.*

[‡] He is self-existent and hence the name *Swayambhu.*

[§] He is beautiful to His devotees and hence the name *Sambhû.*

Vide notes to the 3rd verse. C. f. the Saint's couplet [illegible] (O for the day when I will be one with Siva, the Perfect Intelligence, as I am now one with *anava*); *vide* also notes to the 8th verse.

[¶] *Sariya* means and includes all devotional moral practices—where the practiser surrenders his body to God (Siva).

[§] *Kiriya* means and includes all religious rituals and worship of God where he surrenders his Indriyas (organs of sense) to God.

[**] *Yoga* literally means 'Union'—*viz.*, Union with the Divine and includes all psychical practices conducive to contemplation of God where he surrenders his *antah karanas* (internal senses) to Him.

O, then, for *that* day when with overwhelming joy, I will become absorbed by Thy Divine Grace in *the Eternal Happy Communion With Thee* !:—The Supreme state of Infinite knowledge and Bliss where even the best of religions cannot reach, as it is beyond *all* thought and description; and where *Thou and Thou* alone dost remain to me, everything else including 'me' and 'mine' being lost and beheld in Thee and Thyself beheld in *all.*

ஒளியமிருக்கா னென்னின்றவாணவம்
அடைந்திட்டிருக்கலோபம்
அருளின்மைமூடக் கலந்துள்ளிருக்கமேல்
ஆசாபிசாசமுதலாம்
வெவ்வியகுணம்பல விருக்குமென்னறிவூடு
மெய்யநீவீற்றிருக்க
விதியில்லையென்னிலோ பூரணமெனும்பெயர்
விரிக்கிலுரைவேறுமுளதோ
கவ்வுமலமாகின்ற நாகபாசத்தினாற்
கட்டுண்டவுயிர்கண்மூர்ச்சை (தீர)
கடிதகலவலியவரு ஞானசஞ்சீவியே
கதியானபூமிநடுவுட்
செவ்விதின்வளர்ந்தோங்கு திவ்யகுணமேருவே
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. (உ௦)

O *Dakshinâ-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira* ! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy ! Since, as a matter of fact, I see myself not free from many evil qualities such as egotism, envy, passions, desires, depravity &c., I am led to think that Thou art not dwelling in me. Art Thou, therefore, to be called limited and *not* Omnipresent? Certainly not, I should say. Because, Thou being the only *Sat* and *all* the rest *asat*[†] before Thee, nothing can ever affect Thy being immanent in *all* and animating *all.* And I know, indeed, that Thou art the transcendent motionless lord of the Moksha World and as such Thyself dost manifest and revivify by Thy *Gnana Sakti*[*] the souls languishing under the hardest noose of *pasa.*[†]

ஐவகையெனும்பூத மாதியைவகுத்ததனுள்
அசராசரபேதமான
[illegible]
யாவையும்வகுத்துநல் லறிவையும்வகுத்துமறை
ஆதிநூலையும்வகுத்துச்
சைவமுதலாமளவில் சமயமும்வகுத்துமேற்
சமயங்கடந்தமோன
சமரசம்வகுத்தநீ யுன்னைநானணுகவுந்
தண்ணருள்வகுக்கவிலையோ
பொய்வளருநெஞ்சினர்கள் காணாதகாட்சியே
பொய்யிலாமெய்யரறிவிற்
போதபரிபூரண வகண்டிதாகாரமாய்ப்
போக்குவரவற்றபொருளே
தெய்வமறைமுடிவான பிரணவசொரூபியே
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. (உக)

O *Dakshinâ-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira* ! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy ! Thou hast produced the five elements and from the five elements Thou hast created the objects of the universe both animate and inanimate. And to all creatures Thou hast thus imparted consciousness and revealed the Vedas and the like Sastras[‡] and hast also appointed many religious systems, the *Saivaism*[§] &c. And beyond the reach of all religious contraversies. Thou hast fixed the blissful state of *Mona*[||], where reigns supreme the conciliatory peacefulness.

How is it, then, Thou hast not bestowed Thy Grace upon me so as to enable me to approach Thee ?

O Thou Infinite Lord of eternal entirety, whose form is known to be the *Pranava*[¶] the real end of the Vedas, I do understand Thy real Provident Design : Thou wilt only reveal Thyself in full to true profound

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[*] These 3 sadanas (practices) lead the soul to true Divine knowledge and devotional love and, then, God who is all-Love or Sivam appears as Guru in the human form and imparts Gnanam, which is the *fourth patham* (step) and enables the soul to give up itself to God and become absorbed in Him. Thus the four steps are Sariya, Kiriya, Yoga and Gnana.

[†] Asat means and includes *all* other than the Sat (God).

[*] Gnana-Sakti means Divine Intelligence (the power of Chit).

[†] *Vide* note to the 8th verse.

[‡] Sastra means science or philosophy.

[§] He mentions Saiva religion being the great post to Moksha and as such the mother *school.* The Saint later on says "சைவ சமயமே சமயம்" (The Saiva Religion and Philosophy is the perfectest of all other systems). [It would appears that the great Ramalingam Pillai of Vadalur used to object to this *Samarasa Siddhanta* as a *Samayam*, as it meant a marga and a step merely. It should be merely called '*Saivam*', 'The Highest Anubava.' Ed.].

[||] *Vide* note to the 2nd verse.

[¶] *Vide* note to the 9th verse.

Bhaktas*, while, on the other hand, Thou dost never let thyself be felt by the feigned devotees.

ஐந்துவகையாமென்ற பூதபேதத்தினால்
  ஆமென்றவாக்கைநீர்மேல்
அமர்கின்றகுமிழியென நிற்கின்றதென்னநா
  னறியாதகாலமெல்லாம்
புத்திமகிழுறவுண் டுடுத்தின்பமாவதே
  போக்யநெறியென்றிருந்தேன்
பூரணமாகின தருள்வந்துணர்த்தவிவை
  போனவழிதெரியவில்லை
எந்தநிலைபேசினு மிணங்கவில்லையல்லால்
  இறப்பொடுபிறப்பையுள்ளே
எண்ணினுநெஞ்சது பகீரெனக்கவிழுமு
  திருவிழியுமிரவுபகலாய்ச்
செந்தழலின்மெழுகென துங்கமிலையென்செய்கோ
  சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
  சின்மயானந்தகுருவே. (க0)

O *Dakshinâ-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sirà!* O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! All the time I was ignorant of the bubble-like nature of my body, the product of the five elements, the summum bonum of my life was merely the pleasures of food, clothing and the like.

But, the moment I was graciously blessed with Thy knowledge, all my epicurean thoughts and aspirations *vanished*; my mind does ever since long after nothing else but Thee.

And what is more surprising to me is that, at the very thought of my mortal condition, my heart shudders, my body wears out like bees-wax exposed to fire, and, both night and day, I simply droop without sleep.

காரிட்டவாணவக் கருவறையிலறிவற்ற
  கண்ணிலாக்குழவியைப்போற
கட்டுண்டிருந்தவெமை வெளியில்விட்டல்லலாங்
  காப்பிட்டதற்கிசைந்த
பேரிட்டுமெய்யென்று பேசபாழ்ம்பொய்யுடற்
  பெலக்கவிளையமுதமூட்டிய
பெரியபுவனத்தினிடை போக்குவரவுறுகின்ற
  பெரியவிளையாட்டமைத்திட்
டேரிட்டதன்சுருதி மொழிதப்பினமனைவிட்
  டிடருறவுறுக்கிடர்தீர்த்
திரவுபகலில்லாத பேரின்பவீட்டினில்
  இசைந்துதவிக்கொண்மிவென்று
சீரிட்டவுலகன்னை வடிவானவெந்தையே
  சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
  சின்மயானந்தகுருவே. (கக)

O *Dakshinâ-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sirà*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Praise be to Thy maternal love to us. Seeing that we (souls) were lying concealed like an embryo in the darkness of *anava-mala*,* Thou didst benevolently take us out and set us to the cycle of re-births guarding us at the same time with five kinds of pain† and feeding and developing us with fruits of *karma*‡. And thou didst, then, cause us to play the part of *re-incarnation* in the worldly theatre and didst rightly call us the characters of 'Jivas'; Thou didst also shew us from the Vedas the rules of our play to be strictly observed and acted upon; if they be strictly followed by us, we would be placed in the *Moksha* of Eternal Light and Bliss. Otherwise we would be hurled down to suffer under the horrors of *Yama's*§ cruel punishment so as to mend ourselves for the *Eternal Liberation* without eternal damnation. O Lord, Thou art, thus, also our true Beloved *Mother*||.

கருமருவுகுகையனைய காயத்தினடுவுட்
  களிம்புதோய்செம்பனையயான்
கண்டவிருக்கநீ ஞானவனன்மூட்டியே
  கனிவுபெறவுள்ளுருக்கிப்
பருவமதறிந்துநின் னருளானகுளிகைகொடு
  பரிசித்துவேதிசெய்து
பத்துமாற்றுத்தங்க மாக்கிப்பணிகொண்ட
  பட்சத்தையென்சொல்லுவேன்
அருமைபெறுபுகழ்பெற்ற வேதாந்தசித்தாந்த
  ஆதியாமந்தமீறும்
அத்துவிதநிலைமையாய [illegible]
  [illegible]
திருமருவுகல்லா லடிக்கீழ்[illegible]
  சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
  சின்மயானந்தகுருவே. கஉ)

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* *Vide* note to the 4th verse.

* Vide notes to the 4th and 9th verses.

† The five kinds of pain are the pain—(1) arising from the state of an embryo, (2) from birth, (3) age (4) illness and (5) death.

‡ Vide note to the 2nd verse. One of the five functions of God is to cause us to eat the fruits of our Karma (*Anugraha*).

§ Yama is the Deity of Death and Hell.

|| Reference is to the motherhood of God (i.e. Arul Sakti of God).

O *Dakshiná-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sirá !* O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Grand was Thy *auspicious* presence on the beautiful mount *Sirá* under the *Banyan* tree; grander still was that occasion when great emotion and solemnity were excited in the devotional hearts of the *munis* that stood *then* before Thee; and grandest was Thy sacred symbol, Thou didst respond to them, which at once signified the end of all ends or *antas**, namely, *Vedanta, Siddhanta* &c.

O my Master, boundless hath been Thy Grace to me! Seeing my intelligence rusted with ignorance like copper, Thou didst kindly put me in this carneous body and heat me with the fire of Gnana; and when I attained the desired maturity, viz., *mala-paribagam,*† Thou didst touch me with Thy Grace, which at once like the alchemist's stone converted me into the finest gold, *i. e.*, realized divinity in me. Thou hast, indeed, made me Thy servant.

கூடுதலுடன்பிரிதலற்றுநிர்த்தொந்தமாய்க்
குவிதலுடன் விரிதலற்றுக்
குணமற்றுவரவினொடு போக்கற்றுநிலையான
குறியற்றுமலமுமற்று
நாடுதலுமற்றுமேல் கீழ்நடுப்பக்கமென
நண்ணுதலுமற்றுவிந்து
நாதமற்றைவகைப் பூதபேதமுமற்று
ஞாதுருவின்ஞானமற்று
வாடுதலுமற்றுமே லொன்றற்றிரண்டற்று
வாக்கற்றுமனமுமற்று
மன்னுபரிபூரணச் சுகவாரிதன்னிலே
வாய்மடுத்துண்டவசமாய்த்
தேடுதலுமற்றவிட நிலையென்றமௌனியே
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. (௩௩)

O *Dakshiná-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sirá !* O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! As *Mouna* Guru Thou didst instil into my heart that the Final Bliss of Moksha, beyond which there is nothing to be attained, is where one overpowered with eternal joy becomes absorbed in Thee, the All-filling ocean of Bliss, who art beyond the cosmic condition and above *sutta maya** and yet inseparably connected with all so as not to be knowable either as monistic or as dualistic; who art the *Ninmala*† Being of changeless entirety beginningless or endless and hast neither quality nor name nor form nor an upper nor an under nor sides; who hast no such *tatwas* ‡ like mind, tongue, &c. and consequently neither any purpose nor wearisomeness, nor pleasure nor pain; and who art neither the knowledge nor the knower.§

N. B.—The Saint means to give us to understand by this verse (33) that the nature of Brahman can, in no manner, be determined except by stating that *every attribute is denied of Him*. c. f. the 18th verse *supra*.

நாராதவருளெலாந் தந்தருளமௌனியாய்த்
தாயனையகருணைகாட்டித்
தாளிணையென்முடிசூட்டி யறிவிற்சமாதியே
சாசுவதசம்ப்ரதாயம்
ஓராமன் மந்திரமு முன்னுமன்முத்திநிலை
ஒன்றேடிரண்டெனுமல் ([illegible])
ஒளியெனவும்வெளியெனவு முருவெனவுநாதமாம்
ஒளியெனவுமுணர்வுருமற்
பாராதுபார்ப்பதே யேதுசாதனமற்ற
பரமவனுபூதிவாய்க்கும்
பண்பென்றுணர்த்தியதுபாராமலந்நிலை
பதிந்தநின்பழவடியர்தஞ்
சீராயிருக்கவின தருள்வேண்டுமையனே
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. (௩௪)

O *Dakshiná-Mûrthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sirá*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! With true motherly love and unlimited flow of Thy bountiful Grace, Thou didst as *Mouna* Guru appear to me and placing Thy sacred foot on my head, didst infuse into my mind that the sole *Sadhana*[*] productive of the supremest Blissful experience of eternal and infinite nature is *to meditate on Thy Divine Arul*† ; without ever thinking of the mere Yoga-knowledge being the Highest End ; or without employing myself in trying to understand the nature of the *Mukta's*‡ union in *Moksha*§ neither as one nor as two, neither as *Akas* nor as sound, and neither as Light nor as something possessed of a form. O, then, my Lord, it is by the help of Thy *Arul Sakti* alone that I can ever think of reaching *this* supreme end of the ancient sages.

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* The *antas* (ends) are six in number, namely, (1) Veda*nta*, (2) Siddha*nta*, (3) Natha*nta* (the end of Natham or sound), (4) Botha*nta* (end of knowledge), (5) Yoga*nta* (end of Yoga), and (6) Kala*nta* (end of all sciences, philosophies, &c.) c. f. The Saint's couplet

ஆறிய வேதாந்த முதல் [illegible] கலாந்தவரை—யாது
[illegible] தேர்ந்தோர் [illegible] எந்நாளோ."

O for the day when I will attain knowledge like those who knew the six *antas* from Veda*nta* to Kala*nta*.

† The Tamil is "மலபரிபாகம்".

* Sutta means pure or clear, as in undifferentiated original nature.

† Ninmala=not subject to mala or pasa or impurity; pure, unsullied.

‡ Tatwas. Vide note to 11th verse.

§ The words in the text are *Gnathuru* and *Gnana* which mean the knower and the knowledge respectively. Along with these words '*Gneya*' which means 'knowable' will be used by the Saint later on.

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[illegible]
[illegible]
[illegible]
[illegible] சித்தாந்த முத்திமுதலே
சிரகிரி விளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. (௩௨)

O *Dakshina-Murthy*, O The Eternal *Guru* who art, knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Siri* ! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy ! Thou art the Perfect Lord of souls showing them Thy mercy and bestowing on them Eternal Heavenly Bliss. It is but Thy mercy that makes me eat the fruits of my *Karma* unperceived and, when my good and evil should become balanced, that will enable me to know Thee, indeed, as the universal sanctuary affording everlasting rest of Bliss‖.

I cannot therefore, pretend to possess an independent power of knowledge. Blessed with Thy *Arul*,* I shall have no more ignorance, and no more *Karmic* effects and no more embodiments, and, in short, no more *actions* of my own.

Thou alone must grant me Thy knowledge and make me Thine eternal slave freed from humanity.

[illegible]
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[illegible] சித்தாந்த முத்திமுதலே
சிரகிரி விளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. (௩௩)

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Siri* O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy ! The Highest end of Moksha can never be attainable by *Sariya*, *Kiriya alone*, i e , either by doing bhakti going on a pilgrimage all over the nine† continents and to all sacred bathing places, or by strict observance of the vow of silence curing the pain of hunger with dry leaves or water or air, or keeping the stomach empty withal its fire‡ of digestion arising in seven flames §

Nor can the Divine End be reached by the mere science of Yoga, in the practice of which one sitting within a mountain—cave enjoys the sweetest nectar produced by cleasing his ten *veins*[*] and controlling and uniting in the Soma's[†] orb the vital spirit and the fire in his body, or he acquires the super human power of preserving his body for many a *Kalpa*[‡]

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[*] Sadhana means preparation or practice.

† Arul—Grace.

‡ Mukta is the sage emancipated from the bonds of existence.

§ *Vide* note to 28th verse *supra*.

‖ The reference in this sentence is to the last 2 of the 5 functions of God—namely, *Thirobava* and *Anugraha*, the first three being *Srishti* (creation), *Sthithi* (preservation) and *Samharam* (destruction)—*Vide* Translation of Thiruvarutpayan notes to 4th couplet chapter 1.

[*] *Arul* Vide note to 34th verse

cf also 25th verse *supra* and notes thereto about *Sariyai*, &c.

† The geographical positions of the 9 continents cannot be known

‡ The fire of digestion is the vital air called *Samana* which equally carries and distributes what is eaten and drunk. Its place is the stomach and its function is to digest food. There are 10 vital airs called *Vayus*, (Dasavayu) which will be mentioned and explained in the appropriate place. (*Vide* Shvetashvataropanishad ch 1, 4, and notes to it (Dr. E. Roer's Translation) and Sri Brihadaranyakopanishad 1 6th Brahmana and also Prasna and Mundaka Upanishads)

§ The seven flames are the openings in the head, i. e., the 2 eyes, the 2 ears, the 2 nasal cavities and the mouth. The fire of digestion arises through these openings.

How then, can the final liberation of bliss be attained? Certainly only by *knowing* and uniting myself in love to Thee, which is *the Pathi-Gnana*[§] *the end and aim of all Gnana.*

R. SHUNMUGAM MUDALIAR.

(*To be continued*)

JOTTINGS.

THREE HINTS.—Be content to do the things you can, and fret not because you cannot do everything.

Never reply in a like manner to a sharp or angry word; it is the second word that makes the quarrel. Make the best of what you have, and do not make yourself miserable by wishing *for what you have not.*

Good for evil—Let us be like trees, that yield their fruit to those who throw stones at them.

ALCOHOL AND ARCHERY.—Expert testimony against alcohol receives added evidence from professor Hein, of Zurich, who says, "The Swiss excel as archers. I had occasion to speak with one of these famed huntsmen. This clever marksman assured me that all who attain skill in shooting are strictly temperate or abstainers. They live upon milk, butter, cheese, and eggs, and never touch alcohol. Many do not smoke, and they also go early to bed."

SELF-RELIANCE of the right kind should grow side by side with dependence upon God and His providence.

SOME GOOD RULES.

1. Fresh air is the best tonic a nervous person can have; so never be indoors if you can get out.

2. Sunshine means life and strength.

3. A cold bath every morning before breakfast, if once begun, is the best strengthener of the nerves I have ever known, and any day I would sooner want my breakfast than my bath.

4. Food in moderation. Fruit in the morning, and all the milk you can take, but be sparing with tea and coffee. Take cocoa instead.

Medicine. Leave that to the Doctor.

LIFE PROSPECTS.—According to the statistics of the life insurance authorities, an habitual drunkard of forty has an expectancy of eleven years of life, while a sober man of that age is likely to live twenty-nine years.

KNOWING ONE'S SELF.—Goeth once answered the question "How can we learn to know ourselves?" thus: "By reflection never, but by our actions. Attempt to do your duty, and you will immediately find what is in you" Actions speak louder than words, just as example is ever better than precept.

TO MAKE A HOME HAPPY.—Beware of the first disagreement.

2. Learn to speak in a gentle tone of voice.

3. Study the characters of each, and sympathise with all in their troubles, however small.

4. Learn to say kind and pleasant things whenever opportunity offers.

5. Remember that, valuable as is the gift of speech, silence is often more valuable.

6. Beware of meddlers and tale-bearers.

7. Never change a bad motive if a good one is conceivable.

8. Be gentle and firm with children.

9. Learn to govern yourselves, and to be gentle and patient.

10. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place.

11. Do not expect too much from others, but remember that all have an evil nature whose presence we must expect and that we should forbear and forgive, as we often desire forbearence and forgiveness ourselves.

12. Be an example of *courtesy and love.*

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[*] The 10 veins or தசநாடி (Dasa-nadi) are:—**Idai kala** the canal which passes from the end of the spinal column to the head through the left nostril; (2) **Pingala,** the canal which passes as the above through the right nostril; (3) **Sushumna** the canal which passes straight through the six centres the *anus*, the private part. the navel, the heart, the uvula. and the fore-head; (4) **Kandhari,** the canal dividing itself into seven passages for the seven kinds of natham or sound being produced and located in the neck; (5) and (6), **Atti** and **Sikuvai** dividing themselves into ten branches in all occupy the eyes; (7) and (8) **Alampudai** and **Purusha** occupy the ears; (9) **Kuku** which connects the navel and the generic organ; and (10) **Sankini** which occupies the organ of generation.

[†] Soma is the moon which is said to remain in our fore-hed for our benefit.

[‡] Kalpa is the cosmic period from the renovation to the destruction of the worlds.

[§] Pathi=Lord; Gnana=true knowledge; true knowledge of the supreme Lord (God).

[||] Gnana are of three kinds in general, viz., Pasa-Gnana (knowledge of Prapancha), Pasu-Gnana (knowledge of self), and Pathi-Gnana (knowledge of the Lord.)

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

WEDNESDAY, THE 21ST JULY 1897

CHATHURTHAM—SARVAM.

The number four is not so mystical looking as the ~~number~~ three or five or seven, yet it has a certain solidity, strength, broadness, and completeness attached to its signification. It expresses anything secure in its foundation, complete in its structure and universal in its influence, and transcending in its authority. In the common wisdom of the people linger such maxims,

> 'நால்வர் கூடினது சபை'
>
> 'When four meet, they constitute an assembly.'
>
> 'நால்வர் வாக்கு தேவர் வாக்கு'
>
> 'The testimony of four persons has the authority of a divine oracle.'
>
> 'நால்வரோ தேவரோ'
>
> 'Are they the four or are they celestials:

As such, the word plays an important part in the philosophy, religion and sociology of the Indian People, and all division and classification proceed on a four-fold basis. To begin with, we have the *four* Vedas. They represent the collective knowledge of mankind in every department. The Hindus will not admit that there is to be found any knowledge of any kind outside the Vedas, which is not to be found therein. It is their great treasure house, where every man can come and take whatever and only so much as he requires. They adapt themselves to the need and capacity of every one. The Veda is compared to the mirror, which every man can look into and see his own reflection. Hence its claim to be as Universal Book. Dividing all mankind into those who seek wealth or pleasure or virtue or Divine union, the *four* great purushathamas, the Vedas point out the means for attaining these ends; and those who do not bear this four-fold end of the Vedas are no doubt at a loss to understand how in the Rig Veda, for instance, the only cry and the oft-repeated cry by the singer is for gold and silver, cattle and rain, food and drink, wife and children, health and victory &c. In every healthy society, the majority must care for such things, and all cannot become Yogis and Gnanis. But in pointing out the means for seeking such purely material ends, precautions are taken, to that the individual may not concentrate and subjugate everything to his own selfish ends and to look on his own self as the be-all and end-all of existence. Even here, he is trained in the path of virtue, he has so practise some kind of altruism, he has to sacrifice to the Gods and distribute alms to the poor. The wicked and the miserly and the ignoble could not hope to gain these ends. The idea of rebirth so fully believed in by every body, acts a check to social excess. Herein is the difference between the Indian and European material civilization. The religious authority in Europe is too weak to control all these different and conflicting elements and ideals in Society, and as such, Self, in the biggest capitals, is the label to be marked on the material civilization of Europe; and the consequent abuses are flooding all the countries touched by Europeans and even in Indian Society, they are slowly and surely creeping into, and undermining those foundations built on charity and good will and morality and contentment. We were almost inclined to strike out this sentence, when we remembered how many great men and great women have led the van in the greatest philanthropic movements of the day; but we are speaking of national characteristics and tendencies, and not those of individuals. The fourth pursharthan believed generally as the highest end, and the m for attaining the first three ends, the rituals of the Karma Kanda are more or less relegated to a subordinate position and the Gnana Kanda doctrines slowly assert themselves. And there is a *four-fold* division of this Gnana Kanda. After a man has ceased to care for wealth or pleasure and has attained to a well-regulated and balanced mind, some of the questions respecting the nature of his higher powers and the higher ends begin to trouble him, and he begins to enquire into the proof of things, their nature, the end he is fitted for, and the means for securing this end. These constitute the Pramana, Lakshana, Sadana and Palanadhyaya in Vedantic enquiry. It is not generally remembered that Religion and Philosophy are not things to be meddled with by every body and any body; but the qualifications of the *adhikari* are fully defined, and these include a perfect rigidity in moral conduct. In fact, the course of study prescribed for the Indian, insist on a preliminary course in Ethics and Dharma Sastras, before he can proceed up to Logic and mental philosophy The omission of ethics in treatises and discourses dealing with religion and philosophy alone should not be misunderstood. But what has come upon the present day civilization that it tolerates so little reference to Ethics in public platforms and discussions and in print.. The man who would deliver a lecture on the whole duties of man will be now felt an awful bore? Is it because that it is always distasteful to hear of advice which we feel we cannot follow? We have described the present day civilization as 'selfish' above, and we have to add to it that it is hypocritical and insincere, alas! alas!!

Pursuing our orginal dissertation, in the chapter on Pramana, we postulate *four* things or *four* planes of existence. Maya, or matter or the animal plane, Andakarna or the mental plane, Atma or spiritual plane, God or the Highest existence. These four have a sort of relation, of the one below to the one higher, inter-dependent and inter-woven which is called '*adwaitha*'. There are *four andakarna*, Manas, Chitta, Ahankara and Buddhi. There are *four* avasthas, Jagra, Swapna, Sushupti and Duriyam, and *four* bodies Sthula, Sukshuma, Karana and Sutta according to some. Then in regard to Sadanas, there are *four* paths or *Margas*, called *Dasamarga Satputramarga, Sahamarga* and *Sanmarga*, called otherwise *Sariya, Kiriya, Yoga* and *Gnana* and a Religion which claims to be universal must contain these four paths. These are means provided to men, and adapted to each one's capacity to establish a relation between himself and the most High either as servant and master, son and father, friend and friend or as Self. We had four pupils who sat under the feet of the first Guru, who afterwards became the four great teachers. Sanaka, Sanatkumara, Sanandana and Sanatana. In modern days, we had four great teachers to illustrate the four great margas, Appar or Aludaya Adigal (Dasamarga), Gnanasambantha or Aludaya Pillayar (Satputramarga), Sundarar or Aludaya Arasu (Sahamarga) and Manickavachaka or Aludaya Nambi (Sanmarga). We only said that these came to illustrate these *Margas*, but they were no *margis* themselves. They were true Gnanis and Bhaktas and we find as such, the highest philosophy in Appar's poems, and the highest love poured forth in Manickavachaka's. To the four margis are provided the four states of bliss, Saloka, Samipa, Sarupya and Sayujya. The Vedantis also postulate a *four*-fold Sadana Sathushtayam such as Nityanitya, Vasthuvivekam, &c. Then in regard to our conception of the most High, we regard Him as the Trimurthies in the material plane but in the highest plane where the senses, and speech and thought cease to penetrate, He is the *fourth*, *Chathurtham*. He is the '*Thuriya Padartha*'; and we are frequently warned in our sacred writings not to mistake this 'fourth' with anything lower.

In our sociology, we have the *four* castes and four *ashramams*.

The Adharvasikha Upanishad adapts a four-fold division of the *Pranava* and proceeds to give various meanings to each syllable. And the following hymn in the Mahimnastotra" a most interesting and elevating song, sums-up many of these thoughts:—
"The mystical and immutable one which being composed of the three letters a, u, m, signify successively the three vedas—the three states of life (awaking, dreaming and sleeping—the three worlds heaven, earth and hell,—the three Gods (Brahma, Vishnu and Rudra)—and which by its nasal sound is indicative of thy, *fourth* office, as supreme Lord of all—ever expresses and sets forth thy collective and single forms.

We will elaborate some of these subjects, explain many of these terms in our future articles.

ELECTRICAL SPEED.—The superiority of electricity in attaining speed is shown by the following analogies. A horse can make twenty miles an hour, a steam boat eighteen, a sailing vessel ten, a storm moves at the rate of thirty-six miles an hour, hurricane at seventy, a rifle ball at one thousand: but electricity gets over two hundred and eighty-eight thousand miles an hour. By this we see that it travels faster than either sound, which makes eight hundred and forty-two miles an hour, or light, which comes to us at the rate of one hundred and ninety-two thousand miles *an hour*.

SPEAK KINDLY!—Harsh words have power to read in tenain. The dearest kindred ties of earth. And sever friendship's sacred chain. In woven even from childhood's birth.

THE ETHICS OF KURAL.*

KURAL, in Tamil, signifies a couplet of a peculiar metre. As the work is composed of such couplets, it passes by the name of Tirukkural, by synecdoche, Tiru (திரு) denoting holy. The author goes by the name of *Tiruvalluva Nayanar*. These are the popular names by which the work and the author pass current Tamil Literature and among Tamil scholars. There are other honorific designations for the author, such as Saint, First Poet, Divine Poet, Brahma and Great scholar; and for the work, such as the work of three books, Modern Veda, Divine Work, Faultless word, Tamil Veda and Universal Veda.

Those of you, who wish to have our idea of the personal appearance of the sage, may proceed to his shrine at Mylapore, a minute's walk from the Barber's Bridge, and witness the statue of the canonized saint. The folded knot of his lock, the bushy moustache and beard sweeping over his breast, the gravity of the forehead, the broad eyes revealing his noble heart, and the grace of his majestic frame are such as remind one of Plato and Socrates. Add to these, the beads in his right and the moral code in the left hand, the saint in a sitting posture on a raised seat, seeming to impart instruction to his disciples, you will verily believe that he is a Tamil Rishi next to Agasthya. He is in fact said to be the great grandson of Agasthya. At least the genealogy framed by the pandits states so.

Modern researches of Tamil scholars of critical acumen, and also internal evidence of two of the Five Great Tamil Epics, go to establish, that *Tiruvalluva Nayanar* lived in the first century of the Christian era, if not earlier. At any rate, the Dark Ages of Europe had not entirely passed away, the Middle Ages had not yet dawned, the Mohametan caliphate there was not, and Christendom was just in its seed-pot, when our moralist was planning his work, and bending over his loom for his daily bread, in the great historical city of Mylapore. Most of the great Champions and Leaders of Hinduism, in its various aspects of Sivaism, Vaishnavism, and Adwaitism, made their *avatars* a considerably long time after our great Eclectic. Nevertheless it was an age when the Tamil country was, within historical periods, for the first time, in its zenith of power and fame. The Tamil country was a great commercial Emporium between the East and the West. The Aryan Brahmans had long ago colonized the Dravidian country, and secured, to some extent, ministerial and spiritual offices under the Three Great Tamil sovereigns. The third and last Tamil College of the Pandiyas in *Madura*—the then great University of Southern India—was in a flourishing state. At the metropolitan seats, we understand from contemporary literature, there were Buddhist and Jain shrines side by side with Vaishnava and Saiva temples, There were temples dedicated to Indra and Brahma, now forgotten deities. It seems to have been an age of Religious toleration. It was an age, when learned scholars were patronized by gentlemen, heroes and kings. It was an age of wide poetical creation. It was also an age, when other fine arts received princely patronage. It was the Elizabethan and the Augustan age, as it were, of the Tamils. Excepting the modern wonders of the Press, steam and electricity, the age seemed to be an archetype of the enlightened current century.

In such an age, and such a country, and amidst such classical surroundings, was born, at Mylapore, the Socrates of Southern India—the last of the seven issues of the intermarriage of a Brahman and an outcaste, as tradition would have it. It is not our purpose here to eke out truth, by analysing the myths and legends in the crucible of modern scholarly criticism. That there was such a personage who produced the great work is sufficient for our present purposes, Nor need we expatiate upon the spotless and unsullied life said to have been led by this Solo Gnanion of the Tamils.

His work is one of the two oldest works now extant in Tamil Literature in their entirety, the other being the great grammar of *Tolkappiyanar*. That this work has been preserved these 1800 years and more, without the least addition or omission, is a lasting evidence of the greatness and immortality of the work. Many subsequent works of even a later production have undergone such multifarious textual variations that it is imppossible in many passages to find the real author. The Tamils regard the *Tirukkural of Tiruvalluva Nayanar* in such high veneration, that they believe the author to be an incarnation of the creator of the universe—the great Brahma, and have canonized this paragon as a literary saint. Kural is to the Tamils what the Holy Bible is to Christendom, the Koran to the followers of the Prophet, and the divine Vedas to the Brahmans. And its unique feature is that it is not admixtured with any mythology or any special theology. Let us now analyse the contents of this great moral code—'the master-piece of Tamil Literature'.

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* A paper read before the Young Men's Hindu Association, Madras.

Tamil Literature is based from very remote times on a peculiar philosophical classification. Subject matter of the domain of literature relates to either internal or external phenomena, matter *interior* (அகப்பொருள்) or *exterior* (புறப்பொருள்). The former deals of the passions and affections of the mind which act on man internally; and the latter of things external to man. The former treats especially of clandestine and wedded *love*; and the latter of the ways of living and thriving in the world, *i. e.* of *virtue* and *wealth*. Virtue, wealth and love are all held as subservient to, and as means of, obtaining Eternal Bliss, which is not discussed in books, as it is incomprehensible and indescribable. It is now clear that the Brahman classification of the objects of humanity into Dharma, Artha, Kama and Moksha is well involved in a highly philosophic form in the Tamil classification. *Tiruvalluva Nayanar*, in the largeness of his heart, has imposed upon himself a humanizing task of leaving to the world a work which forms as it were a ladder to Eternal Bliss. Any genius, even of the first class, can add no more to his work complete in itself. He discusses at large Virtue, Wealth and Love, leaving his readers to infer that one who passes safely through these three ordeals is a welcome guest in Heaven.

In the Third Book of 25 chapters, on clandestine and wedded love, will be found the various shades of niceties in the growth and fruition of Love, better than you can trace them in the plot of a well-developed English or French novel. There are also a number of other works in Tamil which elaborate Love in all its traits. They seem to uphold an imaginary and airy ideal of Love. Some of these traits are embodied even in purely religious hymns and sonnets. Manickavasagar a veriest ascetic—has written a work detailing these traits in praise of Siva at Chidambaram. And it seems a paradox that there should be a Book on Love at the end of our profound moral code. This ideal is explained by a great scholar and poet of the Madura College in the following manner:—One who is initiated into this ideal of love will ask his reverend master "what, sir! is the way of enjoying this love impossible for mortals?" The reverend sage answers the question—"You will have, my dear son, before you enjoy this divine love, to perform austere penance", and initiates his willing disciple into the mysteries of penance.

The disciple after passing through the ordeal of penance penetrates into himself, and begins to abhor the burden of his flesh and its meanness, to depreciate the lusty love which opened his way to penance, and to see divine light. This divine light leads him unto heaven and perennial bliss even unto eternity. This is the philosophy of the Love of Tamil Literature. And it is a matter of gilding the pill. To those who have not a lesson of this philosophy of Love, one half of Tamil Literature is but a lusty lore. You now see that there is Ethics, why even divine Ethics too, in this Third Book of Kural.

Passing over the first four chapters of the work, which form only a kind of introduction to it, we will take a pleasant walk through an avenue of 104 chapters, which are distributed between virtue and wealth, 34 for the former and 70 for the latter. Of the 34 chapters on virtue, 20 are devoted to Domestic virtue, and 14 to Ascetic virtue. This is the First Book. As for the Second Book on Wealth, it should be here observed parenthetically that Tamil scholars are of opinion that a delineation of the virtue and policy of the sovereign involves all that should be said on Wealth. Of the 70 chapters on wealth, 25 chapters are devoted to Royalty, 10 to Ministers of State, 22 to essentials of a state. The remaining 13 chapters form an appendix to this Book or rather to the first two books. The earthly Ethics of Kural must therefore be evolved from the first two books.

These first two Books draw the attention of every foreigner who begins and likes to have any acquaintance with Tamil Literature. The extreme exaggerations and hyperbolical language of the Epics repel him. But he pauses over these two Books, and admires the logical order of the subjects discussed, the pithy moral enigmas, and the sublime tone of morality inculcated therein. He who first despised the Tamils as half clad heathens and semi-barbarians now admires them for the valuable treasure locked up in their language. These two books are an eye sore to the Christian missionary who always comes to the east puffed up with the so-called sublimity of Christian morality. He can deprecate any other thing in Tamil Literature. But this ancient and splendid monument, he dares not slander. This is a stumbling block which can brow-beat the most sublime ideas of Christian morality. The Christian missionary, under the impression that our author lived between 800 and 1000 A. D. has attempted to establish, that the Christian scriptures were among the sources from which the poet derived his inspiration, as in that time Mylapore was a centre of Christian asylum on the Coromandal coast after the advent of St. Thome after whom the place is now called by Europeans. But this statement of the missionary is an absurd literary anachronism. Our friend does not give his reasons; but that it is correct there can be no doubt. Prof. Seshagiri Sastriyar, M. A., states some of them in his new pamphlet "Essay on Tamil .Literature" which will be noticed more fully in our next.

Except in the appendix we can only glean morals incidentally here and there from the Second Book. The appendix has some chapters on affirmative morality such as Honor, Greatness, Perfection, Courtesy and self-reprobation ; and also some on negative morality such as Dread of Poverty, Mendicancy, Dread of mendicancy and Vileness. The general drift of the appendix is that one should by dint of perseverance and industry try to raise his social status, and preserve his self-respect and independence. The author advocates Agriculture as the best of professions, This appendix in short reveals the ideal citizen who instead of being a drone feeding on the product of others' labour should be an ornament of society by exhibiting traits of nobility, honor, greatness, and perfection, at the same time relieving the indigent, and sustaining the prestige of the family.

The first part of the Second Book on Royalty explains the ideal sovereign. He should be well read, and keep befitting company. He should not let opportunities slide. He should use his discretion in the choice of civil and military servants. His sceptre should be of gold *firm yet popular* and not of iron. He should ever be active without any despair in affliction.

The second part on ministers of state discusses their qualifications, and their conduct in the royal court and while on embassy. Here the author shows such minute observation and study of political manounres that he is really Baconian in his discussion.

The third part on the Essentials of a state explains the necessaries of a kingdom, policy to be observed in international relationships, and the tactics of warfare This part also forbids Uxoriousness and Harlotry, Intoxication and Gambling. The last chapter explains a very simple practical art of prolonging life and health.

The last chapter of the First Book discusses the Force of Destiny which is all powerful. The second part of the First Book on Ascetic Virtue teaches mercy to animals and forbids Animal food ; insists on Penitence and protests against the Inconsistent conduct of Ascetics; discourages Fraud, Wrath, Giving pain to others and killing; and encourages Truthfulness. This part also commends Wisdom, Knowledge of Truth, Renunciation and Extirpation of desire, and reveals the Instability of earthly things. This part might well have found a place at the end of the volume, but the author's plan justifies its present place.

The first part of the First Book depicts Domestic Virtue, and it is this part which upholds the model man and householder. The author finds that Domestic Virtue preponderates in the balance, and gives his palm to it.

" The ideal householder leads on earth a consecrated life, not unmindful of any duty to the living or to the departed. His wife—the glory of his house—is modest and frugal; adores her husband. guards herself, and is the guardian of his house's fame. His children are his choicest treasures; their babbling voices are his music; and his one aim is to make them worthier than himself. Affection is the very life of his soul; of all his virtues the first and greatest. The sum and source of all is Love. His house is open to every guest, whom he welcomes with smiling face and pleasant word, and with whom he shares his meal. Courteous in speech, grateful for every kindness, just in all his dealings, master of himself in perfect self-control, strict the performance of every assigned duty, pure, patient and forbearing, with a heart free from envy, modest in desires, speaking no evil of others, refraining from unprofitable words, dreading the touch of evil, diligent in the discharge of all the duties of his position, and liberal in his benefactions. he is one whom all unite to praise" *Rev. Dr. Pope.*

We have glanced over the contents of the volume. We are not in Utopia. The work propounds an ideal monarchy with ideal householders and citizens and true ascetics, all enjoying the sweets of the world unsullied, and attaining Divine Bliss.

Those who can command leisure can make a comparative study of Valluvar's Kural and Plato's Republic. I am sure Valluvar's *monarchy* will out do Plato's *Republic*.

Having gained a comprehensive view of the author and his work, we may now recount the Ethics of Kural. We have here no scope for a psychological study of the work. An Ethical and Æsthetical study of it can very well be made, ethical in as much as we have a system of rules for regulating the actions of men, and æsthetical in so far the author conveys his ideas in a beautiful and attractive manner.

Domestic Virtue is based on affection. Devoid of affection, one's body is but a bony frame clad in skin. Body is the seat of life only when love resides within. Hospitality is the essence of domestic virtue. The guest at your gate is as delicate as Anicha flower. It withers with a smell, and the guest is abashed with but one cold look. Sweet words accompany Hospitality.

Who sees the pleasure kindly speech affords[*]
Why makes he use of harsh repellent words?
When pleasant words are easy, bitter words to use.
Is leaving sweet ripe fruit, the sour unripe to choose.

Gratitude comes next. To be grateful, one need not return a good done to him. Feel the benevolence of it, enough. It is so strong that the mere thought of one good effaces the deadliest injury done you by the self same person. Gratitude is not measure for measure and weight for weight. It is here that you should make a mountain of a mole-hill, a palmyra of a millet seed. It does not become you to forget a *good* done: it is very good to *forget* an *evil* done you. In his Sermon on the mount Jesus said "If ye *forgive* men their trespasses, your heavenly Father will also forgive you" But our author advises you to *forget* trespasses, and he is only in the positive degree. In his chapter on Patience he is in the comparative degree.

With overweening pride when men with injuries assail
By thine own righteous dealing shalt thou prevail.

In another place where he would have you "shame your enemies by returning kindly benefits and pass unheeded the evil done by them", he is surely in the superlative degree. And yet he does not fall short of Jesus who preached in the above said resermon "Love your enemies, bless them that curse you, do good to them that hate you". But in advising you to *forget* other's trespasses, Valluvar really really transcends Jesus who only wants to *forgive* other's trespasses.

Though our author is peculiarly strong on gratitude, yet he would not let you for its sake be impartial in your dealings.

To stand, like balance rod that level hangs and rightly weighs,
With calm unbiassed equity of soul, is sage's praise.

The author then admonishes us to guard our tongue that unruly member of our body:—

Whatever they fail to guard, over lips men guard should keep;
If not, through fault of tongue, they bitter tears shall weep.
The sore inflamed by fire may heal, not so
The sore inflamed by tongue.

Those who soil the sanctity of the conjugal bed are numbered with the dead by the author. He would count with ascetics these who endure with patience the evil words of transgressors, and would place even ascetics in the lower grade for the sake of these men. Then Envy cause of all ruin.

Envy they have within! Enough to seal their fate
Though foemen fail, envy can ruin consummate.

A word of warning against Coveting:—

What saves prosperity from swift decline?
Absence of best to make another's cherised riches thine.

And then against Back-biting:—

In presence though unkindly words you speak, say not
In absence words whose ill result exceeds your thought
It is greater gain of virtuous good for man to die
Than live to slander absent friend and falsely praise when nigh

The chapter on ஒப்புரவறிதல், which can only be very meagrely rendered in English as knowing what befits a man's position, reminds us of Goldsmith's line.

"Even his failings leaned to virtue's side"

A chapter on *Giving* next. "what is given to the needy deserves the name of gift; all else has in view recompense". "To receive is bad though good it be said. To give is virtue though you gain no heaven". The goal of the householder is renown. Without this, life loses its charms. Even the ideal presented by the great peasant-poet of Scotland in Cottar's Saturday Night does not excel our ideal.

Ascetic virtue is based on Grace, as Domestic virtue on Affection. Grace is interpreted as the renunciation of flesh eating. When there is no one who would eat flesh, there will be no one who would sell flesh.

Than Ten thousand rich oblations, with libations rare,
Better the flesh of slaughtered beings not to share.

Then are rebuked those who hood-wink the world under the cloak of asceticism. These are wolves in sheep's clothing.

If you shun what all the world condemns as wrong,
What's the worth of shaven head or tresses long?

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[*] These verses are quoted from the excellent Oxford edition of Rev. Dr. G. U. Pope, M. A., D. D.

Fraud is then condemned—

'Tis sin if in the mind man but the thought conceive,
By fraud I will my neighbour of his wealth bereave.

Then the author upholds Truth which he explains as speech free from all taint of evil. If you utter what you know to be false as true, your own heart brands you. It matters not if you may leave other acts of virtue undone, if you but uphold the cause of Truth.

Outward purity water will bestow
Inward purity from Truth alone will flow

In this chapter on Truth, the author gives a plain practical advice, which rigid moralists may not allow.

Falsehood may take the place of truthful word,
If blessing, free from fault, it can afford.

This in that part of the book which preaches on Ascetic virtue! It is from this contextual position that the advice receives its striking significance. Our author is a humanitarian. He seems to belong to the school of utilitarians who seek the greatest good of the greatest number. Truth is intended for the greatest good of the greatest number. If, at an exceptional moment, falsehood can do that office which Truth cannot do, of course without giving the least injury to any one, falsehood for the time being may (The words covey the idea that it is only a shift, like a gilt ornament for a really genuine gold one. It is no truth) occupy the place of truth. It will neither chide nor brand you, because no one suffers. And yet this is no sin as there is no equivocation in it as in "Aswathama Athah Kunjarah" of Krishna in the Bharata war.

Then follows Suppression of Anger. Suppressing your anger is really so only when you can do it where you can exercise your power and authority. What matter, if you check, or give it vent, where power you have none? As anger begets an endless train of evil, quench it: nip it in the bud. He who guards not against wrath, him his wrath shall slay. The drift of the chapter forbidding evil to others concurs with the great precept of Jesus "All things whatsoever Ye would that men should do to you, do Ye even so to them".

Whose soul has felt the bitter smart of wrong, how can
He wrongs inflict on ever living soul of man.

Let us now proceed to gather some hints on morality from the many chapters of the Second Book on Wealth.

1. So learn that you may full or faultless learning gain;
Then in obedience meet to lessons learnt remain.

Perceptions manifold in men are of the mind alone
The value of the man by his companionship is known.

and this reminds us of the English saying

"Tell me your companions and I shall tell you what you are"

3. Weigh well the good of each, his failings closely scan.
As these or those prevail, so estimate the man's.

4. Of greatness and of meanness too
The deeds of each are touchstone true.

Whatever you ponder let your aim be lofty still,
Fate cannot hinder, always thwart you as it will.

6. His family decays, and faults unheeded thrive,
Who, sunk in sloth, for noble object doth not strive

Then on the Way of Earning Wealth.

Their wealth, who blameless means can use right
Is source of virtue and of choice delight.
Wealth gained by loss of love and grace
Let man cast off from his embrace.

We then approach the chapters on Friendship.

1. What so hard for men to gain as friendship true?
What so sure defence 'gainst all that foe can do?

It is not for laughter but for reproof when
You stray from right that you befriend.

3. Mean is the friendship that men blazon forth
He's thus to me and such to him my worth

4. As hand of him whose vesture slips away
Friendship at once the coming grief will stay

Buy at all cost the friendship of the good,
And sell away even at a loss that of the bad.

There are many other fine sayings on Friendship. But there are two couplets whose sublimity even Bacon will admire.

1. Not folly merely, but familiar carelessness
Esteem it, when your friends cause distress
2. To him who can neither receive as such nor construe as such
the injury inflicted by a friend, the day his friend offends
will appear a d[illegible] of grace.

Whoredom, Intoxication and Gambling are condemned wholesale.

1. As one in darkened room some stranger corpse in arms,
Is he who seeks delight in mercenary women's charms
2. The drunkard's joy is sorrow to his mother's eyes
What must it be in presence of the truly wise
3. Gambling is misfortune's other name: [illegible] when
her veil
They suffer grievous [illegible]

We have then of Greatness—

All men that live are [illegible]
Diversities of works give [illegible] his special worth

The chapter on Perfectness—consummation of all morality deserves special attention.

1 All goodly things are duties to the men, they say
Who set themselves to walk [illegible] virtue's perfect way

2. The good of inward excellence they claim
The perfect men, all other good is only good in name

3. Love, modesty, beneficence, benignant grace.
With truth, are pillars five of perfect virtue's resting place

4. The type of penitence is virtuous good that nothing slays,
To speak no ill of other men is perfect virtue's praise

5. What fruit doth your perfection yield you, say?
Unless to men who work you ill you good repay

6. Call them of perfect virtue's sea the shore
Who, though the fates should fail, fail not for evermore

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* We draw the attention of our Gallant General to th[illegible]

Notwithstanding all his sublime morals, the venerable author would not revolutionize society. When you are at Rome, he would have you live as the Romans do.

> As dwells the world, so with the world to dwell
> In harmony this is to wisely live and well.

Here is no danger, as in Tamil classics, *world* does not mean the masses, but denotes *the wise.*

From this rough bird's eye view of the Ethics of Kural, we find that the author is a cosmopolite—citizen of the world, except that he speaks and writes in Tamil. His work is of universal interest. It has found a home in England, France, Germany and Italy. Every sectarian in India—at least in Southern India, claims kindred with the author. The christian missionary has gone so far as to call this grand system of morals, an Echo of the Sermon on the Mount. The Rev Drew, however, wrote in 1840 thus:—"The Kural has a strong claim upon our attention, as a part of the literature of the Country, and as a work of intrinsic excellence. The author, passing over what is peculiar to particular classes of society, and introducing such ideas only as are common to all, has avoided the uninteresting details of observances found in Manu and the other shastras: and thus in general maintains a dignified style. It cannot be supposed necessary for the sake of Christianity to deny to such works whatever degree of merit they may possess. Christianity requires not the aid of falsehood or of concealment. Nor need we wish to blacken the systems and books of the country beyond what truth will warrant. The Kural itself, esteemed the best book of morals written by a Hindu, is an illustration of this remark". And again M. Ariel, quoted in Rev. Pope's preface to his valuable Edition of The Kural, speaks of the work as 'one of the highest and purest expressions of human thought' and adds "That which above all is wonderful in the Kural is the fact that its author addresses himself, without regard to castes, peoples or beliefs, to the whole community of mankind; the fact that he formulates sovereign morality and absolute reason; that he proclaims in their very essence, in their eternal abstractedness, virtue and truth; that he presents as it were, in one group the highest laws of domestic and social life; that he is equally perfect in thought, in language and in poetry, in the austere metaphysical contemplation of the great mysteries of the Divine nature, as in the easy and graceful analysis of the tenderest emotions of the heart". Rev. Pope calls him "the greatest Tamil classic author, who sung of so many topics 'touching all things with poetic grace'" and also asserts that "It is not probable that Tiruvalluvar translated a single sloka from Sanskrit. Kural is certainly not an anthology, but the perfect and most elaborate work of one master. The weaver of Mylapore was undoubtedly one of the great geniuses of the world. He is the venerated sage and lawgiver of the Tamil people of whom there are about ten millions inhabiting the central and southern carnatic", and sings of the author thus.

> "Sage Valluvar, priest of thy lowly clan,
> No tongue repeats, no speech reveals thy name;
> Yet, all things changing, dieth not thy fame,
> For thou art bard of universal man."

The religion of Valluvar is a puzzle to this day. Every couplet of his work is tight enough for elaboration into a sermon in any country for any religion. The author bases morality no doubt upon theology. A good or an evil action is a passport to heaven or hell. Even his invocation of the supreme Being does not give us a clue to his religion. His theology must, therefore, be only natural theology, and his religion only natural religion. Can it be otherwise with the bard who said that "Death is but sleep and birth but an awakening from it" which reminds us of Words worth's line in his ode in Intimations of Immortality

> Our birth is but a sleep and a forgetting,
> The Soul that rises with us, our life's Star,
> Hath had elsewhere its setting
> And cometh from a far;
> Not in entire forgetfulness
> And not in utter nakedness
> But trailing clouds of glory do we come
> From God, who is our home.

Gentlemen, I am not a student of the Theory of morals. I cannot tell you precisely whether the author is an Intuitionist, Perfectionist or Hedonist. I leave the precision for theorists, though I am inclined to call the venerable sage a utilitarian—Perfectionist, on the whole, for he insists on the purity of mind, word and deed, for the happiness of all. Perfection of human nature is the be-all and end-all of Kural.

> "In the world there is nothing great but man
> In man there is nothing great but mind"

said somebody. Our author would add

> In mind there is nothing great but moral perfection.

Is there any body in the world who would raise his voice against the moral perfection of man? What is any religion but a dull sermon on this perfection? The lives of great men and saints are but a commentary on this. A parliament of religions cannot have a better subject for discussion. The *summum bonum* of Education cannot have any other aspiration. This doctrine of perfection of human nature is the essence of the Ethics of Kural. A study of Sanskrit opened a high road to the region of Philology. A study of Kural may open another to the region of comparative morality, and thus pave a way for the long dreamed Universal brotherhood of man. Before I resume my seat let me make one humble bow to the Prince of Moralists.

NATIONAL LANGUAGE AND NATIONAL CHARACTER.

Preeminence of Vernaculars.

"Ours is "the poor man's Raj." It is so really such that the truth has already passed into a proverb. The *few* hate and fear us with and without cause. Let us then bind the many to ourselves by community of language. Let us *Vernacularise ourselves* and our *knowledge* for their and our common benefit."

So says Mr. Hogson, with whose paper we have not yet finished. The arguments we summarised in our last number, related to what is contained in his first letter and regard merely the question as to the value of communicating knowledge in the Media of the Vernacular *language*. The second paper devotes itself to considering the value of the Vernacular *literature* as a means of intellectual and moral training; and the following letters give additional reasons for the reforms proposed and an outline of the reforms themselves. In the earlier part of these papers, he controverts the view, which is now really antiquated, that the Vernacular literature do not contain sufficient wealth in it to afford moral training, and it requires now no proof that moral distinctions are immutable and universal and there is a consequent harmony in the moral precepts derived by the sages of all nations and of all times—"Have not the mass of mankind," he asks, "in all ages and countries by the *general tenor of their lives* demonstrated the practical indisputableness of morals? Conscience! Does it speak one Language at Benares and another at Canterbury." And he further points out that in other departments of life, it is impossible it should not have left its record in its literature, and should have failed "to gather ample materials for the just illustration in some way or other, of most, if not of all parts of the philosophy of life," seeing how high-dated and literary is the character of Indian Civilisation. Anglicists unduly exaggerate the importance of the physical sciences and technical education, seeing what small part in actual life these pursuits will occupy and to what a small fraction of the society, it will be confined. And after all what is the highest object and end in view in acquiring the knowledge of the physical sciences. It cannot be denied that the modern cry in India and elsewhere for science and technical education is all based on that struggle for material existence, for the bare acquiring of power and pelf. Leaving this department alone, our author points out that the people have an all sufficient literature in every other respect and if in many respects, a change in national ideals and sentiments, and ways of *life*, in the ideas regarding law of population, the philosophy of wealth, the general principles of Jurisprudence and of reformative police are desirable and necessary, then he contends that the best and surest means of effecting this needed change is not by ignoring their past life and past literature which are inseparably intertwined and interreflected, not by destroying the warp and woof of their national existence, but by a process of preparation, conciliation and compromise, by finding the means,—"of closing that *gulf* which separates European and Indian affection and intellect—*in the use of that literature, which*, I shall venture to say, *cannot be dispensed with.*" He thinks that any other attempts to remove the woof and warp of Indian society would disorganize society and "insure our own destruction." And he therefore proposes to use the indigenous literature already existing, by obtaining its countenance and support, real or seeming in regard to the new knowledge and reforms proposed to be introduced.* Here and elsewhere, he insists upon the great necessity that exists in seeking and enlisting the sympathy—a fact by the way which seems entirely forgotten and whose importance, recent events clearly indicate—of the natives of the country, by learning their languages a great honor to themselves in the eye of the oriental as he points out—by speaking to them in their own Vernacular, and he instances the great success which has attended his efforts and the efforts of his missionary friends in this direction And we make no apology for quoting the following "Yes'

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* Indian Social Reformer.

I have spent so many, many years,* during which I solemnly declare that the only unequivocal voluntary testimonies I have received of influence over their hearts or heads of the people have been owing entirely to some little knowledge on any part of their literature! With this Instrument I have warmed hearts and controlled heads of men utterly impassive to kindness, to reason, and to bribery; and deeply am I persuaded by experience and reflection, that the use of this instrument is *indispensable in paving the way for any general, effective and safe measures of educational regeneration.*"

'It is a splendid compliment we pay to the people to master their difficult literature. The memory of better days connected with it elevates their lowliness to something like a communicable distance from our loftiness. Their shy and shrinking affections, to which we have no direct access of any description, may be poured out to us through this indirect and modest channel which carries the whole waters of their hearts, reflecting from its tranquil bosom, every rite and custom, thought and feeling of the land! Hence its influence with the many in our hands."

And we have already quoted the sentence which heads our article, to show its great importance, especially in view to passing events, which indicate conclusively what little success the Government of our country has achieved in enlisting the sympathies of the masses; and how the whole people look upon with suspicion and resent the most innocuous reforms and regulations, however well meant and absolutely essential for their health and safety they might be; and especially in view to the great suspicion with which the English-educated Indians and the Vernacular press is regarded by the Government. It is thought of in some quarters (we do not agree with this view *in toto*; we only think that English education has made them unfit for every thing, for nerve and for action and they have absolutely no control over the hearts and heads of the people who regard them as a mere travesty of the European) that English education for the last half of a century or more has not achieved the glorious results which were expected of it. If so, whose fault is it? Our author thinks that sound knowledge may be accepted and taught and studied for ages without "awaking the strong man"—without stirring the deep waters of a nation's intellect; and that universal experience strongly indicates *the entire dependence*, in a national sense, of this vivifying power of knowledge upon that *complete fusion of its precepts with a nation's familiar experiences and wants** which neither hath been nor can be without a Vernacular medium." Again, "to enable the people to think, have not the great minds of Europe forced themselves to think with the people? To *induce* them to think, have not those minds, in all ages, *deferred to prejudice*? Christ Himself and His favourite disciples were "all things to all men." And finally "It (the use of the Vernacular literature) is necessary —it is indispensable; it sways all interests; it hallows all opinions; and the Babel of 30 centuries resting upon *its foundations* will stand for ever, in despite of our knowledge unless that knowledge be worked into the People's hearts and understandings, with the precepts and examples of this omnipotent make way."

In letter No. IV, he makes his suggestions for the end in view;

(1) to institute a Normal College, giving first and second place to the mother tongues of the people, and the third place to English,

(2) to have the alumni equally well versed in both tongues,

(3) to locate therein a set of able men from the West, who shall be competent to give to India, 'the essence of our indisputable knowledge,'

(4) to associate with them other men of this land-English and Indian, who together with them, shall transfer this essence into the vulgar tongues of India in the most attractive and efficient manner,

(5) while both classes, as professors and originators of a great change, shall have under them, a set of pupils, chosen from the best alumni of all our seminaries, for the express and perpetual purposes of diffusing the labours of the professors, in the capacities of teachers and of translators, and of replacing those professors gradually as heads of colleges,

(6) these alumni to have scholarships and to be devoted for their lives as the pioneers of a new literature; bound to translating within the college and to teaching abroad; giving their undivided time and talents to indigenate European lore; and being to the usual educational establishments, a perpetual fount for *the supply of good books and good teachers.*

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* Alas! How soon our Europeans friends try to retire and fly off to their Home, and how few try to make this land their Home even in their short stay!

* The italics are ours.

These are his suggestions and valuable suggestions they are, and they stand good to-day as they stood 50 years ago; and he points to the absurdity of expecting from our ordinary alumni of our colleges such work, without furnishing them with the leisure and means of provision for life and to expect that such avocations (as translators &c,) will be remunerative without Government aid, until the public has become their patrons and he also points out that the public will never become so, "till a close reference to life and its active aims govern letters and education; * a result we are just (1848) reaching in Europe slowly and painfully. But yesterday, these men of letters and teachers were poor and despised!" He, in another place, asks what is the use of turning out hundreds of graduates, for the sake of regenerating their country and if it is expected that they should do this feeding *on air*. The struggle for bread occupies now the whole time and energy of our modern graduate, and yet it is complained that he does no good to his uneducated brethren, that he does not try to lift them from their low position and that they do not engage themselves in original work! Don't the few who have so worked paid the penalty with their precious life and with their emptied purse. We heard from our publishers, how the only man who has done anything to improve the Vernacular literature by infusing into it all that is best and valuable in English, has to disburse largely from his own salary month after month, for his publisher's and printer's bills, here and in England. Since these letters were written, none of these proposals have been carried out, except by adopting the Vernacular in the curricula of Government and University studies and now even the Government examinations, solely in Vernacular which qualified men from entering Government posts sometime ago, has been done away with. In the matter of translations, little or nothing has been done; except by producing a few Vernacular text books and readers. There are no foundations for Vernacular scholarship and no Professorial chair, and the salaries paid the pandits are the lowest in scale and the few Vernacular Supreintendantships here and there have been done away with. There are no University honors for pure Vernacular scholarship. The richer classes are quite unprogressive and illiterate and wanting in public feeling and patriotism, and the rest of the people who care for education are extremely poor. Goddess Saraswathi is said not to dwell with Goddess Lakshmi, being daughter-in-law and mother-in-law. Under these most discouraging circumstances, will it not be surprising if the Vernacular is not despised and dying out. All things considered, it is fit that this question should occupy our minds and those of the respected head of the Educational Department and our foremost countryman. We draw our reader's attention to the suggestions serially enumerated above and to consider its adoption in its entirety or with modifications. It will be idle to expect our Government to embark on large schemes involving great financial expenditure in their present embarrassed condition. We would therefore make the following suggestions:—

(1) For the University, to open an oriental faculty, admitting its alumni to High degrees in pure Vernacular literature insisting on a mininum standard of knowledge in English, if necessary, you may call the degrees F. A., B. A., or any other two letters. To admit to University Honorary degrees, men of undoubted native scholarship, on whom the Government is bestowing titles of honour.

(2) For the colleges and schools to provide chairs in Vernacular languages with decent salaries attached to them.

(3) To provide scholarships and foundations in connection with particular colleges and schools, from Government, University and private sources, to enable the best of their alumni to turn out as teachers and translators, providing them with work and means, as soon as their period of scholarship tenure is over and they have fully qualified and equipped themselves.

(4) To aid fully and partially, from any and all these sources, the work of translating and publishing in Vernacular, approved books in English or on approved subjects, both original and otherwise.*

(5) To add gradually such books into the curricula for the higher degrees in the Vernacular.

(6) To admit to post of pandits, persons possessing such Vernacular degrees.

(7) To make such degrees sufficient for the entrance into Government service which are mostly clerical and up to a pay of Rupees fifty.

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[*] We know what rage there is now for school books and annotations and Mr. R. S. Sheppard, with all his failings (poor man) and Mr. R. Veneata Subba Row are the idols of the publishers.

[*] It will be easy enough to find scholars to translate any book on a technical subject, but who will buy them, with the present curricula all in English. How many books are every day being translated into English from German and French, by English people themselves? and they pay because of their universal medium is English and not Greek and Latin.

(8) To institute some of the examinations in special tests in the Vernacular as was done before.

A friend of ours asked us, that if these things are necessary and are carried out, what necessity there was for adding the Vernaculars to the ordinary University curricula, and burdening the students with their special study. But this will be ignoring the whole line of our argument and the past history of Education in this country. We say that Vernacular education is absolutely essential for any and every one and we cannot afford to take away this instrument of knowledge, however imperfectly used, from the large class, of school-going population, having regard to the fact again, that all the reforms proposed now could not possibly be carried out all at once and they may not bear fruit all so soon as we may desire, and that a very large class may not be attracted all at once by the inducements and facilities. Such a thing must all be a work of time; and as such, the question of doing away with Vernaculars from the ordinary curricula need not be entertained for a moment for the present.

THREE DREAMS.

(*The Family Friend*).

["True love desireth not its own felicity, but that of its beloved."]

She had wept herself to sleep at last into that weary slumber of exhaustion which follows a crushing sorrow For the pair now suddenly parted had been for many years but one soul in two bodies," and the bereaved wife knew not how she could endure her life alone. And, as she slept, she "dreamt a dream." There stood before her an angle with mild, gentle countenance, who asked her the cause of her tears.

I have loved—I have lost," sobbed the dreamer.

Love, even for the creature, hath a wondrous power, so it be wholly pure and unalloyed," said the Shining One, in gentle tones; "and the might of such love will avail to win what it asketh."

She stretched out her arms with a glad smile.

Then my prayer must surely be heard," she said, for I loved my husband as my own soul, Give him back to me."

A shadow fell on the Angle's face.

"Nay," he said sadly, "in *pure* love there is no thought of self. Would'st thou seek to recall him whom thou sayest thou lovest from the rest of Paradise to the trials and woes of earth? Not yet is thy love of such purity that it hath power to prevail on high." And she awoke.

* * * * * *

A year had passed by; it was the anniversary of the day when her trial had fallen upon her. The months which had flown had been full of trouble and care; and again and again had the mourner learnt to take comfort from the thought that he, her beloved, had been taken away ere these "evil days" came. And when, in her slumbers, she again beheld the Angel messenger, she whispered.—

"I have learnt better now; I no longer ask that he, my heart's love, should be recalled to earth and its sorrows. But take me to him."

The Angel looked on her with gentle gaze.

"He whom thou mournest," he said softly, "was of as pure and saintly a nature as frail humanity may become in this life. On earth he trod closely in the footsteps of the Master; above, such as he, are called to an especial nearness to His presence. Not yet is thy soul meet to enter where thy loved one resteth (for there are many mansions in the Home above); but it may one day be admitted there when purified and taught in the school of suffering. Be it thine to wait and endure yet a little longer."

She would not heed him. "The *lowest* place in that Heavenly House must be one of blessedness," she cried impatiently. Let my love and I be together now, if it be but at the very gate of the Golden City."

The Angel sighed as he gazed sadly upon her.

"Is *this* love?" he asked, reproachfully—"to desire to withdraw thy lost one from the greater nearness to the King, the higher place in His presence? Not such is the love which shall prevail with its prayers.

And she awoke.

* * * * * *

Another anniversary was dawning; the lonely widow was lying weak and ill on a bed of sickness—very full of suffering, as of sorrow, had been the months which had gone by. But the sufferer had learnt many lessons in that school of affliction; and when, in her dreams, she again beheld the angel visitant, she spoke in calm and patient tones.

"I ask nothing now" she whispered. "I am well content to leave all in the Father's hands. He, in His mercy, has called away my beloved, and granted him a place in His Home on high,; knowing this, I can rest satisfied. I ask not that my husband should be given

back to me, I ask not even to be near him in the hereafter; enough for me to know that he is blessed; and **to be permitted, though from one of the lowest seats in Heaven, to behold my heart's love rejoicing** in the immediate **presence of the Lord.**"

A bright smile came over the Angel's face as he listened **to these heart-spoken** words.

"**Now at length has thy** love become wholly purified **and self less," he said,** "and as such is it strong to prevail. **Enter with me into the** Golden City, to find again **there him whom thou** mournest, and to worship *together* **the King in His beauty throughout eternity.**"

* * * * * *

When they found her in the morning they said that "**her** sorrow **had** killed her at last:" they knew not that **her heart had** broken under the weight of her great and **exceeding** joy!

Lucy Hardy

NOTES AND COMMENTS.

Her Gracious Majesty, The Queen Empress sent the following Message to His Excellency The Governor of **Madras**, on the Commemoration Day.

"From my heart I thank my beloved people. May God bless them."

Thereupon His Excellency replied to Her Majesty as **follows.**

"On behalf of the people of Madras, I offer Your **Majesty**, humble and grateful thanks for your Majesty's **Gracious Message.**"

⁂

A reviewer in the April number of the Asiatic Quarterly Review, on Dr. Dhalmann's work on Nirvana, points **out that according** the learned Doctor, who is a great **authority** on Mahabharata, Nirvana is a pre-Bhuddistic **idea, borrowed** neither from the classical Vedanta nor **from the classical Sankhya** but from an older system, in **which Nirvana means Brahma-Nirvana, an entering into the Asolute-Brahman and that this system** is to be found **in the Mahabbharata and Gita.** This is no new news to the **Siddhanti,** who jubilantly sings:

"ஊன்கெட்டுயிர்கெட்டுணர்வுகெட்டென்னுள்ளமும்போய்
நான்கெட்டவா பாடித் தெள்ளேணங்கொட்டாமோ."
"நாமொழிந்து சிவமானவா பாடித்
தெள்ளேணம் கொட்டாமோ."

⁂

Dr. Dhalmann's opinion is also that it is not correct to **assign different dates to different** portions of the Mahabharata and that the whole must be considered as one piece. This fact has to be known much more largely than now. as there is evident inclination on the part of some persons to treat the Gita, without reference to the rest of the Mahabharata and as though it is something transfixed into it and in indifferent company.

Mrs. Watts Hughes has made us familiar with her experiments as to the reproduction of musical notes as visible forms. The sound passed through a tube with a vibrating pin described figures of stars and daisy shaped figures, &c. Mrs. Besant records in the May number of "*Lucifer*", certain experiments of a New York Doctor by which he has photographed solid figures of flowers and animals &c from the forms made by light powders, when they are thrown up from a disk vibrating under the impact, of sound waves. Would such experiments eventually lead us to the proof of the connection between our mantrams and their chakrams and the shape of the deities representing each mantrams?

⁂

We cull the following sentence from the "*Lucifer*", from Dr. Well's article. We dare say many of our readers will relish it as an argument against the Divinity of Christ. But will they take it home much deeper and remember it when among ourselves there are those who do state similar things?

"You do not mean that the Jesus Christ of the Gospel was the Infinite, Eternal God in whom we both believe. The Infinite cannot be contained in a human body You say the He was, in some mysterious way. God's Son. So far, we are agreed. As St. Paul says, we all are sons of God. But when you come to identify this Jesus of Nazareth with One who is spoken of in another place as the "Only Begotten Son of the Father;" to assert that God has no other sons; and, still farther, to associate this relationship with the circumstances of His physical birth in Palestine, I must ask you to stop— and think. It is, of course, useless to press upon you the metaphysical difficulties (amounting, indeed, to impossibilities) involved in this view; but there is one thing I can put to you. Do you accept the logical conclusion that His mother, Mary, the daughter of Anna, was mother of God? You say, "He was conceived of the Holy Ghost." you cannot make these words signify anything less than that she, a human being like yourself, was God's wife, and mother of His son.

*

Whatever might be said of vernacular papers and magazines in other parts of India, we might say that nearly all such papers in Southern India are thoroughly loyal and almost innocent of politics. Except a few, they are all under the editorship of persons who are innocent of the English Language and they do not trouble themselves so much about their physical concerns, as about their spiritual welfare. On occasions nearly the whole of their space is devoted to discussing religious and philosophical questions and controversies have waxed very hot over such matters. And the so-called educated Hindu also very innocent of what occupies the thoughts and aspirations of his illiterate bretheren and he very rarely condescends to touch, much less to read a vernacular newspaper. It must also be remembered that most of these magazines and papers have such an inconceivably limited circle of subscribers, they hardly pay their expenses. in spite of the cheapest paper and cheapest printing and cheapest management and we dare say. not one pays its contributors.

⁂

We have said that most of these papers occupy themselves mostly with religious and philosophical questions. As a result of such discussions in these papers, a goodly number of volumes have been brought out separately, and the greatest credit is due, in this respect, especially to one firm of publishers in Madras, we mean, the Proprietors of the Ripon Press. They have sent us many of their pamphlets and books dealing with such high topics as Dwaita and Adwaita, Jiva and Brahma. The names which figure most in these discussions are those of Srila Sri S. Somasundara Nayagar, Srimath S. Senthinatheir, Srila Sri Sabapathi Navalar, 'Kuhadas,' and Venkataramana Das &c., on one side and the Editor of the 'Brahma Vidya', one 'Aryan' on the other side. Both sides have displayed an amount of learning and logic which will be surprising, if they are duly appreciated. 'Aryan' has no necessity to conceal himself under an alias, and we will be glad to welcome him in his own name. We are however bound to remark that these discussions would acquire greater weight, if some one or other pays greater attention to the conclusions of European Scientists on such subjects as Physiology, Biology and Physics &c., We will notice these books at greater length in some future issues.

⁂

There is a most interesting article on 'Plants, Insects and Birds,' and their relation to man in the 'May' number of "*Lucifer.*" The conclusions of the writer. we here also reproduce.

1. All terrestrial life depends upon the conservation and storage of the solar energy. Mineral soil is sterile in itself.

2. Plants, especially the larger and more enduring. are the exclusive agents for this, the solar energy being rendered latent in the form of carbon (carbonaceous tissues and compounds charcoal, mould, coal). Green foliage denotes conservation, bare ground dissipation of solar energy.

3. The nitrogen required by plants is obtained from the atmosphere through protozoic and other lower and higher animal life. but especially by worms, insects, &c.

4. Without a constant and abundant supply of carbonaceous and nitrogenous substances, the fertility becomes sooner or later exhausted, mineral soil itself being sterile.

5. Insects, &c.. control plant life, and assist otherwise most effectively in sustaining it.

6. Birds, reptiles, and small mammals control chiefly the insect world, and secondarily. the plants. while also greatly assisting in the distribution and protection of the latter.

7. The larger mammals, and especially civilized man, tend constantly to disturb the balance of nature, the latter most injuriously, even endangering thereby his own future prosperity and existence, besides those of all other life.

We deeply regret to record the death of Mr. P. V. Ramaswami Raju, B. A., Barrister-at-Law. He was a deeply read scholar and poet both in Tamil and Sanskrit and the loss to both tongues, of such a rare specimen of our University Alumni and coming so soon after that of another great Tamil scholar is crushing indeed. Our personal acquaintance with him was indeed short—but it was sufficient to form an estimate of the man. 'To pursue with singleness of purpose and with thorough disinterestedness, what he regarded as the highest aim of life of usefulness to his fellowmen, was his motto (his parting injunction to ourselves, alas!) and he actually carried this maxim into practice, not like those who amass a fortune without having a thought for their kind, nor like those who with a desire to benefit others, yet are deterred by selfish calculations. He spent his life and fortune in going deep into studies which all regarded as profitless. He was a well-travelled man and a cosmopolitan free from prejudices and yet his own land and his own people and his own language was dear to him and when we parted from him last—to meet no more alas!—it was with the music of

"அரியானை அந்தணர்தம் சிந்தையானை"

sung by his brother-in-law, ringing in our ears. May Sankara rest him under his Divine Foot!

⁂

We have seen Pandit V Swaminathier of Kumbakonam at work. Every moment he could spare from his hard drudgery at College, he devotes to his labour of love in recovering long lost works from almost a heap of debris of old cadjan leaves. The lines do not run together, the spelling is abominable, whole lines are wanting and to these, he is restoring sense and order and life. He squats on the bare floor over a simple stool of a desk and he is working away, day after day in a blazing atmosphere with no punkah over head and with no recreation and no enjoyment except those derived from his favourite task. Such a man in England would be honoured and respected; he would be furnished a sinecure appointment or the generous public would reward him with suitable encouragement. He would command ease, leisure and comfort to pursue his favourite study. Could not the Government raise his status at college, free him from his routine of work and make him more useful to his pupils and the public at large?

JOTTINGS.

Look Upwards.—People generally go in the direction they look. If they look upward, they are moving higher. If they continually see the lower and baser things of life, they are travelling in that direction.

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

***Commenced on the Queen's Commemoration Day,* 1897.**

VOL. I. } **MADRAS, 21st AUGUST 1897.** { **No. 3.**

TRANSLATIONS.

"THE HOUSE OF GOD."

A HYMN FROM MANIKKA VASAKAR.

A HYMN said to have been sung by the Saint Mânikka Vâsakar in the temple at Chidambaram, probably the most revered shrine in South India and unique in combining the exoteric and esoteric aspects of *Saivam*. The hymn is the one called கோயிற்றிருப்பதிகம் ('the holy chapter of the House of God') in the *Tiruvâsakam,* the ancient and popular Psalm-book of Tamil-land.

Temples and churches, usually regarded as Houses of God, are but passages to the true House of God which is in man's heart "made beauteous by the flood of His Grace." When He has taken his abode there, all distinctions of race, religion, caste, sex &c, disappear—"who here is my kin ? who is not ? "—and there is naught save the splendour of the Lord.

The experience here recorded is the goal of the *Bhakti-Yogi* who seeks realization of God by the way of Love, increasing the circle of Love indefinitely till the One Universal Love is reached. This *Yoga* our temple-worship with its services and prayers is designed to foster, gradually purifying the heart and making it fit to be the "House of God", His "great holy shrine" (*Tirupperun-turai**), "the City of Siva" or, in Christ's language, "the Kingdom of God", which, by the way, he too said "Behold, the Kingdom of God is within you"

The hymns of the *Tiruvâsakam* are most difficult [illegible] translation. Their meaning [illegible] often beyond the apprehension of the most learned—which [illegible] perhaps the reason why explanations [illegible] discouraged [illegible] there is no commentary even in Tamil. The translation here offered is necessarily tentative and seeks to express the sense of the hymn as faithfully [illegible] I understand it, sacrificing elegance to fidelity. No translation can convey the linked sweetness of the original or its wonderful religious emotion which carries one away like a torrent.

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* Also the name of the [illegible] associated [illegible] the Saint's spiritual history

கோயிற்றிருப்பதிகம்.

மாறிநின்றென்னை மயக்கிடும்வஞ்சப்
புலனைந்தின் வழியடைத்தமுதே
ஊறிநின்றென்னு ளெழுபரஞ்சோதி
யுள்ளவா காணவந்தருளாய்
தேறலின் றெளிவே சிவபெருமானே
திருப்பெருந்துறை யுறைசிவனே
யீறிலாப்பதங்க ளியாவையுங்கடந்த
வின்பமே யென்னுடையன்பே. (௧)

O Supreme Splendour that rises within me welling forth as ambrosia,

Having blocked the ways of the five traitor senses that ever delude me,

Graciously show Thyself to me as Thou art.

O Clearest of the clear, Lord Siva, Dweller in the great holy shrine,

O Bliss transcending all states without end, O my Love.! (1)

அன்பினாலடியே னாவியோடாக்கை
யானந்தமாய்க் கசிந்துருக
வென்பரமல்லா வின்னருடந்தா
யானிதற்கிலனோர் கைம்மாறு
முன்புமாய்ப்பின்பு முழுதுமாய்ப்பரந்த
முத்தனே முடிவிலாமுதலே
தென்பெருந்துறையாய் சிவபெருமானே
சீருடைச் சிவபுரத்தரைசே. (௨)

With love Thy servant's body and soul melting in bliss,

Sweet grace, by me not deserved, Thou didst grant.

For this I have naught to give in return.

Thou that didst spread forth as all before and all after, Free One, Substance unwasteable,

Dweller in the great southern shrine, Lord Siva, King of the beauteous city of Siva. (2)

அரைசனேயன்பர்க் கடியனேனுடைய
வப்பனே யாவியோடாக்கை
புரைபுரை கனியப் புகுந்துநின்றுருக்கிப்
பொய்யிருள்கடிந்த மெய்ச்சுடரே
திரைபொராமன்னு மமுதத்தெண்கடலே
திருப்பெருந்துறை யுறைசிவனே
யுரையுணர்விறந்துநின் றுணர்வதோருணர்வே
யானுன்னை யுரைக்குமா றுணர்த்தே. (௩)

O King, Father to me that am the slave of those that love Thee,

Light of Truth that entering body and soul has melted all faults and driven away the false darkness,

Full, waveless, clear Ocean of ambrosia, Siva, Dweller in the great holy shrine,

O Knowledge* known there where speech and knowledge† are dead,

Make known unto me, how shall I speak of Thee. (3)

உணர்ந்தமாமுனிவ ரும்பரோடொழிந்தா
ருணர்வுக்குந் தெரிவரும்பொருளே
யிணங்கிலியெல்லா வுயிர்கட்குமுயிரே
யெனைப்பிறப்பறுக்கு மெம்மருந்தே
திணிந்ததோரிருளிற் றெளிந்ததுவெளியே
திருப்பெருந்துறை யுறைசிவனே
குணங்கடாமில்லா வின்பமேயுன்னைக்
குறுகினேற்கினி யென்னகுறையே. (௪)

O Thou that art not to be known by the intelligence of great sages, celestials and all others,

O Life of all diverse living things, O Medicine that cures me of rebirth,

O Pure Space that came forth from the dense darkness,

Siva, Dweller in the great holy shrine, O Character-less Bliss,

What now is lacking to me who have neared Thee?

குறைவிலாநிறைவே கோதிலாவமுதே
யீறிலாக்கொழுஞ் சுடர்க்குன்றே
மறையுமாய்மறையின் பொருளுமாய்வந்தென்
மனத்திடை மன்னியமன்னே
சிறைபெறுநீர்போற் சிந்தைவாய்ப்பாயுந்
திருப்பெருந்துறை யுறைசிவனே
யிறைவனேநீயென் னுடலிடங்கொண்டா
யினியுன்னையென் னிரக்கேனே. (௫)

O perfect Fulness, flawless Ambrosia, Mountain of endless, flaming Light,

O King that camest unto me as the Vedas and the meaning of the Vedas and didst fill my mind,

Siva that, like torrent brooking not banks, rushest into the mouth of my heart, O Dweller in the great holy shrine,

Sovereign Lord, Thou hast made thy abode in my body.

What more can I ask Thee? (5)

---

* Pure Intelligence, the Absolute, where there is no conscious differentiation of subject and object.

† Impure Intelligence or differentiating consciousness.

இரந்திரந் துருக வென்மனத் துள்ளே
யெழுகின்ற சோதியே யிமையோர்
சிரந்தனிற்பொலியுங் கமலச்சேவடியாய்
திருப்பெருந்துறை யுறைசிவனே.
நிரந்தவாகாய நீர்நிலந்தீகா
லாயவை யல்லையாயாங்கே
கரந்ததோருருவே களித்தனனுன்னைக்
கண்ணுறக் கண்டுகொண்டின்றே. (௬)

O Splendour that rises in my heart as asking, asking I melt,
Thou whose lotus-feet grace the crowns of celestials, Siva, Dweller in the great holy shrine,
Who art all-pervading space and water and earth and fire and air,
Who art other than they, Whose form in them is hidden,—
I rejoice, having seen Thee this day. (6)

இன்றெனக்கருளி யிருள்கடிந்து
தெழுகின்ற ஞாயிறேபோன்று
நின்றநின்றன்மை நினைப்பறநினைந்தே
னீயலாற்பிறிது மற்றின்மை
சென்றுசென்றணுவாய்த் தேய்ந்துதேய்ந்தொன்றாந்
திருப்பெருந்துறை யுறைசிவனே
யொன்றுநீயல்லை யன்றியொன்றில்லை
யாருன்னை யறியகிற்பாரே. (௭)

This day in Thy mercy unto me Thou didst drive away the darkness and stand in my heart as the rising Sun.
Of this Thy way of rising—there being naught else but Thou,—I thought without thought.
I drew nearer and nearer to Thee, wearing away atom by atom, till I was One with Thee, O Siva, Dweller in the great holy shrine
Thou art not aught in the universe Naught there save Thou.
Who can know Thee? (7)

பார்பதமண்ட மனைத்துமாய்முளைத்துப்
பரந்ததோர் படரொளிப்பரப்பே
நீருறுதீயே நினைவதேலரிய
நின்மலாநின் னருள்வெள்ளச்
சீருறுசிந்தை யெழுந்ததோர்தேனே
திருப்பெருந்துறை யுறைசிவனே
யாருறவெனக்கிங் காரயலுள்ளா
ரானந்தமாக்குமென்சோதி (௮)

O Thou that, sprouting as the earth and all the spheres, spreadest as matchless expanse of light,
O Fire water-laden, Pure One that art beyond the reach of thought,
O Sweetness that wells forth in the heart made beauteous by the flood of Thy grace,
Siva, Dweller in the great holy shrine,—
Who here is my kin? who is not? O Splendour that makes me bliss! (8)

சோதியாய்த்தோன்று முருவமேயருவா
மொருவனே சொல்லுதற்கரிய
வாதியேநடுவே யந்தமேபந்த
மறுக்குமானந்த மாகடலே
தீதிலாநன்மைத் திருவருட்குன்றே
திருப்பெருந்துறை யுறைசிவனே
யாதுநீபோவதோர் வகையெனக்கருளாய்
வந்துநின் னிணையடிதந்தே. (௯)

O Form of splendour, Formless One, ineffable Beginning, Middle and End,
Great Ocean of Bliss that destroys bondage,
Mountain of holy grace and goodness, Siva, Dweller in the great holy shrine,
Graciously come, show me a way,
Give me the refuge of Thy feet. (9)

தந்ததுன்றன்னைக் கொண்டதென்றன்னைச்
சங்கராவார் கொலோசதுர
ரந்தமொன்றிலா வானந்தம்பெற்றே
னியாதுநீபெற்றதொன்றென்பா
சிந்தையேகோயில் கொண்டவெம்பெருமான்
திருப்பெருந்துறை யுறைசிவனே
யெந்தையேயீசா வுடலிடங்கொண்டா
யானிதற்கிலனோர் கைம்மாறே (௰)

It was Thyself Thou didst [illegible] and [illegible] Thou didst take.
Beneficent Lord, who is the gainer?
Endless bliss have I gained What hast Thou gained from me?
O Lord that hast made my heart Thy temple, Siva, Dweller in the great holy shrine,
O Father, Sovereign, Thou hast made Thy abode in my body For it I have naught to give in return

P A

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

LOKAYITHA—ITS REFUTATION.

(*Continued from page* 28)

1. O Lokayitha! Why do you hold that whatever is seen by direct perception is true and whatever is inferred is false? Tell me, how you know that you had a father and mother, when your father had died before your birth and your mother after giving birth to you? It could only be by inference and not by direct perception.

2. When you assert that when it begins to lighten and thunder and the heavens darken with clouds, it will surely rain, and when you assert that, when the river flood dashes down Sandal and Agil trees, it had surely rained on the mountain ghauts, your knowledge is derived from inference and not by direct perception.

3. If you assert that even such inference is only perception as it is derived from our knowledge of previous direct perception (of observed instances), then, how do you know that intelligence arises from the body composed of the four elements And if not by inference, how do you know that your intelligence perceives sensations by means of the senses? How do you derive this visible body by the union of invisible elements?

4. Besides, we have seen that the statements contained in the Vedas and other treatises prove true. For instance, we find the remote calculations of Astronomers and Astrologers verified in due time. Besides, Persons are able to discover buried treasure by following the directions given in certain books.

1, 2 and 3. These stanzas show how the world's knowledge is built on testimony and inference and that without these two instruments of knowledge, it will be impossible to know anything. The Lokayitha's sphere of logic is indeed too narrow and his modern representative has certainly advanced beyond him, in this as in not stopping short of only four elements. And he accepts now a fifth element, an ether, and electricity, &c. And the modern materialist has discovered several scores of elements and has reduced the four or five so-called elements into much simpler elements called gases, such as nitrogen, oxygen and hydrogen and carbonic acid gas, &c.; and as such the old Indian classification of elements into four or five will therefore seem incorrect. But not so necessarily. The Indians recognize finer conditions of matter; and if we translate the term பூதம் (which does not necessarily convey an idea of a simple substance) into merely a condition or state of matter, then the division of substances into 5 பூதம் (Butha), states of matter, will stand good and they will be, the solids, the liquids, the gaseous, heat and electricity. The Lokayitha has, however, very few who follow his scientific investigation, so far, though the Germ-plasm theory holds sway still among a small section of European Materialists and so-called Idealists. The more respectable of the modern day materialists go by the name of agnostics and positivists and humanitarians. They postulate a mind and matter so far as they are within our cognition and no further; and they are not able to assert positively whether mind is derived from matter or matter is a product of mind. And as regards a future or a past and anything higher than your own mind (phenomenal), they plead complete ignorance; and these wax eloquent however on duties to each other and to the whole race and the miseries of mankind and the means of relieving them; and they cry down all religions and institutions as superstitions and conventionalities and lies as intended to cheat and deceive credulous mankind. And it is no wonder that these modern day agnostics and there are some among us like Mr. R. C. Dutt, among whom Buddhism is becoming fashionable. But there is a difference between these and Buddha. Buddha was a strict moralist and his high ideal was Duty and he believed in the darkest pessimism. But the modern day humanitarian believes that the world, as it is, can be bettered and more pleasure and in course of time the highest pleasure can be introduced into society, if only people will be induced. "to see" with Max Nardan, "the civilization of to-day, whose characteristics are pessimism, lying and selfish egotism, followed by a civilization of truth, love of one's neighbour and cheerfulness." See how vivid is his hope! "Humanity which is to-day an abstract idea, will then be a fact. Happy the later born generations, whose lot it will be to live in the pure atmosphere of the future, flooded with its brighter sunshine, in this perpetual fellowship; true, enlightened, good and free!" A noble ideal and noble future indeed, if it could be realised, by the methods he proposes! How vain these hopes with the history of Buddhism before us. The Singalese disciples of the Renowned Buddha are the grossest beef-eaters in Ceylon, and it is a horrible sight which meets one at every turn, these beef-stalls. The Singalese would argue, O the Renowned Buddha only enjoined us not to kill but not to eat dead meat of any kind. And so will everything, the most glorions looking maxim and precept be reduced to a mere letter and a sham, when you deprive one of any higher aspirations than your present phase of existence! Why should I care for my neighbour or for the perpetuation of the race, if I am to be no more to-morrow and why should I not take my utmost share of this world's pleasures, as our ancient Lokayitha asks? If there is misery, the best remedy would be not to undergo all this trouble and vexation but to annihilate the whole world by the most deadly of human means, maxim guns and torpedoes. "The weak should go to the wall" and "the survival of the fittest" are their catch words. "Why should we allow the ignorant and weak nations and principalities of this earth any longer any existence." Nihilism and the so-called Idealism and Positivism and humanitarianism all tend gradually or lower itself down to anarchism.

There is however a lesson which every one ought to learn even from a Lokayitha and which should not easily be forgotten. And that is to learn to test the facts, or inferences or higher testimony, properly and scientifically and not to accept them blind-fold as facts or inferences, the moment it is presented so before us, however patent it might seem to be and however high the authority of the one who appeals to us. There can be no sin greater than credulity in scientific investigation and honest doubt is essential to right understanding. There is the other extreme of turning deaf to everything which may not seem to suit one's fancy and sniffing at well attested facts and we see to-day even *Truth* (of Mr. Labouchere) asking for a fair hearing to Mr. Gataker, 'the expert water finder' in these words. "What may be the explanation of his success, and that of other men who work in the same line, I do not know; but it seems to me, as I said before that when a man can show that what he is doing is a commercial success, there is *prima facie* evidence that he is able to find it. Scientific men ought to be able to tell us how it is done; and if it is all trickery and imposture they ought to be able to show us how the trickery and imposture are performed." And as there is even a tendency in all people to believe in the impossible and the marvellous, and we have reason to suspect that this tendency is growing more upon us, following a blank Atheism and Nihilism, the caution conveyed above to test facts and inferences and experiences and not to swallow them wholesale, may not be thought unwarranted.

5. Why do you say that matter is imperishable and unchangeable? As its form changes there must be one who causes these changes, in the same way as we infer a potter when we see pots made out of clay. If you say, these need no cause, as the bubbles formed in water, then even then, bubbles are formed by the agency of air and not without any cause.

6. And then, the bubble formed of water and air is only of the same kind as its cause; similarly the product of the body, will be similar to the body itself and not like mind which is of a different nature. You may say that the product is dissimilar like the red juice-produced on chewing betel and nut; but then the colour is inseparable from the matter itself and on this analogy, the mind must be inseparable and concomitant with the functions of the body. But we see the life departing when the body is left behind and hence what you say cannot be true.

7. When the betel and nut are chewed together, redness alone results. But by the union of different kinds of matter, senses and sensations and qualities of different grades and kinds result. How could this be? And then, you will have to notice that an agent is required to bring together, betel and nut; and as such you will have to admit plainly that for bringing about material causation, an agent is also required.

8. If you say that the five senses, hunger, sleep, fear and passions are produced from the body, without any other first cause, like the web from the spider, then why don't you produce the web from the sky? As the elements unite only in one way, then differences of sex and gender and different orders of creations will become impossible.

9. If you deny Karma, then the different orders of creation and their different senses, varying in number and intelligence from one to five cannot be. Then again, the mere union of matter, cannot produce learning and enjoyment and qualities. Karma alone can cause these differences.

10. If you say that matter causes mind, then, we do not see any mind in earth, air or fire &c. If you say that intelligence can only arise, after the body is formed, then why is there no mind, in the dead body? If you reply that is by the absence of Prana, breath, then why is there no consciousness in sleep?

11. If you say that intelligence is a product of the body, then, in different orders of creation from ant to elephant, intelligence must differ in equal proportion to the respective size of the body. On the other hand, the animal with the biggest body (elephant for instance) is less intelligent than the animal (man) with a small body. Explain this difference if you can.

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9. Single-sensed (touch) are trees and grass and vegetable kingdom. Double-sensed (touch and taste) are of the order of the Mollusca, starfish, snails, oysters, &c., triple-sensed (touch, taste and smell) are white-ants, ants, &c.; four-sensed, (the last three with sight) are beetles, butterflies, &c. five-sensed (with hearing) are devas, men, beast and birds, &c. To these five senses, European scientists add the alimentary canal and the genital organs and the pleasures derived therefrom but they may be classed primarily as touch. These senses from touch to hearing are in an ascending scale of intelligence, the least intelligent being touch and the sense most intelligent, the sense of hearing; and the sense of sight competing with it for the first place almost. And the orders of creation possessing only one or more senses are also placed in lower or higher order of development and intelligence. The lower orders simply live to propagate its species with no higher purpose (in itself the highest) and as the species are more and more developed they increase in usefulness. And if man in whom the senses are most fully developed and highly intelligent, lives to eat and to procreate, we say of him, that he is vegetating and that he is leading an animal life. Man's pursuits are accordingly high or low in as much as he devotes himself to the purpose of one sense or other. And the man who could use his eyes and ears most and and then think out the facts he has observed : nd proceeds to higher and higher views of life, he alone could be said to have lived his life. The arts, gastronomy, horticulture, painting and music follow the same law of æsthetics in the matter of their appreciation; gastronomy, the lowest as music is the highest. A single morsel can only appetize one man, but a single flower, a single picture, a single note of music, what a large and spreading circle of human beings it can attract and influence. And one principle derived from these has its bearing on Ethics. The highest intelligence is the highest Morality and the highest Benevolence. No man can claim to any intellectuality if his conduct is not consistent with his *professions; we rate a most learned man's worth at zero, when* he does not give the benefit of his learning to his fellow men and is not useful to them. The greater the man's learning the greater is his sphere of usefulness. Great men and true are the most benevolent; they are the salt of the earth; they are the world's luminaries. They live not for one country nor for one age. Great musicians, and great sages have breathed their harmony and given their thoughts which live for all time to come and like pollen of flowers leave one brain, and fasten on to another, vivifying and fertilizing and fructifying this other.

Lo! The man of learning puffed up with his own learning and importance, and looking down upon others as beneath him! A man might take the highest degrees, the University can offer him, and if in the duties of life, set for him, he does not show honesty or sympathy, remembering his sovereign and his God, of what use are his titles? A man might be a great lawyer; what is the use of him, if he is cold and selfish and calculating, unless it be, by the lacs he amasses, he wishes to live well and to see others of his line behind him live also? And unfortunately, this sense of living' only becomes too predominant in his descendants, and a fortune acquired with so much skill and hair-splitting is easily enough dissipated.

Men are therefore given a choice, unlike other orders of creation *to select the lower or the higher and in the wisdom of his choice* lies his whole future.

11. Modern materialist locate the intelligence not in the body but in the brain. And the objection herein pointed out is explained by the fact that the brain is divided into parts which have different functions to perform such as motor and sensory, intellection and will &c; and in large animals the portion of the brain (medulla oblongata and cerebellum &c. and) which has to control the large muscles are largely developed and the brain proper (cerebrum) is least developed. In man, size for size, the frontal brain is larger and more fully developed and convoluted. No doubt there is a *considerable correlation between the brain and man's intelligence,*

12. If you say that when the elements unite, intelligence preponderrates when material components are less gross, and intelligence is less when the material components are more gross, the the respective bodies should neither grow larger nor smaller and they should be stationary as once formed. On the other hand, the bodies grow and decay with time

13. If you say all these are due to nature, then nature must be uniform and as such you should account for differences of persons being born as male and female. And why should procreation be possible by means of male and female? And as such it will falsify your theory that the natural body is caused by matter. Your theory is illusory. These differences are really caused by one in accordance with each one's Karma.

14. You say that forms are created in this wise. Like pots made out of clay, male and female forms are produced from matter and these in turn create forms. This we refute. The elements by their nature possess opposing qualities. You say these will unite, then tell me if you have seen fire kept unquenched in water?

15. If you say that bodies are formed by the union of different kinds of matter, then why is there any necessity for human love? This human love simply follows the universal law set by the Lord and His Sakti.

16. You queried what Karma it was by which sandal water was cool and heated water was not. From your own example, understand how one thing get possessed of two qualities. In like manner, it is by Karma, men derive both pleasure and pain. And then the sense of this pleasure or pain only appertains to the soul and not to the body

17. When enjoying pleasure you would assert that all this is nature and not due to Karma, then why do you feel pain in the absence of pleasure. Tell me if you can, how this was derived. This is due to Karma already performed. (Praraptha). Even Karma cannot induce anything by itself. God in his infinite love, has to give to each according to his deserts. The soul, and its Karma are eternal and eternally connected.

18. If you object that no body need unite the two (Karma and Soul, &c.) if they are eternal, then hear that Mala, Maya, Karma, Soul and Siva are eternal. When souls perform Karma Karma cannot of itself ~~consciously~~ give them their forms. The eternally caused bodies being unintelligent cannot unite with the soul of itself. God theretore brings about these unions and enjoyment under an Eternal Law.

19. If by reason of our external senses not perceiving the soul, you deny the soul's existence; then, can the pot see the eye which saw it. It is the eye which sees it, without doubt. In like manner the soul which is conscious of objects and objective senses is similarly imperceptible to the eternal senses. The soul will perceive the senses and the senses will not perceive the soul; from thence, you see the truth of the soul's existence.

20. Fire (oxygen) cannot burn and become apparent unless connected with some substance (carbon). The soul also cannot be active unless attached to a body. The light burns in a lamp filled with oil and wick. So also, the Soul eats the Karma, and attaches to a body.

21. If it is objected that the soul dying and being born in bodies and different from the bodies, should possess its intelligence intact, then, can you be conscious in dreams, of dream as a dream and not a reality? Then, is the intelligence of yourself the same as after you are born? As such, pure intelligence cannot be postulated of the soul.

22. If you say that it is impossible that the intelligence which now decays should again be reproduced, then, will you explain how in sleep you are unconscious and in waking you become conscious. If you ask how one body goes and another body is got,

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but the most mature investigation fails to establish any causal connection between the two, except a correlation. And this is quite consistent with the theory of Siddhanthis, who postulate an eternal connection and correlation between mind and body and who even postulate that even in Mukti, the *[illegible]* are not annihilated ([illegible]), thereby differing from the idealist and the materialist who postulate only mind or matter as a substance and hold the other as a mere phenomenal product or a shadow or an illusion.

17. What the materialist fails to account for by referring all qualities to nature &c., is the factum of consciousness, the thing which becomes conscious of qualities and of pleasure and pain. This has no sort of similarity or connection with the objects perceived and when you begin to analyse it, it lies at the basis of your investigation.

19. External senses, internal senses and soul and God belong to different planes and orders of intelligence. In the presence of the higher the lower is non-intelligent and non-apparent (Achit or Asat) and as such it cannot perceive the higher. The eye is intelligent, we might say and it perceives objects but what is its intelligence when compared to mind; and the eye cannot see mind. And similarly mind is non-intelligent in comparison to the soul and cannot perceive the soul, and the soul cannot know God.

then it is like the soul in sleep losing all consciousness of a body and **regaining it in waking.**

23. **If you ask how it is that the senses are lost in death, and are regained in rebirth,** then it is like the **man who losing all breath** and consciousness all on a **sudden regains them** after a while. The world speak **of the moon waning and** waxing as its death and birth. **Soul's death and rebirth are similar.**

24. **O my dear Sir,** understand that there is an **efficient cause, in as much as this material world undergoes creation and destruction. If you say that the body formed like a pot from clay can only be from matter, then even in a such case, we require an efficient cause like the potter.**

25. The Lord who was difficult of knowledge by the Devas and the Vedas, walked with his footsteps as a mediator to the house of the beloved of his strong Devotee (வன்றொண்டன் Saint Sundara). As such, he is easy to be approached by his devotees. Therefore approach his Lotus-Feet without fail. He will confer on you even the blessings you desire in this life.

26. If a rich golden ornament, becomes covered with dirt we do not boat to touch it So, in fact, we must regard the sexual passion of women, as a thing fit for our giving it up. These females' bodies are composed of blood, urine which are ugly to behold. What benefit do you hope to derive by falling on their bodies ?

27. O these women, who are praised for their eyes like fish ! What are they ? Their bodies are composed of skin, blood, flesh, fat, bones and secretions. They are the urine pot wherein, dirt and worms and urine and phlegm only too well are generated ! Their bodies are only a mass of dirt without doubt.

28. One's indulging in low women is like the pig wallowing in dirt and enjoying itself. The pleasure we derive by worship of Isa is the blemishless and eternal and pure Ocean of Bliss.

29. People in whom anger permanently dwells do not understand the benefits of Patience. People wallowing in passion do not know the pleasure derived from Passionlessness. Hold on to the Feet of the Supreme Lord of Lords, worshipped by Devas. That instant, an inextinguishable Bliss will rise in your body. This is Truth.

30. You have regarded passion and other vices a pleasure. This is like seeking pleasure in smothering heat in time of winter and in cool water in summer. If you reach the Godly path, you will obtain everlasting pleasure.

31. We read the Sivagama. We declare the truth of the Three Padarthas, Pathi, Pasu and Pasa. We ever praise and worship Isa's victorious Feet. We give up Kama and other low desires and we hold fast to God's Grace. With this our faith, we hope to leave off the stains of the three mala and to unite with the *Ninmala* God in *Mukti.*

படிக்கு நூல்கள் சிவாகமம் பசு
பாசமோடு பதித்திறம்
எடுத்தியம்பு வதீசன் வார்கழ லேத்திடும்
தொழி லென்றுமே.
விடுத்திடும் பொருள் காமமாதிகள் வேண்டிடும்
பொரு ளீண்டருள்
முடித்து மும்மலம் விட்டு நின்மலனோடு
நின்றிடல் முத்தியே.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(To be continued)

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25. To look up to the supreme and to hold that all the benefits we derive are from him, even when we fully recognize that we will reap as we sow, has a high ethical and spiritual value and is the important step in one's sadana of liberation. And then, when we wishing to withdraw the man from indulging in the lowest pleasures, we teach him to believe that he can get better benefit by following a better path, this is only following a well-recognized principle of education and must not be counted as a deception. The highest philosophy of duty and Nirvana will not have the slightest attraction for such a man and cannot wean him for a moment from his practices. The next stanza contains a further step in his conversion.

26. You are first taught to hope for these enjoyments by referring yourself to a superior path; and then gradually is instilled into your mind the uselessness of these pleasures. How many men wreck their whole life by neglecting even ordinary sanitary laws and by most heedlessly associating with the most abominable creatures. And these in their turn carry their curse into other wombs and into other generations ! How sin multiplies itself and corrupts everything it touches not for one ages but for ages together ! Do they who sin bear these things in their mind, or do they know one instance, in which the sinner has come out unscathed ? With poverty and want of education and copying of fashions, sexual immorality is only too much on the increase ; and a gallant general in his place in the council would even hold that we have no sense of sexual morality ! O for a tongue and for a voice, that would stem this tide that is growing upon us ! ! !

THAYUMANAVAR'S POEMS.

(*Continued from page* 34)

மௌனகுரு வணக்கம்.

ஆசைநிக ளத்தினை நிர்த்தூளி படவுதறி
ஆங்கார முளையை யெற்றி
அத்துவித மதமாகி மதமாறு மாறுக
அங்கையின் விலாழி பாய்ச்சிப்
பாசவிரு டன்னிழ லெனச்சுளித் தார்த்துமேற்
பார்த்துப் பரந்த மனதைப்
பாரித்த கவளமாய்ப் பூரிக்க வுண்டுமுக
படாமன்ன மாயை நூறித்
தேசுபெற நீவைத்த சின்முத்தி ராங்குசச்
செங்கைக் குளேய டங்கிச்
சின்மயா னந்தசுக வெள்ளம் படிந்துநின்
திருவருட் பூர்த்தி யான
வாசமுறு சற்சார மீதென்னை யொருஞான
மத்தகஜ மெனவ ளர்த்தாய்
மந்த்ர குருவேயோக தந்த்ர குருவேமூலன்
மரபில்வரு மௌன குருவே. (கஎ)

ADORATION TO MAUNA-GURU (THE SAINT'S SPIRITUAL TEACHER).

O *Mauna Guru,* the prince of Yogins, you are the preceptor of *Mantra*[*] as well as *Tantra*[†] being a follower of the *school* of Tirumûlar. Laudable has been your spiritual affection towards me It has done me not only the negative but also the positive good. Negative good, in that it has expelled from me the elephant-like beastliness with the result that I have thrown off the chains of desires and pulled off the peg of self-pride and, ruttish with the true advaita knowledge, I have drunk in as with the elephant's proboscis the sweets of the six alien systems[*] of Faith ; and that, roaring and flying away from my own shadow of my ignorance, I swallowed up to my fill the wandering mind and stripped out the front-let of *maya mala*.[†]

When I was, thus, made fit to receive your Grace, you began to show me to my benefit the real *positive* aspect of your benevolence—that is—fixing me to the goal of your *chin-mudra*[‡] and fostering me like an elephant whose rut is Gnana[§] in the province of your Grace, you plunged me deep in the surpassing bliss of Divine Knowledge.[||]

ஐந்துவகை யாகின்ற பூதமுத னாதமும்
அடங்கவெளி யாகவெளி செய்
தறியாமை யறிவாதி பிரிவாக வறிவார்கள்
அறிவாக நின்ற நிலையில்
சிந்தையற நில்லென்று சும்மா விருத்திமேற்
சின்மயா னந்த வெள்ளந்
தேக்கித் திளைத்துநா னதுவா யிருக்கநீ
செய்சித்ர மிகங்ன் றுமாண்
எந்தவட வாற்பரம குருவாழ்க வாழ்வரு
ளியநந்தி மரபு வாழ்க
வென்றடியா மனமகிழ வேதாக மத்துனி
பிரண்டில்லை யொன்றென் னவே
வந்தகுரு வேமீறு சிவஞான சித்திநெறி
மௌனோப தேச குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (கஅ)

O *Mauna Guru,* the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular. Marvellous indeed, was your favour done to me. You raised me to the great sage's state of perfect consciousness where the mind was made inactive and tranquil by the conquest of the *tatvas*[*] from the five elements to the sound and, therefore, I became overpowered and identified myself with the supreme Gnana[†] of bliss.

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[*] Mantra is Veda and † Tantra is Agama. c. f. Tirumûlar's verse :—

"வேதமோ டாகமம் மெய்யா மிறைவனூல்
ஓதும் பொதுவுஞ் சிறப்புமென் றுள்ளன
நாதன் உரையிவை நாடில் இரண்டந்தம்
பேதம தென்பர் பெரியோர்க் கபேதமே."

(The Veda and the Agama are both of them true, both being the Words of the Lord. Think that the first is the general, and the second is the special treatise. Both being the Words of God, if you ask why there is difference between them, the reply is that the great will perceive no difference). This verse is from the Saint Tirumûlar's sacred Poem called "Tirumantram." He is said to have once sat in Yogic contemplation for 3,000 years and sang his "Tirumantram" in 3,000 verses from what he enjoyed in those 3,000 years. The translation of this work is being done in this journal. Saint Thayumanavar claims descent from Tirumular through his Guru Mouna Desikar].

[*] Six alien systems are :—1. Lôkâyata (materialism), 2. Buddhism, 3. Jainism, 4. Mimamsaka (the doctrine holding that Karma is the first cause), 5. Pâncharâtra (bigoted Vishnuvism stopping with Mûlaprikriti), 6. *Mayâvatham* (Doctrine of Idealism). These six schools are considered imperfect for their intolerance and bigotry *inter alia*.

[†] *Maya mala* as here used includes Karma mala that causes it.

[‡] *Chin-mudra* is the Holy Symbol formed of the thumb and the fore-finger joined at their ends separating the other 3 fingers. The symbol will explain the relation of God to the world as well as souls in the latter's conditioned and unconditioned (moksha) states.

[§] Gnana means Divine Knowledge. Vide note to 22nd verse.

The blissful effect of *initiation* and its consequent indispensability to Salvation are suggested in this verse 37.

O Venerable Teacher, you came and instructed the truth of unity between the Veda and the Agama so as to induce the beloved disciples to send up applause again to the sacred Foot of our Supreme Guru[‡] who sat under the Banyan tree in the North and also to the *school* of Nandi Deva [§] who unveiled this truth for the world.

O Silent Teacher, thus you have initiated me into the main path of acquiring the Supreme *Sivagnana*.[||]

ஆதிக்க நல்வினை யாளித்த மாயைக்கென்
 னறிவின்றி யிடமில் லையோ
அந்தரப் புஷ்பமுங் கானலின் னீருமோ
 சகசாத் துயமோ வமோ
போதித்த நின்னையு மயக்குதே யபயான்
 புக்கவரு டேர்த்திடாமல்
பொய்யான வுலகத்தை மெய்யா நிறுத்தவே
 புந்திக்கு விக்கிர ஜாலஞ்
சாதிக்கு தேயிதனை வெல்லவு முபாயந்
 தந்தருள் செய்த புகல்வாய்
சன்மத ஸ்தாபனமும் வேதாந்த சித்தாந்த
 சமரசநி வாக நிலையும்
மாதிக்கொ டண்டப் பரப்பெலா மறியவே
 வந்தருளு ஞான குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
 மரபில்வரு மௌன குருவே. (கக)

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular. Who gave *Maya*[§] this wonderful power of fascination? Has it no other place in the Universe but my intelligence? It bewitches me from the Holy End of your teaching and makes this world appear to me to be eternal and unchangeable so as to preclude me from obtaining the *Divine Arul*.[¶]

O Spiritual Teacher, may you bless me with the firmness of thought to conquer this deceitful *Maya*; because I do apprehend that any more conceding to it on my part is as absurd as to aspire for the fair flowers or the sky of water of the mirage.

O reverence to you, my Guru, who let all the world know through my initiation the necessity of establishing the six[*] local schools of religion and the ecstacy of perceiving the supreme stage[†] of unity between the Vedanta and the Siddhanta.

மின்னனைய பொய்யுடலை நிலையென் றமைந்து
 விழிகொண்டு மையல் பூட்டும்
மின்னார்க ளின்பமே மெய்யென்று மவரிட
 மேல்வீழ தேசிக்க மென்றும்
பொன்னையுமி யாதவை பொருளென்ன போற்றியிப்
 பொய்யோடு மிருநிலத் திடப்
பொறையறிவு துறந்து கரந்துத் துணைமயலை
 போக்கிலே போக விட்டுத்
தன்னிச்சை கொண்டு பாழ்ங்கேட்ட பித்திடத்
 தனியனை சேர்க்க புகன்
சமயநடை சாதமம் வேதாந்த சித்தாந்த
 சமரச நியாய பூமி
மன்னவொரு சொற்கொண் டெடுத்தெந்தாண்ட வென்னை
 வாழ்வித்த ஞான குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
 மரபில்வரு மௌன குருவே (கo)

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *School* of Tirumûlar. O Spiritual Guru, I greatly esteem Your Divine love in taking me into your service and, in one word, inspiring me with the Supreme knowledge of unity between the Vedanta and the Siddhanta. O, you have thus saved me, indeed, from being led away into the pandemonium of *Lokayata.**

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[*] The tatvas are those of man, viz. 5 elements, 5 organs of sensation, 5 objects of senses, *touch*, *smell* &c., 5 organs of action, *mouth*, *foot*, &c., and 4 andakaranas—these 24 with the 7 vidhya tatvas and the 5 sutta or siva tatvas ending with 'sound', form the 36 tatvas. These are called internal tatwas. Vide note to 11th verse.

[†] Gnana=knowledge of God.

[‡] Guru means Teacher. The reference is to the auspicious Dakshina Murthy.

[§] Nandi Deva is the first disciple of the Supreme Guru (Siva).

[||] Sivagnana means knowledge of Siva (God.)

[§] Maya means cosmic matter. Vide note to 27th verse.

[¶] Arul means Grace. It is also called Arul Sakti (of God).

[*] *Six local schools of religion.* Our beloved Saint Thayumanavar (as Vedanta Siddhanti or still more appropriately **Saiva Siddhanti, i. e., the knower and embracer of the True End (of the Vedas) viz. the true meaning that God is Siva or Love** in his [illegible] ness when He is the [illegible] **Parabrhamam devoid of form and attribute and beyond the reach of the Vedagamas and of the human mind and tongue)** rightly recognises [illegible] of the six dualistic Saiva Schools leading at once to the True End stated above. The 6 schools are (1) The Saivaism personifying Siva as [illegible] Bhairava or Lord of the World dancing (2) Pasupatasam personifying Siva as Pasupathi (Lord of Souls) [illegible] large braids of hair (3) Mahâvratism personifying Siva as wearing a garland of bones (Lord of Sutta Vidhya Bhuvana) (4) Kâlâ-Mukam personifying Siva as wearing strings of beads of crystals and of those called putra-dipa (5) Vamas who worship Siva personified as holding fire and wearing sacred thread (punool) and as being the Lord of Sakti (Kala Bhuvana) (6) Bhairavites whom God (Siva) is represented as Bhairava holding Tamaraka drum) in his hand and wearing ankle rings on his legs.

[†] The Supreme End of the Saiva Siddhanta [illegible] during to identify oneself with God as Love where dualism is [illegible] Anubhava, is True Vedanta

Horrible are the evils of a Lokâyata: His physical body, transient as it is like a flash of lightning, is the soul eternal for him. His *summumbonum* is the sensual pleasures of the society of women who can easily charm him with their black-painted eyes. His *Svarga*† is the high storied house to enjoy those pleasures in. To him the eternal Sat is the wealth that can procure him all these.

Thus vainly indulging himself in the carnal pleasures of this life he becomes, of course, devoid of good qualities *patience, perceptivity, renunciation* and *charity* and possessed of the evil qualities lópa &c.

போனக மிருக்கின்ற சாலையிடை வேண்டுவ
புசித்தற் கிருக்கு மதுபோற்
புருஷர்பெறு தர்மாதி வேதமுட னாகமம்
புகலுமதி னாலாம் பயன்
ஞானநெறி முய்யுநெறி காட்சியனு மானமுதல்
நானு விதங்க டேர்ந்து
நானென் னெனக்குளது படைபுடை பெயர்த்திடவு
நான்குசா தனமு மோர்ந்திட்
டானநெறி யாஞ்சரியை யாதிசோ பானமுற்
றனுபவசு சார்பு பக்ஷம்
ஆயிரு விகற்பமு மாயாதி சேவையும்
அறிந்திரண் டொன்றென் னுமோர்
ஈனத விகற்பமற வென்றுநிற் பதுநமதா
பு மாபென்ற பரம குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (சச)

O Mauna Guru, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumûlar. You have well taught me the supreme universal nature* of our Saiva Siddhanta Philosophy. That it teaches us that, as in a public kitchen, we can find all needful victuals to eat, so the *Vedâgamas** lay down the several aims of existence for man such as *dharma*† &c; that *Gnana-Marga*‡ is the direct and immediate means for attaining the Highest End; that we should, therefore, try to destroy our self-consciousness and, applying ourselves to such methods of reasoning as induction, analogy, argument fromsight &c., we should by *Sadhana-chatushtaya*§ discriminate ourselves from our Lord as well as this world of *maya* and get through the gradational steps of *Sariya*‖ &c; and that we can, then, reach the final *advaita* state of *moksha* (called *Siva-sâyugya*$ in the Vedas) where we will be neither one or two with the Supreme Siva enjoying Him as All-love.

கல்லாத வறிவுமேற் கேளாத கேள்வியுங்
கருணைசிறி தேது மில்லாக்
காட்சியுங் கொலைகளவு கட்காம மாதியாக்
காதலித் திடுநெஞ் சமும்
டொல்லாத பொய்ம்மொழியு மல்லாது நன்மைகள்
பொருந் துகுண மேது மறியேன்
புருஷர்வம வானதே யல்லாது கனவிலும்
புருஷார்த்த மேது மில்லேன்
எல்லா மறிந்தநீ யறியாத தன்றெனக்
கெவ்வண்ண முய்வண் ணமோ
இருளையிரு ளொன்றவர்க் கொள்தா ரகம்பெறு
மெனக்குநின் னருடா ரகம.

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* Lokayata is materialism. Vide note to 37th verse.

† Svarga is the Heaven which is abode of Gods. This is not *Môksha*.

‡ The saint refers to the five evil qualities (1) Kâma (desire of lust), (2) Krodha (anger), (3) Lôpa (covetousness), Mada (pride) and (5) Matsara or Mâcharya (envy). These five are the principle bad qualities giving birth to many sub-divisions.

* c. f. last para of 39th verse (Translation) and notes.

* The word 'Vedâgamas is the compound of veda' and 'âgama.'

† *Dharma*. Here the reference is to the four purushârthas (1) *Dharma* called in Tamil 'Aram' (அறம்) means 'moral acts', (2) Artha called in Tamil 'porul' (பொருள்) means 'wealth,' (3) Kâmya called in Tamil 'Inbam' (இன்பம்) means 'pleasure', (4) Môksha called in Tamil 'Veedu' (வீடு) means 'emancipation.' These 4 are also called 'purushârtha chatushtaya.'

‡ Gnana-marga means path of knowledge of God. Vide also notes to 22nd and 37th verses. Bhakti-marga or Karma-marga and Yoga-marga are accessory to the *gnana-marga.*

§ '*Sadhana-chatushtaya* are the four great means or qualities for the Vedantic discipleship going by 4 technical names and meaning (1) discrimination of *atma* and *anatma*, (2) a strong disregard for earthly and heavenly rewards, (3) quiescence (Sama), Self-restraint (Dama), faith (Sraddha), concentration of thought (Samadhana), abstinence (Uparathi), and endurance (Titiksha). These 6 are called angams or parts or precepts of the 3rd Sadhana and (4) an intense desire for emancipation and Salvation (*moksha*). [Note how these Sadana chatushtaya have to be attained before following the *Sohambavana* marga of Sariya, Kriya &c.]

‖ Vide notes to 27th verse for definition of Sariya, Kriya, Yoga and Gnana.

$ *Siva-sayugya*. Lit. intimate union with Siva (in His Absolute nature as Love.) This is the final Moksha or The Eternal Liberation mentioned in the Vedas and attainable by Gnana alone. There are 3 states below this, Viz., (1) *Siva Sâloka* means 'in the same world of Siva, and is attainable by *Sariya*;' (2) Siva-Samipya means 'in the vicinity of Siva and is attainable by Kiriya;' (3) Siva-Sarupya means 'getting likeness of the nature of Siva, and is attainable by Yoga.' So the True Vedantin whose end is, "*Sivoham-bhavana*" must have gone through the above 4 steps *Sariya* &c. c. f. 36th verse, and end of 39th verse. ["In my Father's house, there are many monsions."]

வல்லா னெனும்பெய ருனக்குள்ள தேயிந்த
வஞ்சகனை யாள நினையாய்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (௪௨)

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumûlar.

I am fully convinced of the frailties of *bare knowledge*:* I am in no way much better than what I should have been, if I had not acquired this knowledge which I have, by learning as well as hearing. For, I have not yet imbibed the divine qualities like fellow-feeling &c., after giving up the low aspirations for lying, killing, pilfering, drinking and lust-fulness.

O my spiritual Guide, You know that I am simply bearing a human frame without ever trying to realize the true end of my existence. And, you being the sole Lord of All-powerfulness, I can never hope of reaching the Salvation except by the *Light of Your Grace*.*

May You, therefore, place me under your control and protect me.

கானக மிலங்குபுலி பசுவொடு குலாவுநின்
கண்காண மதயானை நீ
கைகாட்ட வுங்கையா னெகிடிக் கெனப்பெரிய
கட்டைமிக வேந்தி வருமே
போனக மமைந்ததென வக்காம தேனுநின்
பொன்னடியி னின்று சொலுமே
புவிராஜர் கவிராஜர் தவராஜ னென்றுனைப்
போற்றிஜய போற்றி யென்பார்
ஞானகரு ணாகர முகங்கண்ட போதிலே
நவநாத சித்தர் களுமுன்
னட்பினை விரும்புவார் சுகர்வாம தேவர்முதன்
ஞானிகளு முனைமெச் சுவார்
வானகமு மண்ணகமும் வந்தெதிர் வணங்கிடுமுன்
மகிமையது சொல்ல வெளிதோ
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (௪௩)

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumûlar.

Your glory surpasses the utmost stretch of expression: By virtue of your divine presence, the wild tiger is inspired to love and be sociable with the cow. Even the furious elephant obeys your beck and call and carries, as it were, the fuel for your fire. Every thing is at your command; why, the *Kâma-dhênu** waits at your feet with readiness of will to proffer you any food you like.

Kings, scholars and great sages such as *Suka*, *Vâma-Dêva*† &c., do extol your supremacy, as the king of ascetics. Your gracious look can win the hearts of the nine *Siddhas*‡ of powers.

In short it is no wonder if both heavenly and earthly beings shall come and prostrate before you.

சருகுசல பக்ஷணிக ளொருகோடி யல்லாற்
சகோர பக்ஷிகள் போலவே
தவளநில வொழுகமிர்த தாரையுண் டழியாத
தன்மைய ரனந்த கோடி
இருவினை யெற்றிரவு பகலென்ப தறியாத
ஏகாந்த மோன ஞான
இன்பநிஷ்டையர்கோடி மணிமந்த்ர சித்திநிலை
எய்தினர்கள் கோடி சூழக்
குருமணி யிழைத்திட்ட சிங்கா தனத்தின் மிசை
கொலுவீற் றிருக்கு நின்னைக்
கும்பிட்ட னந்தமுறை தெண்டனிட் டென்மனக்
குறையெலாந் தீரும் வண்ணம்
மருமல ரெடுத்துனிரு தாளையர்ச் சிக்கவெனை
வாவென் றழைப்ப தென்நாள்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (௪௪)

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumûlar.

If no words of praise can comprehend the supreme limits of your glory, may I think of *enjoying** you in such gloriousness: I do ardently wish for the day when I will be permitted always to offer my reverential worship to your feet with fragrant flowers, while you would be seated on the rich ornamental throne, surrounded by the various classes of ascetics—namely—those who can preserve their body by taking in dry leaves and water; and those who can do so by feeding on the lunar beams like the Greek-partridge,* and those free from bondage of action and both day and night immersed in the eternal bliss of silent meditation in solitude; and, above all, those incomparable Siddhas who are possessed of eight kinds of *Siddhis* or powers.†

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* The Saint unravels in this verse the excellence of *Saiva Siddhanta School*. Mere knowledge of "Sadhana chatushtaya cannot procure the Highest Goal; but, after acquiring it as a matter of course, the pure soul should, by succesive stages of Sariya, Kriya, Yoga and Gnana, rise and reach, through God's Grace, the Môksha of Sivohambhâvana (the Supreme Adhwaita End). c. f 41st verse and Mr. Suba Row's "Discourses on the Bhagavat-Gita" where against the Non-theistic Sankhya Philosophy he observes "While Parabrhamam remains passive, *Prakriti* goes on creating the cosmos *without its interference*. It is not possible to get rid of *Prakriti* or its *Gunams* altogether" *i. e.* Karma which is the inevitable result of *Prakriti*.' vide page 84. Edition of 88.

* Kâma-Dhênu is the heavenly cow of plenty supposed to give whatever her favourite wants.

† These sages belong to the group of munis whose number is 31

‡ The 9 siddhas of supernatural powers are (1) Satyanâtha, (2) Sakôdhanâtha, (3) Adhi-nâtha, (4) Vakuli-nâtha, (5) Madhanka-nâtha, (6) Matsyâindra-nâtha, (7) Gatâindra-nâtha and (8) Ghôraka nâtha.

§ Seeing that his Guru's glory is beyond all description, the saint indulges himself the alternative of realizing it by actual enjoyment prayed for.

ஆங்கார மானகுல வேடவெம் பேய்பாழ்த்த
வாணவத் திலும்வ லிதுகாண்
அறிவினை மயக்கிடு நடுவறிய வொட்டாது
யாதொன்று தொடினு மதுவாய்த்
தாஙகாது மொழிபேசு மரிகரப் பிரமாதி
யோடு தம்மொடு சமான மென்னும்
தடையற்ற தேரிலஞ் சுருவாணம்போலவே
தன்னிலசை யாது நிற்கும்
ஈங்கா ரெனக்குநிக ரெனப்ர தாபித்
திராவணா கார மாகி
இதயவெளி யெங்கணுந் தன்னரசு நாடுசெய்
திருக்குமித னுடனே ரமும்
வாங்காநி லாதடிமை போராட முடியுமோ
மௌனோப தேச குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (௪௫)

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumûlar.

O my Divine Master, hard it is for me to contend against the sinful *Egotism*: It is the fierce notion of self-property and as such is worse than *anava* which is mere ignorance. Its evils are many and great:—It stupefies my intelligence and deprives it of its *Sattvic*‡ rectitude. It does, like the haughty Ravana,§ esteem itself as inferior to none else in the universe-not even to Trimurti, *i e*, Brahma, Vishnu and Rudra. Heterodoxy is its Orthodoxy and with this maxim it sits firm over my intelligence.

பற்றுவெகு விதமாகி யொன்றைவிட் டொன்றினைப்
பற்றியுழல் கிருமி போலப்
பாழ்ஞ்சிந்தை பெற்றநான் வெளியாக நின்னருள்
பகர்ந்துமறி யேன்று விதமோ
சிற்றறிவ தன்றியு மெவரோடு மொருமொழி
திடுக்கென் றுரைத்த போது
சிந்தைசெவி யாகவே பறையறைய வுதரவெந்
தீநெஞ்ச மளவ ளாவ
உற்றுணர வுணர்வற்றுன் மத்தவெறி யினர்போல
உளறுவேன் முத்தி மார்க்கம்
உணர்வதெப் படியின்ப துன்பஞ் சமானமா
யுறுவதெப் படியா யினும்
மற்றெனக் கையநீ சொன்னவொரு வார்த்தையினை
மலையிலக் கௌநம் பினேன்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. (௪௬)

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumûlar.

Being possessed of a restless *mind** like a rambling maggot, I was not able to know the supreme effect of your grace *on which I should be ever intent for my final liberation.* And I can never expect to get it through the *dvaita*† knowledge where the idea of 'I' never dies out.

If I should hear any sacred word uttered by any one casually, out of a pinching desire to grasp it I get myself into confusion and blab as in a state of stupor.

How can I, therefore, hope to reach the true path of salvation after getting my good and bad karma equipoised?

But, however, O Lord, I would never think of any thing else but that *One Word* which you taught me at my initiation.

R. SHANMUGAM MUDALIAR.

(*To be continued*).

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* The Greek-partridge is called 'Perdix rufa' said to feed on the moon's beams. In the text, it is called 'Sahôra.'

† The 8 siddhis are:—(1) *anima* (minuteness) endowed with which one can make his way into a solid rock. (2) *laghima* (lightness) endowed with which one can assend to the Solar Sphere upon a sun-beam, &c. (3) *mahima* (magnitude) endowed with which one can expand himself to occupy all space; (4) *Prapti* (reach) endowed with which one can touch the moon with the tip of finger (5) *Prakamya* (unobstruction of wish) endowed with which one can, dive or float in earth as in water; (6) *Vasita* (subjugation of nature) is the power over the elements and elementary beings; (7) *Isitá* (dominion) in which inanimate things obey command; (8) *Yatrakámávasáyita* is obtaining any thing desired such as converting poison into ambrosia. c. f. notes to "siddhas" under 21st and 43rd verses.

‡ Sattvic—referable to satva guna (goodness).

§ Ravana is the ten-headed demon, chief of Ràkshasas, King of Lanka, vanquished by Rama.

* Mind is here used as representing 'andakarana'.

† *Dvaita*=dualistic. The dvaita schools hold that God is eternally separate from nature (maya) and from the human soul. The dvaita practice or *sadhana* a necessary unavoidable preliminary in all schools is to worship or contemplate God in the second person in any form. Though the multitude of devotional practices falling under either *Sariya*, or *Kriya* or *Yoga* are all dualistic; yet in the fourth and *Moksha* state of Divine Gnana, the duality ceases and lapses into advaita or non-duality, since, then, the mukta lays down his Soul to and identifies himself with God. Vide note to 27th verse.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika

MADRAS, 21ST AUGUST 1897.

IMPORTANCE OF EARLY DRAVIDIAN LITERATURE.

"**THE author of the Tolkappiyam, Tiranadumagni**, is **represented** to have been the principal disciple of Agastya, deriving his name of Tolkappiyanar from his native place, which caused him to employ it as the title of his great work. But it is, by no means, improbable that the Tolkappiyam is of older origin and is a remnant of an earlier Dravidian literature that flourished before the immigration of the Brahmanical missionaries from the North. To that case the Tolkappiyam, and other contemporary archaic writings, would furnish a valuable mine of classical and ethnological lore.

And my purpose in this communication is to express a hope that some of the alumni of the Madras University may be induced to explore its recesses, in the hope of throwing light on the normal literature, manners, customs. &c., of their own land; following the example of their distinguished countrymen in Bombay and Bengal.

"Attention is not now called to this object for the first time. Fifteen years ago Mr. Gover, supported by the authority of several competent Judges, pointed out how great is the mass of early Dravidian, especially Tamil literature upon which "total neglect has fallen. Over borne by Brahmanic legend, hated by the Brahmans,* it has not had a chance of obtaining the notice it so much deserves," *"To raise these books in public estimation, to exhibit the true products of the Dravidian mind, would be a task worthy of the ripest scholar and the most enlightened Government.* I would especially draw attention to the eighteen books that are said to have received the sanction of the Madura College, and are among the oldest specimens of Dravidian literature. Any student of Dravidian writings would be able to add a score of equally valuable books. *If these were carefully edited they would form a body of Dravidian classics of the highest value.*"

So wrote Sir Walter Elliot, K C. S. I, F. R. S, with almost his dying breath, 10 years ago, in a contribution to the "Indian Antiquary," on "the Importance of Early Dravidian Literature" We dare say that when this lamented scholar wrote this, scarcely any people noticed it and pondered over it; and we quote this today, as we chanced on the paragraph only recently and to show that the work we have set before ourselves, however unworthy we may be to fulfil it, is not an ignoble one and barren of results. The fulfilment will, however, depend upon what enthusiasm these words will awaken in the hearts of every true South Indian, and what an amount of self-sacrifice, those few scholars able to do the work are able to undergo. In repudiation of the unfounded aspersion cast against Brahmins, however, we need only point out the fact that from Agastiya downwards to the present time, there were no more great and ardent scholars in Tamil than from the ranks of Brahmins; and in this present undertaking of ours, our Brahmin friends have lent the strongest sympathy and encouragement from beginning, and it was only yesterday we heard from valued Brahmin friend to the following effect. We have vast treasures of wisdom locked up in our ancient Tamil Literature. I would ask you to confine your labour to translation &c., from the Tamil literature. The glamour of the Sanscrit literature still holds sway of the public mind both Indian and foreign. The field of Tamil is completely neglected. The resources of money and labour one can secure should be entirely devoted towards the resurrection of the Tamil literature—especially on the philosophic and theosophic side. I hope the first issue of your journal is an augury of a bright future for the Tamil literature." We print also another such communication elsewhere. The fact is that Brahmins did not neglect the Tamil at all, but the revival in all Indian learning, after a very dark age of somnolency and very nearly death, was solely due to the great efforts made by a few noble European scholars, and those happening to be all living or connected with Northern India, Sanscrit learning attracted their attention, and its treasures were so vast as to absorb them altogether in the task; and as such Tamil was hardly noticed and the cry of a few was a cry in the wilderness; and the Rev. G. M. Cobb in writing to a friend of ours says that though he called the attention of Prof. Max Muller to some of these Tamil Philosophic works and pressed on him to issue a translation of some of them in one of the Volumes of the sacred Books of the

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* We do not know what authority he has for this statement. Many of the chastest writers in Tamil are Brahmans and the best Tamil Pandit now is a Brahmin.

East, there was hardly any response; and he observes with truth, "justice often seems to come late, but it does come; and these works which are so dear to you will receive their meed of honor." We say 'Amen,' and our friends need no further assurance, as they know full well that our heart is in our task.

AN ANOTHER SIDE.

We refer to an article entitled 'Wisdom and Worship' in an issue of the *Brahmavadin* dated 5th June 1897. The first paragraph is devoted to the statement and exposition of the two postulates of existence, according to the Sankhyas, namely nature and souls and the next paragraph shows how untenable this theory is, in the view of the Vedanti, and the article proceeds in its first half to expound the view of the Vedanti, on the same subject. As the article deals with some of the most fundamental questions connected with Hindu Philosophy we proceed to-day to examine some of these statements contained in the first part of the article only, leaving the question of worship to be discussed hereafter. According to Sankhya there is nature (Pradana) which changes and manifests all phenomena and there are an infinite number of souls which being simple cannot change and must, therefore, be different from nature. Nature works out all phenomena for the liberation of the soul, and liberation consists in the soul discriminating that it is not nature (Pradana). The soul is omnipresent also. The Vedanti answers that this is not a perfect system. If nature is simple, and the soul is also a simple, there will be two simples, and the soul being omnipresent, nature must be omnipresent also and then nature will be beyond time and space and all causation and no change is possible as such in nature. There is thus an impossibility of having two simples and two absolutes. How does the Vedantin solve this problem? His solution is this:—Because according to the Sankhyas, there must be a soul apart from nature, for the reason that nature in all its modifications, from gross matter up to chitta, or the intellect, is simply insentient (even the mind-stuff is insentient), so there must be some sentient being as the motive power behind nature making the mind think and nature work. Now, says the Vedantist, this sentient being which is behind the whole universe is what we call God, and consequently this universe is not *wholly* (the italics are ours) different or apart from Him. It is but Himself, who has *some how* (the italics are ours) become this universe. He is not only the instrumental cause of the universe but is also the material cause thereof. A cause is never *altogether* different from its effect and an effect is but its own cause reproduced in another form." All Vedantists accept these propositions it is stated, namely first, that God is both the instrumental and material cause of this universe and that everything that exists is He; and secondy, that souls are also part of God, sparks of that infinite fire, and an Upanishad text is quoted in proof of this. No, it is said further down, it is no spark but the burning log itself, in as much as Brahman can have no parts. 'Then how can there be so many souls.' We are led into another simile, the oft-repeated simile of the sun and its myriad reflections in different particles of water; "so all these souls are but reflections of the *Brahman* and are not real. They are not the real 'I,' the One undivided Being; men, women brutes are mere reflections of him and are unreal. There is but one Infinite Being and he appears as 'you' and 'me' and the appearance of distinctions is all delusion. "This apparent division of Him is caused by looking at Him through the net work of time and space and causation. The Ego is He, the Non-Ego is He. They are not part of Him, but the whole of Him. "It is the Eternal knower who stands behind all phenomena; He himself is the phenomena. He is both the subject and object, He is the Ego and the Non-Ego." Here we might pause before we proceed to the rest of the paragraphs.

In the first place, we must beg leave to state that the criticism of the Sankhya proceeds on a mere word-quibble; the word that is translated 'simple' is, we believe, 'Avyaktam,' that source of fruitful dispute between a number of learned heads, like the late Mr. T. Subba Row, the *Light of the East*, the *Thinker* and the *Brahmavadin* itself &c., &c., *i. e.* where the word occurs in the Gita. The whole mistake is, no doubt, due to not remembering that this word and others like, Prana, Purusha, Atma, Kshetra &c. are used in the older works in a number of acceptations and any argument based on such a verbal resemblance is sure to end in fatal error. Now in regard to this word 'Avyakta' it is used in the 10th Sutra of Sankhya Karika, to distinguish mulaprakriti from its own products; and the commentator no doubt says that the distinction might apply to the soul also. The word might itself be applied to the soul but then

it only means, uncaused and causeless. And Colbrooke **translates** it as undiscrete. The 3rd sutra makes **clear this** distinction in the very beginning "Nature **is** no production; seven principles **are** productions and **productive**; sixteen are productions (unproductive). **The** soul **is** neither a production nor productive." **Herein lies all** the difference, between the soul as **Avyakta and** nature (Pradana) as Avyakta and the **mental and** sensory planes. Nature itself occupies a **higher** position, is more pervading than the Intellect **and Intellect** is more pervading than the senses and so on. That is to say, Intellect is omnipresent and senses are not when in relation to the senses themselves. But Intellect is not; when in relative to *Pradana*, and *Pradana* is omnipresent so far as regards its own productions but its omnipresence is nothing when in the presence of the soul, since the latter is the superintendent, the enjoyer, and the former cease to exist when the soul is in a state of abstraction. As such, the word omnipresence itself is a relative term, as space itself is, and it is absurd to conclude that since both are called simple and omnipresent, ergo, they must be two absolutes and two such impossible things. We will explain ourselves more fully. Take for instance the five senses, the eye, the ear &c. The eye covers a certain sphere in its operation but it is limited; it cannot comprehend what the ear can perceive and the ear cannot do what the nose can feel and so on. Each sense in fact is limited and unpervading; but take the Intellect in connection with this. The Intellect is omnipresent. It both sees and hears and smells &c. It covers a greater sphere and all the spheres covered by its own productions, the senses. But take the intellect (Buddhi) itself in its relation to soul. The soul is sentient and *Buddhi* is insentient. The latter is no where when the soul is in itself. As such, soul is more and really omnipresent than Pradana or nature. That is to say, there are different planes of existence, and different grades of *Vyapaka Vyapti*. The one lowest is *Vyapti* and the one higher is *Vyapaka* and this higher itself is Vyapti when compared with some thing higher than itself and so on, till we arrive at a Being who is *most omnipresent* and beyond which our thought and mind cannot penetrate. This view of the Sankhya has no doubt not presented itself to the Vedanti and what the latter has however in his mind is the old riddle, how can two things coexist, and one be omnipresent. Like all such riddles, this is based on a fallacy, in not taking note of the facts above presented, about the essential difference of Pradana and Soul. The riddle supposes that two things are of the same kind, of the same quantity, length, breadth, width and of the same density or tenuity &c. If they are so, no doubt it will be an impossibility. But we contend that things of different densities and tenuities can fill and overlap one over the other and much more when one is sentient and Chit and the other is non-sentient and Achit. For instance, there can be no two things so contrary in nature as light and darkness. And do they coexist or not, or are they one and the same? To the objection of the Vedanti, that darkness is no padartha, we have only to instance the recent discoveries by our own Indian Scientist, I mean Dr. Bose, who could demonstrate the presence of invisible rays of light in a pitch dark room by means of his instrument. What does this mean? The ray of light has been too thin as to be covered up by the more gross darkness. When a lamp is brought it could dispel the darkness itself. But only within a certain radius. Then a bigger light a gas light, an electric light of vast number of candle powers but all these pale away before the brilliant light of the Sun. There is thus such a merger of one, the less powerful, in one more tenuous: are not all these summed up in the simple sentence "Nachichchitsannithau,' 'யாவையும் சூனியம் சத்தெதிரின்'. 'In the presence of the Sat, every thing else is Sunyam (non-existent—non-apparent?

Saint Meikanda Deva adds As before the Perfect and Eternal Intelligence, the imperfect and acquired intelligence (falsehood) is shorn of its light, it is therefore established that in the presence of the Sat, Asat loses its light." And the illustration implied in this is amplified in the following verse, "Evil Asat ceases to exist before Him, as does darkness before the Sun." The term Asat has itself been the parent of many misconceptions, in the east and the west, and different intrepreters of Sankara himself explain it in different ways. Here is what a critic of Paul Deussen says. "Kant is mostly credited with having proved that there is something behind or beneath the "reality" of our senses, which these cannot fathom. (அசத்தறியவா). The European scientists say sneeringly What of that; if we cannot get at it, let us ignore it! And on the other hand, the Neokantian Metaphysicians say: No, this is the only reality; therefore all the rest is useless rubbish, only fit for momentary amusement: and that is all.

"That is the western conception of the Indian term Maya (Asat) indeed a rubbish conception. And mistaken by this illusion. western philosophers have declared that Eastern philosophy and particularly Vedantism and Buddhism, are '*Akosmism*' *i. e.* that they deny the existence of the universe altogether. An incredible absurdity! Is not the real meaning of Sankara easy enough to understand? Every one knows that there are different states of consciousness; that of an animal is different from that of a man, that of a savage different from that of a savant, that of a waking man different from that of a dreaming man, and all these are different from that of a sage in Samadhi. Now, it is a matter of course, that the 'reality' of a waking man is different from that 'reality' which he conceives as such when he is dreaming, and both are very different from that 'reality' or those different states of 'reality' of which he becomes conscious when he enters Sushupti and Turiya, and all these are again other 'realities' than that as which the Mukta 'realizes.' Atman viewed from the standpoint of any of these different states of consciousness' all the other conceptions of 'reality' appear as Maya, as illusion or as unreal. The material scientist, together with most European philosophers, would even not hesitate a minute to declare the alleged realisation of Atman an illusion, although he would not deny that this might be some state of consciousness."

And by the way, he objects to translating Avidya as ignorance or nescience, but as not Vidya or not yet wise or other than wise. That is, Asat does not mean non-existent, but not sat or other than sat. This is Sankara's view according to Dr. Hubbe Schleiden; and this is the view we have taken trouble to expound above, and yet how many followers of Sankara hesitate before reading Maya as illusion and delusion, and Avidya as ignorance and nescience. In the very article under review, we read in one sentence that each soul is a spark, a part; in the next sentence, no, it is not a part but the whole of the *Brahman*. In the very next sentence, all these souls are but *reflexions* of the *Brahman*, and are *not real*. "Men, women and animals &c., are but reflections of Him, and are *unreal* in *themselves*." If they are mere reflections, and unreal, how is it reconcilable with the statement, that each soul is not even part but the whole of Brahman. The whole argument is made up by the use of similes and by not sticking to one, but by jumping from one into another, to meet the difficulty arising in the former. Either the argument must proceed an simple facts and inferences, and without the use of similes, but when it is attempted to be proved solely from figures, then no apology should be presented that it is only a figure and it should not be strained. The simile was expressly used for demonstrating to the ignorant, how the thing is possible and conceivable and when the ignorant man following the simile, asks if the same antecedents are present in the thing compared to warrant the conclusion, what answer does the Vedanti give him? "This apparent division of Him (as 'you' and me and the dog) is caused by looking at Him, through the net work of time; space and causality." 'Looking at Him,' indeed! When? And by whom? How is this 'Looking at Him,' and this delusion possible, before the actual division itself? The operation of division of Him into 'you' and 'me' and animal must precede, the operation of 'you' and 'me' &c., looking upon each other and Him delusively. Does the delusion come in before the evolution of 'Brahman' into 'you' and 'me' and 'animal,' or after such evolution? To any thinking being, it must occur, that this delusion must have occurred before and not after; and the *Brahmavadin* sees this, and states below that there will be in the universe a final duality, Atman and delusion (mark here and elsewhere, the word delusion in simply used as a synonym for Maya) and this objection is brushed aside on the ground that delusion is no existence, and that to call otherwise, is idle sophistry! And yet 'you' and 'me' and others were all this while under a delusion! Were we or were we not? Is that fact or a delusion itself? Is the evolution of God into men, women and animals, is that a fact or not? If a fact, is the question, 'how is this evolution brought about,' a possible question or an impossible question? If not a fact, why is the statement made in another paragraph, that there are perfect men and imperfect men, men like Christ, Buddha and Krishna who have to be worshipped and men like ourselves, who have to worship them. This evolution of God into man and animals is put in one place on a possible and rational basis, in that God wants to know himself, see Himself and realize Himself by means of His reflexions (why and wherefore it is not stated) in as much He cannot know and see himself otherwise, in the same way as we, on earth, cannot see our face except in a mirror! Again we ask, is the distinction between a perfect man and imperfect man real or not? And does our learned brother contemplate the possiblity of seeing his beautiful face distorted in a mirror? Whose fault was this? It was our brother's fault in not choosing a good mirror. And does he mean to attribute to the most Intelligent such fault in not choosing such a vessel in which He can see Himself and know himself to the best advantage? The perfect cannot seek to know Himself in the imperfect and the ignorant and the wicked and sinful and sorrowing and suffering. If all this is a play of His and no such distinction, as the imperfect, the wicked and sinful and sorrowing and suffering, and all this is hallucination, myth, non-existence (we use his own choice words) why should any man aspire to be a good man, a perfect man, a Jîvan mukta, why should be *realize his identity* with the absolute? God in trying to realize Himself (for his sport or for what?) He became man and woman and brute and look at the bother, of this man, woman or brute, doing good acts, acts without attachment, real tapas, yoga and gnana to realize his identy with the Absolute! What guarantee is there that after all this bother, Jivan mukta may not again be differentiated from the Absolute into a man, woman or animal? How senseless, and vain all these efforts seem, how ignoble the purpose of creation and evolution? To the question why does the Perfect become the imperfect, which question, our brother states in all its various forms, vulgar and highly philosophic, our brother's answer is that this question is an impossible one; it should not be put at all! We have already pointed out, how inconsequential this question and anwer is. But the same question has been put in and answers attempted by learned men who are of our brother's ilk; and these answers are various and conflicting in themselves. Of these, Swami Vivekananda gets most glory. His answer is 'I do not know.' Mr. Mukopadbayaya replies that the Swami is wrong and that the Perfect does not become the imperfect, God does not become man. Man is only a reflection and as such cannot be God. According to the '*Brahmavadin*' man is a reflexion, is unreal; but the unreality itself is unreal and as such man is God.. And so no question arises of the Perfect and the Imperfect. According to Paul Deussen, the answer is, 'The never ceasing new creation of the world is a moral necessity, connected with the doctrine of samsara' "A moral necessity for *Atman*? What a *contradictio in adjecto*!" exclaims his critic[*] "*Atman* as we all agree is that which is beyond all necessity, and necessity, that is, causality reigns or exists only in our manifested world, of *individual* consciousness of any sort;" And the critic's own explanation is that existence is the manifestation of the will to exist and this will is *trishna*, *tanha*, the desire for enjoyment Well whose will we ask, who desires for enjoyment? The Absolute, the Satchidananda, or any other? What, call this hell on earth an enjoyment for Him? We leave our learned Doctor to fight out Professor Deussen by himself and proceed to state another learned lady's opinion. If we remember correctly, she said, Ishwara evolves into man and brute to gather experience, to improve himself by means of his animal sheaths and that there could be no perfect Brahman, at one time; it goes on improving itself day after day. And that if the Veda repeats the cry that there is a bourne from which there is no return, no return, it is a mere make believe. And all these are learned expounder's of Sankara's school and who is right? Can we ask this question or is our question captious? The Siddanti's answer is that the question itself is based on a fallacy, an assumption. The fact assumed is that the Perfect becomes the Imperfect. Is this a fact proved? Does God really become man and brute? what is the proof of this, let alone Vedic texts and the desire to reach a high sounding philosophic unity? It is this fancied desire to generalize every thing into one, that led to the Greek philosophers to postulate number and water and fire as the final and ultimate cause of all things. Why not leave bad, good and evil as they are? Why should you refer the evil to the good, impure to the pure? Will not silence in this respect be golden? Will not Mownam in this case be real Gnanam?

Well, we will here go back to our statement of what the Sankhya meant when he postulated a Pradana and Soul or Souls. (The learned Editor of the "*Light of the East*" has evidently fallen into an error where in his account of Ancient Sankhya system, he opines that according to Ancient Sankhya and Gita, there only Purusha and not many Puiushas. The mistake its due totoe fact that, in the enumeration of the padarthas, the singular only is used a mere technical usage as in such phrases, Jiveshwara Jagat, Chit Achit Ishwara, Pathi Pasu and Pasa. All the words used are in singular and it cannot mean that the respective schools mean to postulate only one Jiva or one Chit or one Pasu. In explaining each, the explanation will be that the Jiva souls are many. In the same way, the earlier sutras of Sankhyas Purusha the singular used but the subsequent sutras proceed r state that the Purusha are multitudinous' Pradana is real and it is the cause, and its effect the phenomena are also real, as the effect subsists already in the cause and as our learned brother approvingly puts it, an effect is its own cause reproduced in another form, and we hope the following sentence from Dr. Brown's lectures, will equally meet with our brother's approval. "That the form of the body is only another name for the relative position of the parts that constitute it and that the forms of the body are nothing but the body itself." If so, why should the cause be considered real and the effect unreal, as against the view of Sankhyas by Vedantis? If the Maya is phenomena and effect why should it be unreal, when the substance and cause is real? The relation of cause and effect has, however, to be kept separate from the relation of substance and phenomena and these two from the questions of reality and delusion. In the second paragraph however, our brother identifies the Sankhya's Pradana with his own Maya and the Sankhya's Purusha with his own God or *Brahman*. If so, why attempt any criticism of the Sankhya. It is all a quibble about words? They practically postulate the same and mean the same things. Then why is it the Sankhya is called by Sankara 'Nirishwara Sankhya' 'Godless or Atheistic Sankhya' and the Philosophy of the Gita as Seshwara Sankhya or the Theistic Sankhya. The word Sankhya meaning primarily number meant with Kapila and Krishna a theory or philosophy. Compare for instance a similar change in the Tamil word 'எண்' meaning number and in the distich "எண்ணும் எழுத்தும் கண்ணெனத் தகும்," 'எண்' meaning logic and philosophy. The following quotation from the Gita itself will explain the difference between the two schools.

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[*] Dr. Hubbe Schleiden. page 227, January 1895. 'Theosophist.'

"There are 'two Purushas' in this world, one destructible and one indestructible, the destructible is Sarvabhuthani (all things), the indestructible is called the Kutastha." (Chapter XV 16.)

Well look how this verse runs; it mentions only two purushas, instead of mentioning three, as arising from the next verse but there is a purpose in so mentioning two Purushas; it is seemingly to reiterate the accepted postulate of the Purvapatcha School to enable it to state the Siddhanta view in the next verse which is

*"The 'Parama Purusha' is verily another declared as the '**Paramatman.**' He who pervades and sustaineth the three worlds, the indestructible Ishwara."*

Look again the steps that follow one over the other in the next verse.

"Since I exel the destructible (first Purusha) and are more excellent than the indestructible (the second Purusha), in the world and in the Veda, I am proclaimed Purushothama" (third Purusha).

Be it noted here that the word Purusha simply means a category, a Padartha, as when we speak of the Thripadartha or Tatwatriyam. Note again how in verse 19, chapter 13, the first two Purushas are mentioned as (by its more appropriate names Prakriti and Purusha; and the same definition of these two is given in verses 20 and 21 as by the Sankhya; and a further step beyond Kapila is taken by Sri Krishna in postulating.

"A spectator and permitter, supporter and enjoyer, Maheshwara, thus is styled the Paramatman, in this body the Paramapurusha."

And then a most beautiful passage about the distinction of these three Padarthas and of different Gnans, Pasagnan, Pasugnan, and Pathignan occurs. The Lokayatha only knows his body and has no knowledge of his own self or anything higher. According to the Nirishwara Sankhya and the Vedantin, there are or seem to exist only two things Prakriti and Soul, Maya and Atman and the liberation consists in distinguishing his own self as different from the Prakriti or Maya, delusions. This is Pasugnan or Atmagnan. According to the Seshwara Sankhya, he sees and learns to distinguish Prakriti from his self and his self from the Highest one (verse 29), as Akartha and Kartha, and knowing the nature of this One, he reaches Brahmanhood. (Verse 30 chapter 13). It is also to be remarked particularly that in the whole Gita, in innumerable passages, as in the one cited above, the knowledge of the Supreme, the devotion wholly to him, is put forward as the highest path of attaining liberation. and not the Atmagnan doctrine that the knowledge of the individual self as implied in the phrase Know Thyself,' is the highest attainment. We beg leave again to quote Dr. Hubbe Schleiden, simply to show how this latter theory is repugnant to followers of Sankara. "Indeed there can be no more fatal error than to believe with those furthest advanced Western philosophers that *Jnanam Moksha* means nothing else but the intellectual conception, Monism (Advaita), nothing else but the intellectual enjoyment of a proud theory."

What we have said till now will convince our readers that there is another side to these questions and that they do not stand alone where the Sankyas and Vedantis left. According to this view, the Sankyas are correct no doubt so far as they go, in postulating, Prakriti and Purusha and the Vedanti is quite correct in his identification of these two with his Maya and *Brahman*. There is but a thin partition between the soul or man of the Saukhya and the latter's *Brahman* In fact man is God. In such indentification of man with God, what results is that man's intelligence does not pass to the postulating and realizing a Higher Being than himself; and the Brahman of the Vedanti is only so in name. The third school postulates this third Padartha, differing from the soul or Atman of either school, whom the latter cannot know except with the grace of the 3rd Padartha, and though it might be correct to say that man cannot know himself, it will be blasphemous to say that God cannot know himself. This will be attributing an human imperfection to the most High and to limit his nature. How do we know that He cannot know Himself, when we cannot know our own selves nor Him without His Grace. Consider the following passage from Saint Meikanda Deva. "When the soul unites itself to God and feels His Arul (Love), God covers it with His Supreme Bliss and *becomes one with it. Will He not know Himself who is understood by the soul through the intelligence of the soul?*" The next passage we are going to quote will show clearly that God has not manifested His glorious Truth to one people and in one clime alone. "Why may not the absolute Being be self-conscious?" asks a Christian Divine in almost the same words. "To deny this to Him, would be to deny to Him one of the perfections which even finite beings may have."* The question remains, what then is the necessity for all this evolution and resolution. The answer is contained in a simple sentence in the first sutra of *Sivagnanabotha* namely 'மலத்துளதாம்.' The second Padartha in our categories and not the third, is imperfect or more correctly is shrouded by dross, which has to be removed like the colors on a crystal so that its own pristine purity may be apparent and it can reflect and realize the Glory and Presence of God in all its brightest effulgence. This existence and resolution is due to the will of this lower being, Atman to perfect itself and the will of the Highest comes into play to enable the soul to work out its own salvation. The *Ichcha*, *Gnana* and *Kriya* Sakti of the Lord induces the *Ichcha*, *Gnana* and Kriya sakti of the individual soul and herein God's Grace and Love and omnipotence is manifested. The exercise of the Divine Will is not for enabling itself to exist, free from Samsara, not for perfecting itself, not for knowing, seeing or realizing itself, not for its sport or pleasure, not for no purpose, but it is simply to help and aid the poor soul in its attempt to effect all these things. How well does our Saint Thayumanavar realize this conception of God's great Beneficence in the following line.

"இடைபடவும் உபகார மல்லால் வேறொன்று
இயக்காநிர்க் குணக்கடலாய் இருந்தவொன்றே."

This view postulates three Padarthas, and it may be called Dualism or Dwaita or anything of the sort, but how this view is the strict Adwaitha also, true monism, we will demonstrate in a future article.

KURINJIPATTU.

A Highland Idyll.

(*Continued from Page* 18).

The maid continues her address to the mother and sets forth the particulars in the love and courtship of her lady and her lover.

"While we were standing so, the fields were entered by a rogue elephant, and were being laid waste, through the negligence of the watchman, who had gone to sleep over his pot of date-toddy, very considerately handed over to him by his wife with gazelle eyes, dwelling in the low hut thatched with millet stalks. The man got up with rage and aimlessly sped his fiery snakelike darts and raised a halloo and whistle after it in which others also joined, which became tremendous and shook the whole forest; and the elephant driven out from the fields, with rut and rage, snapping trees and branches and striking its majestic trunk on the ground, and raising a roar like that of a black cloud in the rainy season, came upon us unawares and suddenly like the veritable Black Death. We were paralysed with fear and did not know where to fly for life, and forgetting our modesty, more dear to us than our life, we ran to him (The lover of of her lady) for protection, the bright bells tinkling round our feet, and *stood shaking with fear as the dancing peacock in a frenzy*.* The young hero seeing our danger, most intrepidly aimed his unerring shaft at the beautiful forehead of the magnificent tusker, and the blood flowed in torrents over that spotted face, like unto the ground where cattle are slaughtered in fulfilment of vows to God Murugn; and the elephant not being able to bear the pain, turned its back on us and fled away. (This was the second reason which linked both in love and we know what fruitful theme this is to European novelists to build love on gratitude for some act performed or benefit conferred).

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* Rev. J. Iverach's 'Is God knowable,' page 226.

* [illegible], and [illegible], out of which is derived the word [illegible] whistle with lips ([illegible])

"While we were standing, we again jumped into the foaming torrent in play, with our fingers locked in each others palm, as in a garland of flowers; but the current was too strong for us, and our lower limbs fell lifeless, and we were being carried down like the tender plantain trees, on the river bank uprooted by the dashing waves. When my master, jumping into the stream took my lady in his arms and embraced her, assured her in sweet tones that he will not let her be carried down by the flood and that by the same chance, he will not let her go from him either, and wiped off her bright face with his hands and looking at me, he laughed, hinting that I should permit a long course of courtship so happily begun. My young mistress overcome with modesty and shame, struggled to get herself free from his embrace but he will not let her go, and pressed her only more closely to his bosom." This completes the last link in love. The chaste Indian woman will never allow herself to be touched by any male except her own husband and it is considered the highest offence for any to touch a female, and if an unmarried female comes to be touched by a male, it will become the subject of a quarrel which could be set at rest only if the parties are marriageable relations, by actual marriage. Europeans could not possibly conceive and recognize how far and to what highest pitch of delicacy this sense of modesty on the part of Indian women has been carried and to-day we can find in most women this sense as fresh as ever and a tremor will be seen to pass through their whole frame, if another male comes to touch them even by accident. We dare say European ladies too could not be strangers to this feeling. It is all a matter of training and habit. Once a particular sense had been developed in a particular way, it will be too hazardous to try to destroy it, by introducing what we might fancy as good by observing it to be fashionable among a differently constituted people. The meaning of the phrase கையைப் பிடித்தான் will disclose the facts as we set out above, and in this place in the idyll, the lover having touched her by sheer accident, she felt bound irrevocably to him and the maid therefore pleads for her mistress that she was not at all responsible *for having* entered into this love.

Here follows a description of the hill country of which this young hero is the chief; and this description contains in itself a figure, called உள்ளுறை உவமம் (an implied or embedded simile) and we shall set forth the same. "The deep pools, on these rocky sides strewn with black pepper, brimmed with the sweet juices from the ripe mango and jack-fruits and flowed out drowning the bees and flies that swarmed to taste them; and the peacock having partaken of it as fresh water and having got tipsy shook the whole hill side with its dance, just as a dancing girl dancing in crowded arena on a festive occasion, to the tune of sweet music, gets nervous by the sharp sound of the cymbals" (The implied meaning is: the rocky sides strewn with pepper is the village with its inhabitants; and the pool is the habitation of the chief; and the juices of friuts is the young chief; born of his parents; and the peacock drinking the juice is the young lady; and the joy of the peacock is her joy at this union of two hearts; and the shaking of the hill side is her sorrow at the approaching separation). Here follows another description which contains a similar implied figure. "He was the chief of the country where the hills are carpeted like an assembly room with the red and cool flowers of *Sengánthal* thrown down from mountain heights reaching the skies, by playful nymphs, crushed a little and yet lovely. (Here the other meaning is that the young hero born of superior lineage, con-descended to form this *mes alliance* and gave joy and dignity to his lover). "The chief of these beautiful highlands, this lovely hero, noticing that the shyness on my lady's part was due to the fact that she desired legal marriage before the consummation of their love, praised the duties and joys of a wedded life, prayed to God Muruga (Skanda) who presided on these giddy heights, and sworn before him that he will never be unfaithful to his first love, and in ratification of his oath drank the limpid water of the stream. And my young lady was satisfied; and they spent the rest of the day enjoying themselves under the cool shade of deep caverns and flower laden sholas (There is a walk and shola called lover's retreat in Kodikanal) on these hills. The lovers saw the Sun, riding on his chariot drawn with seven horses, go behind the western hills, followed by eventide; and lo! the antelopes gathered under the shade of trees, and the kine turned towards their paddock calling after their straggling calves; and the nightingale perched on the top of the tall palmyra cooed after its absent mate, with its bill and throat resonant and shaped like a blowing horn; the snake left its gem and its lair in search of prey; and the song and the piping of the shepherd boys, came floating aloft from all sides; and the water lily opened its petals wide; and the brahmans began to perform their Sandyavandana; and the beautiful bangled girls lit their wealthy houses and set about their evening operations; and the hill men who had to rest in their bamboo platforms erected on trees, also lit their night fires; and the clouds began to darken the mountain tops; the forest began to echo with the noises of its native dwellers, and the cry of the birds rose high. In such a fashion the evening came. And we turned our steps homeward and the young man followed us like the bull after its mate, and assured my lady that he will surely marry her and till that is brought about, he begged her in graceful words to retain her love for him and thus tried to remove her sorrow and lighten the way and he thus followed us up to the very tank, where we get all our drinking water and situated near the fort gates in which the noises of big drums never cease, and took his leave of us. Since then, he would come to seek a secret interview with my lady at night. While on such errands, he will return home without seeing my lady, if the watchmen were about or the dogs barked or you were wakeful, or the moon appeared on the horizon. Sometime he would go away disappointed, but not with any offence, if we didnot keep his appointment through mistaking his signs. And after all, he is not old and he has not been led into any excesses forgetting the duties belonging to his station, owing to the pride of his wealth; and he is prepared to enter into lawful wedlock, knowing and fearing such scandals as would surely be created and spread by the people, by reason of his secret visits. And now look at the picture of your girl sorrowing and shedding tears, shorn of her beauty like the dripping flowers after a heavy rainfall * And do you know the reason? Her heart sickens and her eyes fill with tears, whenever she thinks of the dangers which possibly await her lover, when he seeks to come to her secretly from his mountain home; of the dangers from wild beasts such as tigers, bears, dangerous antelopes, elephants, and from big and fiery leeches, and from evil sprits and snakes, and from crocodiles and alligators in crossing deep pools and from robbers, and slippery ground and difficult paths; and of such and similar dangers." (And which true heart fails not to imagine dangers to her absent lord, however safe he might consider himself to be and even when there can be no possible dangers to her own knowledge. The safest railway journey gives her fears, and she thinks of the Karamadai disaster; and the strongest escort gives her alarms which no amount of reasoning will free her from! Ah! Those false men who will blaspheme the Indian women !).

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* This is a most beautiful figure. We are all familiar with the simile of peacocks and women; but this is new and beautiful and true. We have seen the beautiful peacock in the seagirt Temple at Tiruchendur, dance for hours together, and every few seconds, there is a tremor and rustle heard (you cannot see it) passing through its whole plumage, which is most beautiful and which is exactly the point herein noticed by the poet. ஒல். a peculiar word meaning sharp or sudden.

KAMBAN.

INTRODUCTION.

WE have no materials to prepare a biography of Kamban, nor have we materials to draw the biography of any old poet. In this country where custom decided every thing, there could be no real biography. That there was a poet and that he wrote a work or some works is all the biography we can make. Every class of the population moved in such regular grooves that there were not many stirring incidents to mark out a special man. Tradition hands down some exceptional events which bias cooks up into miraculous anecdotes. The Printing Press has been only a century old here. The hoard of Mackenzie Manuscripts upon which the Colonel had spent £ 15,000 and which the Government purchased for £ 10,000 has not cleared the darkness engrossing scholars and poets. Archæologists who have consumed a great deal of money from the Government Treasury for deciphering and publishing some stone inscriptions have not yet framed any regular chronology of the old poets and other worthies. We do admit, however, that we are not in the same position in which scholars and pandits

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* This is an exquisite simile.

were in the beginning of the present century. It is pity that the author of the Tamil Pluntarch lived and died at an earliar date. The publications of the Archæologists and the rescuing of the old manuscripts from the almiras of the jealous pandits, and the publication of many of the valuable classical works of antiquity are beginning to throw glimpses of light on the dark past. Poets of old are beginning to move before our eyes in their chronological order. Our sons and our son's sons may see more of them perhaps. A study of the lives of the poets is a new thing here as well as reviewing an author. Cannons and standards of criticism we have not. To review a Tamil poet by the English Standard will be to judge a Hindu criminal by the English law. To review an old poet by modern cannons will be judging a modern case by an old precedent. We do not, therefore, propose in this study of Kamban to sketch any regular and elaborate life of the poet, nor do we propose to review his works with the penetrating eye of a modern German critic. We only mean to determine the relative position of Kamban and his Ramayan among the Poets and their works. We also mean to study briefly the genius of the poet, and the poet as indicated by his great work, which is indeed a landmark in the history of Tamil, nay even Dravidian literature.

A Brief Survey of Epic Poetry.

A retrospect of Tamil Literature cannot extend further than the days of Agasthiya—the first systematic grammarian of the first Madura College. From the extant traditions and sutrams of his treatise we understand that Tamil flourished in those days in its threefold departments of Literature, Music and Drama. Of his twelve scholars, the first and foremost was Tholkappiyan and his grammar of the then literature is the only treatise of those palmy days which has come down to us in its entirety. This treatise—the mother of modern Tamil grammars—besides dealing with Orthography and Etymology, expounds fully the subject of poetry, which forms the third and last book of the treatise. The first chapters of this book give us a clue to the subject matter of poetry of the hoary past It relates to either internal or external phenomena, matter interior (அகப்பொருள்) or matter exterior (புறப்பொருள்). The former deals with the passions and affections of the mind which act on man internally; and the latter with things external to man. The former treats especially of clandestine and wedded love, and the latter of virtue and wealth and heroism. The special feature of the former is *love*, and that of the latter *heroism*.

The old bards of the Madura College sang of Love and Heroism. The generic abstraction of Love was analysed into sevenfold elements, and every one of them was further split up into sub-elements until the special ramifications approached the number four hundred. *Purapporul* had a corresponding analysis, and embraced all the then known arts and tactics of warfare. Love and Heroism had each its special poets and professors. Love songs and heroic panegyrics were composed in the most refined and polished language in honor and memory of kings and nobles, heros and commanders who showered their riches and valuables upon poets.

Even after the age of Tholkappiyan, there were written treatises on the theory and art of music and drama. But these gradually waned.

In the time of the last Madura College long and sustained poems of indigenous growth such as Silappathikaram and Manimekalai, Valaiyapathy and Kundulakesi, which combined in them the different phases of *Agapporul* and *Purapporul*, were composed in a manner peculiar to the resources of the Tamil language and the Tamil country. The very name of Kaviyam was not as yet in vogue. The Tholkappiyam has no rules on the epic. According to this grammar, long poems were either சொற்றொடர் நிலைச்செய்யுள்—those which preserved continuity of words, or பொருட்டொடர் நிலைச்செய்யுள்—those which preserved continuity of thought or subject matter. The above mentioned works went under the latter designation. It may be parenthetically stated here that in Sanskrit too, in days of yore, Kaviyam was only a generic term and denoted any production of a Kavy (poet). This term came to be specialized in course of time and began to denote a peculiar class of poems—the Epic poem. The first Sanskrit work which had the honor of this denomination was the Ramayan of the great Valmiki. "Epic Poem", as stated in Scott's Essay on Romance (and which well suits our Indian Epics), "may be defined to be a fable related by a poet to excite admiration and inspire virtue, by representing the action of some one hero favoured by Heaven, who executes a great design in spite of all the obstacles that oppose him."

In the last Madura College, there began to grow a greater contact than before between Tamil and Sans

krit scholars. Tamil scholars dived deep into the lores of Sanskrit, and Sanskrit scholars began to bring into prevalence, among the Tamils, doctrines peculiar to Sanskrit. It was chiefly the Buddhist and Jain scholars who first intermingled Tamil and Sanskrit thoughts in their Tamil works. The Tamil poets began to imitate Sanskrit models and borrowed the figures of speech and figures of thought of the Aryan Brahmins. The first Tamil poet who succeeded in this attempt and who consequently deviated the Tamil from their Idylls and moral treatises was that "Prince of Poets," the famous author of *Chintamany.*

T. CHELVAKESAVAROYA MUDALIAR, M. A.

(*To be continued*)

REVIEW.

ESSAY ON TAMIL LITERATURE.*

This **hand-book** and the other one by the late **Professor P. Sundram Pillai,** M. A., on 'Some milestones,' † **are indispensable** to every student of Tamil **Literature. The dark** horizon of the history of **Ancient Tamil** Literature is just now clearing a bit **and** these books mark and record the earliest rays of **light** that have been thrown on the subject. Professor Sundram Pillai's pamphlet dealt with the period from the great Gnana Sambantha down to the 14 century and was confined mostly to the literary history of the Saiva Saints and writers. The present book glances a little at Gnana Sambantha's period and the period of some of the Tamil Alwars and deals most with the period anterior to Gnana Sambantha. Our Sastrigal fixed the period of Gnana Sambantha as anterior to 7th century, even before Professor Sundram Pillai. And though our Sastrigal claims precedence for some of his dates and fact, it may be that other scholars had arrived at the same facts and figures independently. Our Sastrigal quotes by the way from the Tamil poetic translation of Soundriyalahiri, the stanza referring to 'Dravida Sisu' and 'Dravida Sisu' is rendered as meaning Gnana Sambantha of Kaundinya Gotra. This, at any rate, is the entire belief of the Saivite writers and in several books published by Sirla Sri Somasundara Nayagar several years ago, Sri Sankara's stanza is so understood. As bearing on Gnana Sambantha's date and on the alleged tradition of Tirumangai Alwar's contest with him, our Sastrigal argues well, that the preposterous claims to antiquity preferred for Vaishnava Alwars cannot be true. He points to the style of these Alwar's works and such works as those of 'Pattupattu' as disclosing their modern origin. He should have drawn further attention to a comparison of Audal's Tiruppa (alleged to be composed before 3005 B. C.,) and Manicka Vachaka's piece called 'Tiruvempavai' in 'Tiruvachakam,' to elicit the fact which was composed first and which later. Professor Sundram Pillai doubted the story of the alleged contest between Gnana Sambantha and Tirumangai Alwar and our Sastrigal brings greater proof to bear on the subject by giving the almost certain date of the Vaishnava Saint Tirumangai Alwar as he refers to Tondiar Kon in two places in his Prabandam and the earliest Tondaiman was a son of Kulottunga chola who reigned from 1064 to 1113. The first part of the book is, however, devoted to the discussion of the three Sangams and their probable existence. Our Professor marshalls his facts well enough to show the mythical character of these Sangams. It may be after all that these three Sangams do not actually represent three Colleges, but only a galaxy of poets belonging to three distinct periods in the history of the Tamil. The references to one or two deluges are too numerous to be untrue and this possibly accounts for the entire absence of any writings of the first two periods. At any rate we cannot be too dogmatic in these matters and some of the tests applied by the people of the new school of criticism are in themselves too artificial. It is better to keep an open mind in these things and correct our knowledge from time to time as proofs of undoubted character actually turn up. In the meanwhile, we cannot but be too thankful for the labours of such of our scholars as our Professor Seshagiri Sastrigal and others. One thing more. Our Sastrigal's opinion is that Tiruvalluvar was a jain. This is against the received tradition. And the language of Jains and Saivas, in the Tamil nomenclature is so very exact (almost all the names of Aruga are names of Siva) that it will be unsafe to draw any conclusions from mere verbal resemblances. The word மலர் in 'மலர்மிசை யேகினான்' is interpreted by Parimelalagar as 'இருதயமலர்,' lotus of the heart, but there is another meaning to it namely [illegible] or water and Manickavachaka alludes to an incident of 'நீர்மிசை நடந்தாய் போற்றி' and the verbal resemblance here too is very close. The phrase 'எண்குணத்தான' is a well-known name of Siva and all Saivite Saints have sung of him as such; though this is also a name of Aruga, and Parimelalagar (reputedly a Vaishnava) prefers the Saivite interpretation of the word to its Jain interpretation. We will discuss the religion of Tiruvalluvar in a separate paper, for which there are ample materials and the Rev. Dr. Pope's opinion too is that he follows the Saiva Philosophy.

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* By Professor M. Seshagiri Sastri, M. A., Professor of Sanscrit and Comparative Philology, Presidency College &c., S. P C. K. Press, Madras, 1897. To be had of Messrs. Srinivasa Varada Chari & Co., Triplicane. Price 8 Annas.

† To be had of Messrs. Addison & Co., Mount Road. Price 8 Annas.

NOTES AND COMMENTS.

THE eleventh session of The International Oriental Congress will be held from 5th to 12th of September next in Paris, the cradle of the meeting in 1873. In a paper contributed to the July number of the *Asiatic Quarterly Review*, Dr. R. N. Cust gives a brief summary of the doings of the past ten congresses held in various centres of Europe and personally testifies to the importance and usefulness of such congresses to oriental learning and research and says he is 'deeply sensible of the interest they created, the information they collected, the new vistas that were opened, and the friendships (life-long) I hope, then formed with scholars, valued previously for their works only but now also esteemed for their personality." The same number contains a paper from the Rev. Dr. G. U. Pope on 'the Poets of the Tamil lands' which seems to be the first of a series, and we shall be glad to reprint this in our forthcoming number.

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THE same number gives a paper of Mr. R. Sewell on India before the English," read before a meeting of the East India Association and the proceedings of the meeting. Several speakers laid stress on the great value of the study of Ancient History of India and Sir Raymond West observed.

"We should study the matter, not on the basis of the Epic poems, but by reference to monuments which though they contain many falsehoods, yet, necessarily, revealed many truths in characters comparatively imperishable. He (Sir R.) had occasion in the course of his Indian service to look at many monuments, including inscriptions, and he thought there was a work cut out for the scholars of India, working on such a basis as his friend Ram Krishna Gopal, the great Sanskrit scholar of Deccan, had done with regard to the history of the Maharattas, and the early period of the northern Deccan. If gentlemen like Mr. Dutt would take up a work of that kind they might add very much to the interest of the history of their own country, and trace valuable sources of information, and comparison; for the history of the progress of mankind generally in the manifold phases which it had gone through under native Dynasties, presented, if properly studied, perhaps, the most instructive of the remaining volumes of human history open to the research of scholars. Sir R. commended very strongly to the numerous capable young Hindoo, and Mahomedan, gentlemen the acquisition of the critical faculty, and the application of it to the development and history of their own country."

Dr. Leitner corrected the notion that Epic poems and traditions were quite useless and observed,

"At the same time, he rather joined in the view expressed by Sir Alfred Lyall with regard to the importance to be attached in historical research to matters that did not immediately come within the methods of the mordern school of history. Not to speak of court and family records, even Indian treatises on medicine, certain handicrafts, music, and other subjects, away from current politics, very often contained important historical inferences which should not be neglected. In the Dayanams, or directions in the worship to the various Deities on certain occasions, instructions were laid down which were sometimes not altogether without historical value. Rama had been referred to; well, in the case of the monkey King Hanuman, really an aboriginal ruler, throwing the mountain into the sea, in order to facilitate the crossing of the Aryan Rama to Ceylon, the Dayanam told them that the mountain must always be coloured green as a method of conveying the idea that it was not the mountain that was thrown into the sea, but the trees of the mountain. In other words, the date and origin of navigation was thus sought to be indicated. By many such devotional instructions had historical facts been sought to be preserved."

And the Chairman Lord Reay agreed with Dr. Leitner that Indian legend ought not to be neglected in the study of Indian History. The lecturer by the way pointedly referred to the serious omission of Indian History (ancient and modern) in the arts curricula of the Madras University.

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A FRIEND writes to one of our contributors :—

"Recently I got a new Magazine entitled '*Siddhanta Deepika*' in which I was glad to find two articles from your pen. I think it is a publication that seems to deserve encouragement and I mean to subscribe for it. I am glad to find that you have time and inclination to translate some of the great old Tamil books treating of the Hindu or Saivite philosophy and it is a pity that the matter has to be translated into English to catch attention. It occurs to me whether it is not possible and advantageous to accompany the English taanslation with a running paraphrase and commentary in simple Tamil prose giving the drift of the stanzas and a short life of the author. What appears to me desirable and necessary is to create good simple prose literature which ordinary people can understand containing the sublime truths of our philosophy and religion, which unfortunately are found in verse not easy to understand except by the learned in that literature who are necessarily few and whose number is decreasing. Tamil verse, and Tamil poems, are as much sealed books to the many as Sanscrit and perhaps is as difficult to understand. I make the suggestion because I have been long of that opinion and I should like to possess some Tamil works treating of our philosophy and I am prepared to make a small collection of such books in course of time and I would be glad if you can make out a list for me and note where the best editions (that is those free from blunders in printing) could be had."

The difficulties felt by our friend are real and not imaginary. The journal is only intended for smoothening such difficulties in the way of persons wishing to study Tamil and the Tamil edition is also intended to supply the want felt by our friend. But many would feel it difficult to subscribe for both magazines. To meet this difficulty, we would suggest the following to our subscribers. Where two or more subscribers are from one and the same place, each one might go in for the English or Tamil and they might be exchanged and both read by all of them. The English edition will smoothen their difficulties considerably and they might gradually learn to learn their Tamil better and better and to appreciate it more and more.

Then again our friend feels difficulty in not knowing what books to buy and where to buy them. We hope to supply both in course of time. Our Tamil publishers do not know as yet the advantages of advertising. If only they will think of doing this, we will be glad to offer our space for almost nothing. We draw the attention of Tamil and Sanscrit publishing firms to this.

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THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

***Commenced on the Queen's Commemoration Day,* 1897.**

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TRANSLATIONS.

TIRUMANTRA BY TIRUMOOLAR.

INTRODUCTION.

PROPITIATION OF VINAYAKA.

(*Continued from page* 26).

ஐந்துகரத்தனை யானைமுகத்தனை
யிந்திளம்பி றைபோலுமெயிற்றனை
நந்திமகன்றனை ஞானக்கொழுந்தினைப்
புந்தியில்வைத்தடி போற்றுகின்றேனே

I inwardly contemplate and adore Him with five hands, face like that of elephant, tooth like a young phase of the moon, who is the son of Nandi and the termination of Ñjan or knowledge.

NOTE.

Prefatory.—There are two books in Tamil called Mantra, one is by Dakshana-Murthi and the other by Thirumoolar. The name Mantra is ascribed to Vedas alone. The fact that the work under translation is called Mantra is sufficiently indicative of the importance thereof, and it also shows that it is an attempt to reproduce in Tamil the essence of our Vedas, especially the Upanishads. Line for line in the work, we can find exact equivalents in the upanishads in Sanscrit. The effect of a Mantra is practical and the reading and pondering over the work is enunciated as a merit by the author himself in the end of the work, just in the same way as in our Sanskrit Upanishads.

Now coming to the text, the propitiatory verse embodies the popular conception of Vinayaka, which is at the same time symbolical. He is called Vinayaka, as there is no Nayaka or Lord over Him. In the words of Ganapathy Upanishad, Thou (Vinayaka) "బ్రహ్మమయస్త్వం సచ్చిదానందాద్వితీయోసి" Thou art the essence of Brahman, Sat, Chit and Ananda (Reality, Ñjan and bliss)—Thus as the highest Paramatma, He is without a Lord over Him. His five hands represent the five kinds of action ascribed to him, viz; creation, preservation, destruction, retention and grace. The said Upanishad addresses him thus "Thou art the doer or creator or worker (కేవలంకర్తాసి) Thou art the preserver (కేవలంధర్తాసి) Thou art the destroyer (కేవలంహర్తాసి). In order to indicate the function of Thirobhavam (Retention) the same Upanishad at once says "త్వమేవకేవలంసర్వం ఖల్విదంబ్రహ్మాసి" ("that is thou art all this universe Brahman). The function of grace consists in creation or reward according to merit. So this function can be brought under the first and the second function. As the functional Being of all these actions, 'త్వంబ్రహ్మ' (Thou art Brahma the creator) త్వంవిష్ణుః (Thou art Vishnu the preserver 'త్వంరుద్రః' (Thou art Rudra the destroyer). In order to *indicate this function of grace, He is said to be* Indra, Vayu &c. implying thereby the various worlds where reward is enjoyed for good Karma done in this life. According to this Upanishad, Vinayaka has ఏకదంతంచతుర్హస్తం, that is He has one tooth and 4 hands. The hands are reduced to four instead of five in the text as the *function of grace*, reducible to the function of creation and preservation, does not require a separate hand in exoteric symbolism. He has the face of an elephant, as he is ஓம் (the same Upanishad). Om when written is just like the head of the elephant with its trunk or hand. ஓம் is the symbol for Pranava containing in itself all *the process of* evolution and involution.

So Vinayaka is the Primordial Pranava Being. Some think that elephant is an embodiment of immense physical powers and wisdom. This sense is not improbable; but there is no authority in support of it. The letter ஓம் in other characters is not shaped like ஓம் (for instance in Nagari). But this means nothing. Nagari characters are but recent innovations. According to our Sastras the letter ஓம் runs round over the head in the region of ப posted at and above the eyes, and is derived from a line drawn from the thick end of the left eye-brow round the head up to the thick end of the right eye-brow and then extended over the whole length of the nose, then carried over the protruding surface of the right nostril, and then bent within itself inwards, the cypher accompanying the said lines and curvatures representing the spherical light appearing between the eye brows. The figure ஓம் has immense meaning in Esoteric philosophy which it would be out of place to enter into in this connection.

The author speaks of His tusk in the singular in deference to the vedic authority above quoted. The tusk represents the line of evolution and involution which is only Om. According to Chandogya and other Upanishads, creation, preservation and destruction take place by an act of chit which giving rise to force or energy (that is forward and backward motion) settles, itself into atomic and gross matter, into all anthakarana and in short all bodies. According to European physiology, tooth and bone are all metamorphosed forms of primordial protaplasmic cells homogenous in nature. Tusk in an elephant is the most hardened form of the original homogenous substance in the Elephantine body and Prithivi is the most hardened form in the cosmic creation, corresponding to the tusk, emanating from the original source, namely, the chit-given motion-form energy. As evolution is by chit, so is involution by chit. So that the one line of action for evolution or involution is chit and thus the upanishad speaks of only one tusk in Vinayaka. Involution includes both individual involution by Yoga-practice or by divine grace as well as cosmic involution, and so this interpretation of the tusk as representing [illegible] that is salvation in non-dualistic line is included in our interpretation. The tusk of an elephant is his tooth extended and when the Upanishad above named describes it as tooth it shows the accuracy of physiological knowledge which our ancients had. The tusk is said to be like a young phase of the moon. The description indicates the straight linear and curvelinear course which forward and backward motion takes in the course of evolution and involution. It also shows that evolution cannot be infinite and at certain point it should bend backward and merge in or is succeeded by, involution.

The Parent stage being the primordial stage antecedent to the functional stage in relation to creation, &c., the assumption of the functional stage is tantamount to a birth, and so Vinayaka becomes the son of the Primordial Being, who is called Nandi on account of his being the fountain head of Bliss or the giver of Bliss. Ganapathy Upanishad describes Vinayaka by శివసుతః (the son of Siva which means the same thing as Nandi) శివసుతాయన మోనమః

Vinayaka is called the termination of Ñjan or knowledge. This description either means that the highest knowledge leads to the knowledge of Vinayaka in His non-functional primordial aspect or His functional aspect, or *that in the course* of individual Psychic-involution, that is in the act of merging the self in Him, the act takes place in the form of knowledge which is Himself. According to the said Upanishad "త్వంజ్ఞానమయో విజ్ఞానమయోసి" that is "Thou, Vinayaka art the essence of knowledge and superior knowledge." According to Yoga Sikhopanishad, Katopanishad and a number of other vedic texts, salvation is effected by Ñjan or superior knowledge alone. Hence the justification for the description in the text. The author inwardly contemplates Vinayaka as any outward act is incompetent to reach the knowledge of Vinayaka. In the words of Thayumanar, "[illegible] கைக்கிலே, மௌனியாகச் சும்மாயிருக்க அருளாய்."

He invokes the aid of the being as with His aid, every thing can be done without obstacle or difficulty. Accordingly the said Upanishad addresses Vinayaka as విఘ్ననాశినేనమః and also assures us that he who adores Him in the words of the Upanishad, ససర్వవిఘ్నైర్నబాధ్యతే; that is he is not affected by any obstacle or difficulty.

In short, the propitiatory verse is the sum and substance of Ganapathy Upanishad.

INTRODUCTION.

போற்றிசைத் தின்னுயிர் மன்னும் புனிதனை
நாற்றிசைக்கும்நல்ல மாதுக்கு நாதனை [னைக்
மேற்றிசைக் குட்டென் றிசைக்கொரு வேந்த
கூற்றுதைத் தானையான் கூறுகின் றேனே. (க)

I speak of Him, the holy being, who fills all happy souls, of Him who is the Lord of Her who begat everything in the four directions, and who kicked Yama, the king of death and the master of the southern direction.

NOTE

This verse contains in part the popular conception of Siva—strictly speaking, there is no substantial distinction between the conception of Vinayaka and that of Siva. The conception of Siva is just the conception of the Parent stage as referred to in my note on the preceding verse. He is replete with diverse lives as so many sparks in the atmosphere. This idea is found in Prasnopanishad Mahopanishad and Bhagavata. They are called happy as they find happiness in their lot or as their end is in the beatitude of Siva. As Randolph observes in his Alchemy of Love, there is a she-side or mother-side of deity as well as His he-side or father-side. The mother side of Siva is called Sakti or Parasakti—Vide Saktopanishad on the point. This side is no more than the energy emanating from the Chit of Siva or Paramatma for purposes of creation, &c. In Rudra Rahasyopanishad, Uma or sakti is said to be the whole of the definite. (వ్యక్తంసర్వముమారూపం అవ్యక్తంతు మహేశ్వరం) The same Upanishad, a little before, says "యూమా సాస్వయంవిష్ణు ర్యోవిష్ణుస్సహిచన్ద్రమాః" that is, she who is Uma is Vishnu and Vishnu is Chandrama or cold. This is emphatic in saying that Uma is cold form energy. The same Upanishad further on says బ్రహ్మావిష్ణుమయోరుద్రో అగ్నీషోమాత్మకంజగత్ that is, Rudra is the essence of Brahma and Vishnu, and the universe is made up of heat and cold. This tough subject is treated in my contribution on Prana in the *Thinker*. The conclusion enunciated in this Upanishad is ఉమారుద్రాత్మికాసర్వాః ప్రజాస్థావరజంగమాః "The whole creation, movable and immovable is but the essence of Rudra and Uma). Rudra referred to in this vedic text is the He-side of the deity. Creation would be the off-spring of the father side and the mother-side, which are both capable of being designated by the common term of sakti or goddess. Siva is said to have kicked out the king of death for the sake of Markanta, a sivite devotee who was attacked by him in his sixteenth year. This is just a popular way of saying that within sixteen years, it is practicable to attain yoga sidhi and so attain physical immortality; or by the grace of Siva, physical death can be avoided through a life of devotion, for Siva can make his devotees immortal. Individual immortality is subject to the process of destruction comprehensive and general, not limited and special. The incident of Markanta implies that mortal beings can make themselves immortal by devotion to Siva; Our Upanishads identify Rudra with Yama. For a full discussion of the subject, vide my contributions in the *Thinker* on the subject of Prana.

ஒன்றவன் றானே யிரண்டவ னின்னரு
ணின்றனன் மூன்றினு ணான்குணர்ந் தானைந்து
வென்றனன் னாறு விரிந்தன னேழும்பர்ச்
சென்றனன் றானிருந் தானுணர்ந் தெட்டே.

He is one and absolute. He himself became two in His Arul sakti. It is He that actuates the three and understood the four truths and conquered the five, and spread out as the six, and it is he who entering the seven celestial regions established them in his eight fold Form.

NOTE.

This verse establishes Adwyta and its manifestation into diversities through various stages. In other words, this verse is useful in discussing the question of evolution and involution, which cannot be acheived in the limited space of a note. It is interesting to note that the author evolves his work in the same manner as Vedavyasa his Vedanta sastra. I mean devoting a separate volume for the subject contained in this verse.

ஒக்கநின் றானை யுலப்பிலி தேவர்க
ணக்கனென் றேத்திடு நாதனை நாடொறும்
பக்கநின் றாரறி யாத பரமனைப்
புக்குநின் றுன்னியான் போற்றிசெய் வேனே.

I adore him who pervades everywhere all in all, whom the Devas without misery, daily adoring seek after with great desire, whom standing by, cannot know, and whom I retreating in myself, with thoughts concentrated, contemplate.

NOTE.

The means of attaining Mukti for Devas is the internal Dhyan method, which is declared the superior method in Mandalabrahmanopanishad and some other Upanishads. The first line in the verse is the sum and substance of Easavasyopanishad. (ఈశావాస్య మిదంసర్వం) Paramatma is said to be తద్దూరే తద్వన్తికే (Easavasyopanishad). He becomes distant to those in whom Ahankara Egoism prevails; outward mental activity would lead to dualistic notions, preventing perception of God, pervading everywhere and manifesting itself in diverse forms.

அகலிடத் தார்மெய்யை யண்டத்து வித்தைப
புகலிடத் தெம்மெய்யைப் போதவிட் டானைப்
பகலிடத் தும்மிர வும்பணிந் தேத்தி
யிகலிடத் தேயிரு ணீங்கிநின் றேனே. (௪)

I have stood in this sinful world cleared of darkness, adoring day and night, Him, who is the Reality of those in the immense space, who is the seed of the worlds, who is my only Refuge and who allowed me to go (wherever I desired).

NOTE.

The clearing of darkness is the means of seeing God near. Intense contemplation with senses and thoughts bent inwards will alone enable a person to see God within, all pervading. This is exactly what Katopanishad says. పరాఞ్చిఖానివ్యతృణత్స్వయంభూస్తస్మాత్ పరాఙ్పశ్యతి నాన్తరాత్మన్-కశ్చిద్ధీరః ప్రత్యగాత్మాన మైక్షదా వృత్త చక్షురమృత త్వమిచ్ఛన్. Jesus as much as our Upanishads advocate the cause of prayer always. To a Jivanmukta, there is nothing but God wherever he sees. This is also a Mahomedan doctrine. According to Annapornopanishad, *Akasagamana* (flight in the air) that is wherever the Yogi pleased, is an index to the siddhi of a Jivamukta జీవన్ముక్తస్య కింలక్ష్మ ఆకాశగమనాదికం. The author tells us that he was a Jivanmukta. The justification for the addition of the words in the parenthesis is now clear.

சிவனொடொக்குந் தெய்வந் தேடினு மில்லை
யவனொடொப் பாரிங் கியாவரு மில்லை
புவனங் கடந்தன்று பொன்னொளி மின்னுந்
தவளச் சடைமுடித் தாமரை யானே. (௫)

Even on search, there is no deity equal to Siva. There is none here equal to Him, whose bright tufts of hair stream with golden Light beyond all the worlds.

NOTE.

This Verse separate elucidation. See separate article in a forthcoming number.

அவனை யொழிய வமரரு மில்லை
யவனன்றிச் செய்யு மருந்தவ மில்லை
யவனன்றி மூவரா லாவதொன் றில்லை
யவனன்றி யூர்புகு மாறறி யேனே. (௬)

Without Him, there can be No Devas; without Him no tapas can be performed; without Him nothing is possible to even the Trinity. I do not know the path to enter within or retreat inwards without Him.

NOTE.

According to Mahopanishad, 'తేనవినాతృణాగ్రమపినస్పందతి' 'Without Him even a grass cannot move.' Jesus clearly admits this doctrine when he says that of his own accord, he can do nothing. The Mahomedan doctrine of predestination combined with or without the Doctrine of Anal Hak (I am god, Sivoham) point to the same conclusion. The Buddistic doctrine of Karma is just the same as that enunciated in our Upanishads.

முன்னையொப் பாயுள்ள மூவர்க்கு மூத்தவன்
றன்னையொப் பாயொன்று மில்லாத் தலைமகன்
றன்னையப் பாவென் னிலப்பனு மாயுளன்
பொன்னையொப் பாகின்ற போதகத் தானே.

He is prior to the Three He is the Highest Being, having none equal to him. He becomes father to those who call him father. He resides in the heart resembling a golden lotus.

NOTE.

In this verse He, Siva is the Parabrahmam from whom the Trinity have been evolved and not a member of the Trinity.

தீயினும் வெய்யன் புனலினுந் தண்ணிய
னாயினுமீச னருளறி வாரில்லை
சேயினு நல்ல னணியனல் லன்பர்க்குத்
தாயினுநல்லனற் றாழ்சடையோனே. (௮)

He is hotter than fire and cooler than water and yet none perceives His grace. He is better than Son. He is friend to those who love him. He is better than mother, He with hanging tufts of hair.

NOTE.

Here the term hot or cool are used as indication of His power of punishments and his capacity for grace. There is no harm in taking them literally, and giving them a scientific turn but the context would require the sense first given.

பொன்னாற் புரிந்திட்ட பொற்சடை யென்னப்
பின்னாற் பிறங்க விருந்தவன் பேர்நந்தி
யென்னாற் றொழப்படு மெம்மிறை மற்றவன்
றன்னாற் றொழப்படு வாரில்லை தானே. (௯)

His name is Nandi who sits streaming with golden hairs from behind His back. He is the Lord who is worshipped by Me and He worships none.

தானே யிருநிலந் தாங்கிவிண் ணாய்நிற்குந்
தானே சுடுமங்கி ஞாயிறுந் திங்களுந்
தானே மழைபொழி தையலு மாய்நிற்குந்
தானே தடவரைத் தண்கட லாகுமே. (௧0)

He alone supports the two worlds and stands as Akas. It is He that forms the Sun and Moon and Agni. He is the maid who pours down rain. It is He that forms the huge mountains and the cold sea.

NOTE.

This verse is but an amplified form of a text from Katopanishad that ఏకోవశీ సర్వభూతాన్తరాత్మా రూపంరూపం ప్రతిరూపబభూవ that is; 'the one Atma, controlled and free, pervading all elements took each and every form in the universe'.

'He is the support'. The whole universe is according to another Upanished held together by force (పలం) which emanates from the chit of Paramatma (Chandogyopanishad).

அயலும் புடையுமெம் மாதியை நோக்கி
லியலும் பெருந்தெய்வ மியாதுமொன் றில்லை
முயலு முயலில் முடிவுமற் றாங்கே
பெயலு மழைமுகிற் பேர்நந்தி தானே. (௧௧)

Looking at our first cause around and near us, there in nothing perceived in nature greater than He. Efforts and the results of efforts are in Him. The name of Him who is the raining cloud is Nandhi.

கண்ணுத லானொரு காதலி னிற்கவு
மெண்ணிலி தேவரிறந்தா ரெனப்பலர்
மண்ணுறு வார்களும் வானுறு வார்களு
மண்ண லிவனென் றறியகி லார்களே. (௧௨)

At the thought of the third-eyed Siva, it is stated that innumerable Devas perished, nevertheless the Devas and men do not all of them recognize Him as their Lord.

NOTE.

The third eye of Siva is the circular (including non-circular) mark of light (including rays of light), which constitute the special means of omniscience. Symbolically it is represented by the red circular dot worn on the fore-head between the eye brows. In idols, a large ruby affixed on the forehead midway between the eye-brows represents it. Kyvalyopanished describes Siva as '*Thrilochana*' that is one with three eyes. According to the verse under comment, the third eye of Siva is located in this fore-head. At the time when the three cities (Thripuram)—(what these are will be explained further on) were destroyed by Siva, sparks are said to have emanated from his fore-head eye and destroyed the cities. In Sarabbopanishad, it is said that "He destroys the whole universe by sparks emanating from His fore-head." This fixes His third eye in his fore-head. The same Upanishad further down says that His three eyes are '*Somasuryaguinta*' that is, the Moon, the Sun and Agni (Fire). The seat of Agni is stated beautifully thus by Valayanda, "நந்தியிருந்தது வன்னி வட்டம் அது நாட்டம் புருவ மத்தியான வட்டம்," that is Nandi is located in the sphere of Agni which lies midway between the eye-brows. This again fixes the position of Siva's third-eye in His fore-head. In Pasupatha Brahmopanishad, Nada, Bindu and Kala are said to be the three eyes.

In this authority, it is clearly laid that Kala (knowledge or Gnan) is the third eye of Siva. Bindu is but Nada heard in the head and this is explicitly affirmed by Thiru Moolar further on his work, in accordance with upanishad texts on the point. Kala is the higher knowledge into which Nada and Bindu are translated in the act of spiritual involution. The specification of Bindu and Kala which are both developed in us by practice of Pranayama, Prathiakara, Dharana, Dhama, Samadhi especially Samadhi at a point called Brahmarandra in the fore-head, fixes the place of the third eye or the eye of Njan in the fore-head. According to Soobalopanishad, it is possible to see things by rays of energy developed in us by Yoga practice from other centres in the body, than the seat of Nandi located midway between the eye-brows. As the five senses physically are all located together in the topmost part of the body above the neck, so the main centre of Spiritual Ñjan, or the eye of Ñjan is situated inside the fore-head, above the eye brows midway between them. Locally the sense of touch is below the sense of taste, which is below the sense of smell, and the sense of smell is below the sense of sound, which is below the sense of sight. The physical eye which is the organ of physical vision is and must be situate below the eye of Ñjan '*Gnana Satchus*' which is spoken of in Swateropanishad, Mahopanishad, and some other Upanishad and which is located at Brahmarandhra (probably pineal gland) inside the head straight down from a point in the fore-head, midway between the eye-brows. The eye of Ñjan is certainly the heart of the brain system. Pineal glond which is a small reddish body is placed beneath the back part of the corpus callosum, and rests upon the '*Corpora quadri gemino*' (Kirkes Physiology 447) which may be regarded as the principal nerve-centre for visual sensations. The fact that the pineal gland rests upon the principal nerve centres for visual sensations show that it is related to the function of inner vision or it constitutes the organ or the eye of spiritual Ñjan.

S. RAMASWAMY AIYER, B A., B. L.

(To be continued).

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

PARAPAKSHA—(SAUTRANTIKA) BAUDDHA'S STATEMENT.

(Continued from page 55)

1. **The Banddhas are** of four classes who denying **the Dharma as set** forth in the Vedas, follow **the Dharma as set** forth in the Pitakas, and act up to the five or ten golden rules, and wear the red vesture, and worship the Bodh (*Ficus Religiosa*—அரசமரம்) tree. Of these four, the Sautrantika Banddha, who recognises no caste, claims our attention first.

2. The great sage Buddha is our Lord, who becoming omniscient, hated the five great sins, such as killing &c., and being filled with true Grace, took on himself the sorrows of other beings, and composed the holy Pitaka, Agamas praised by the Gods.

3. There are two methods of proof, namely, Perception and Inference, accepted by the Pitakas. The things derived therefrom are subject and object, and these change (die) from moment to moment. The subject and object divide themselves into Rupa and Arupa, வீடு or Nirvana and அழக்கு (belief), and each one of the four divides itself into two, and there are thus eight in all.

4. Rupa is of two kinds, *Butha Rupa* (material form, Achaitanya) and *Upadana Rupa* (*Sensory, chaitanya*); *Arupa* is of two kinds, *Chitta* (mind) and Karma Veedu or Nirvana, of two, of faults and of Skandas; and belief, of true and false belief.

5. Earth, water, fire and air are *Butha Rupa*. Hardness, taste, smell and colour form the *Upadana-Rupa*. When these eight combine, we have visible forms. *Chitta* (Buddhi or mind) perceives sensations through the senses. When the Buddhi perceives such as good or bad, it is due to the effect of Karma.

6. Nirvana of faults (துறவீடு) is attained when the sins of lust, &c. are avoided. Nirvana of Skandas (கந்த வீடு) is attained when knowledge of Rupa, name &c. is lost. Right and wrong belief are divided each into aggregation (தொகை), succession (தொடர்ச்சி) and annihilation (தோற்ற நாசம்).

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1. The four classes of Banddhas are Santrantika (Representationists), Yogachara (Subjective idealists), Madhyamika (Nihilists) and Vaibhashika (Presentationists). The five golden rules are *Ahimsa*; (1), *Satya* (2), *Astheya*, (3), Brahmachariya (4), and Sangraha (congregation), (5), For the ten, we have to add, (6) Being seated in high places, (7) not reclining, (8) not wearing sandal &c., (9) Dislike of song and dance, (10) eating before sunrise. Caste includes Dravya, Nama, Guna, &c.

2. (1) To the Buddhist, Buddha is the God, or his saviour and he sets up his images and prays in its presence, and anything connected with him, such as his tooth, umbrella, Bo tree &c., has also become objects of fetish worship. The result can't be otherwise. Man always wishes to rest his mind on something higher than himself and when the True One cannot be pointed out, anything that comes in the way supplies its place. While journeying in Ceylon, a Singalese began to preach to us "what you call God, Devadi Deva, Sivadi Siva, Sakradi Sakra, we call Buddha. Buddha is Devadi Deva, Sivadi Siva, Sakradi Sakra." We had to point out that such good understanding between the Buddhist and the Hindu was good enough, but the essential distinction between the two conceptions had to be borne in mind nevertheless. What our Singalese friend called Buddha was a man born in Kapilavastu and who attained Buddhahood. As such he could not be the undying and the unborn (இறப்பிலி, பிறப்பிலி) the author of creation, sustentation and resolution, Droupava and Anugraha; One who in the words of Thiruvachaka is "the oldest of the old things and the newest of the new" ("[illegible]"), One who was before all the 21 Buddhas put together, one whose Golden crown is where all things and words cease to penetrate ('[illegible],' '[illegible]'); One who fills our hearts with grace like water flood, brooking not its banks, ('[illegible]'). There may be no such God, and no such consummation as we assert and there may be only the five Skandas and their result or extinction as the Buddhists assert, yet the two notions of Siva or Buddha are entirely distinct and can have no connection between them. This does not prevent the Siddhanti from holding that it is the only One who appears in every form, and being adopted for worship by mankind, accepts the adoration of the truly penitent heart ([illegible]). The essential difference of these two statements have to be borne in mind, that the true God is not every ideal (gross or noble) of mankind but is present in every such form. Compare verses 22 and 23 of Chapter IX of the Gita. "To those who worship Me, not meditating on another, to those ever harmonious, I bring full security of Yoga," and 'They also who worship other Gods, with devotion, full of faith they also worship Me, O son of Kunti; though this is contrary to the ancient rule." In the subsequent verses, Sri Krishna speaks of them such as not know Him in Essence, and that they fall and go to the Gods and pitris whom they worship.

(2) The special acts of grace shown by Buddha are enumerated in Tamil works such as '*Manimekalai*' &c.; as giving up his kingdom, wife and child, losing his eye, giving his flesh on account of a pigeon, &c.

(3) The Pitakas are three in number, Vimmaya (Vinaya), Sutra (Sutta), Abidharma (Abhidamma).

3. The change is of 4 kinds—(1) Increase by change, (2) decrease by change, (3) remaining the same after change, (4) total destruction by change.

5. From these eight forms and their actions are derived the five Skandas. From the visible form is derived Rupa Skanda (1); From the senses, Nama Skanda (Abstract Ideas) (2); from the Buddhi, *Vignana* Skanda (3); from Karma, Vedana (4); and Bavana (Tendencies) (5). Rupa Skanda are the four elements and their four Upadana; Namaskanda, the five senses, and Buddhi; Vignana Skanda, the six kinds of Sensations or knowledge perceived by these 6 senses; Vedanaskanda, the knowledge of pleasure and pain; Bavanaskanda, ten kinds of merit and ten kinds of demerit. The ten kinds of merit are (1) Arul or Love, (2) Desirelessness, (3) Love of austerity, (4) Sweet words, (5) Truth telling, (6) Useful speaking, (7) Preaching charity, (8) Humility, (9) Giving to the needy, (10) Performance of austerity. The ten sins are (1) Contemplation of evil, (2) Desire or Lust, (3) Anger, (4) Speaking harsh words, (5) and useless words, (6) and false words, (7) Envy, (8) Thieving, (9) Killing and (10) Doing useless acts. These ten kinds of merit and sin seem to be from the Sutra of 42 sections, translated into Chinese in the first century A. D.

7. Right belief of aggregation is when we assert that what we call a man is merely the aggregate of the five Skandas. Wrong belief of aggregation is when we assert that man is an entity different from the aggregate of the five Skandas.

8. Right belief of succession is the path of holding that events succeed one another as cause and effect without reference to time, past, present or future and that in succession there is no continuity. Wrong belief of succession is when we hold that there is one soul or padartha unchanged at all time, in continued succession of cause and effect.

9. To hold that all things that appear will surely be annihilated is Right belief. To hold that things do not die but are existent as cause in effect is wrong belief.

10. To this Right belief (Sat-vada) and Wrong belief (Asat-vada) are to be added four other kinds of belief namely, Sat Sat-vada, Sat Asat-vada, Asat Sat-vada and Asat Asat-vada. Sat-vada is when we assert an actually existing fact as that an elephant has tusks. Asat-vada is when we make statements like that an hare has tusks.

11. To hold that intelligence is born from mere contact is Sat Sat-vada. To hold that if an intelligence dies another cannot rise in its place is Sat Asat-vada. To hold that Intelligence can rise without an antecedent cause is Asat Sat-vada. To assert the statement like that hair grows on the palm of one's hand and that there is a rope of hair is Asat Asat-vada.

12. Except our four postulates, we do not understand all that these people assert. Are they not mad in saying that there are Akas and Time, and several cardinal points, and soul and a Lord whom thought and words cannot reach? These things cannot be true.

13. We cannot use Akas in any of our productions. If you say that Akas holds and gives room to everything else, it cannot do so, as it is formless. If you say that it is the cause of sound, it cannot be, as sound is the product of bodies with form. If you say that it is present inseparably everywhere, there are no such things as this or that. (A thing is mere action and attribute and not substance).

14. If you assert that man has an Atma or Intelligence, then why does he not understand without the senses (internal and external) and sensations and books. If you say that the soul understands by uniting with the senses and by contact of sensations and by permeating into books, then why do you feel doubt as to the color of the cloth you take out in darkness; as such it cannot so understand.

15. Man cannot know except by the senses. If, as the senses are not intelligent, you say it is the soul that understands in union with the senses, then the soul must, through each one of the senses, feel the same sensation. If you say that the soul understands as it is joined to the senses, then we are mistaken in not knowing you to be a Buddhist. What you say is really beautiful!

16. Is *Gnatha*, postulated besides *Gnana* and *Gneya* by you, sentient or insensient. If the latter, then it is material (Achetana) like earth. If sentient, you postulate one too much beyond Gnana itself, as if a man should say that Dholl rice has Dholl for its curry.

17. If the Atma is formless, then it cannot be attached to a body with form; if of form, it cannot

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7. The first kind of Right belief is explained by the simile of the chariot and its parts. Without its parts there is no chariot. Without the Skandas, there is no Atma. To assert otherwise is heresy. Buddha denies clearly the existence of an Atma. but he does posit Buddhi, or mind. It must be remembered that. in his days, the Hindu philosophy as represented by the Gita and the Siddhanta was in existence and Buddha was only arguing against such Hinduism—and against Lokayita. The Lokayita postulated the existence and eternality of the 4 material elements. Gautama analysed these into the five Skandas. denied its positive existence and only asserted its phenomenal appearance ([illegible]) and claimed that it was capable of annihilation ([illegible]). Beyond these phenomenal appearance, he does assert the existence of mind or Buddhi. This was one of the andakaranas recognized by his opponent. But as for postulating an Atma beyond this mind or Buddhi. Gautama could never consent. According to the Hindu, Atma was different from Buddhi or any one or all of the andakaranas. But Gautama would sometimes identify this Buddhi itself with Atma, or God, as Hindu Idealists identify Atma individual soul with Paramatma. With this essential difference and distinction in mind, the question whether Gautama affirms or denies the existence of a soul will be easily solved. To the Hindu, Buddhi itself was perishable and when Gautama asserted its imperishability, the Hindus called him Buddha, the system Buddhism, which held to the assertion of Buddhi as a Padartha. This will explain also why in the classification of seven principles of man according to Theosophy (or shall we say esoteric Buddhism), Budhi is classed with the three principles above as imperishable. To the Hindu as such, Buddhism is clear Atheism and Denial of Soul or Atma. Where the definition and analysis of each is clear and distinct, it serves no good purpose to state that all are one. The reliability of the account of Buddhism as herein set forth may be compared with neo-Buddhism as represented by some Theosophists, as the Tamil account seems to follow some of the oldest treatises on Buddhism by Hindu Buddhists both in Sanskrit and in Tamil.

17. The following quotations from *Kundalakesi*, one of the Pancha Kavyas (a lost work) are cited in the commentaries on this stanza.

“[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]தமிலென்பாயேல்
இழுதை [illegible] [illegible]
[illegible] [illegible] கண்டதுண்டாமோ.”

“[illegible] [illegible] [illegible]
ஒருவனையாவுருவென்னி னுடம்போடு [illegible]
[illegible] [illegible] [illegible] தேயும்
[illegible] [illegible] [illegible].”

be contained in another body. If it is an *anu* (an atom) then it will pass away without staying in the body through many of its openings. If it is eternal, then it should not be capable of appearance and disappearance.

18. That the Atma is omnipresent, cannot be true, as our knowledge does not extend everywhere. If Atma is said to pervade the whole body, then it will die with the death of the body. If it is located in any one organ of the body (such as the heart), it cannot have consciousness in any other part of the body as the feet and head.

19. How does your Time operate? If it is that, by which all things undergo creation, development and destruction, it will be confused with the objects themselves; and time will cease, when such things cease to exist. To assert that there are three kinds of time and not three kinds of objects is clear wrong belief (Asat-vada).

20. To one standing to the east of myself, the direction where I stand is west, but to one west of myself it is east. Therefore tell me which is the proper direction, I stand in. Your wrong belief in cardinal points is therefore false.

21. You postulate a God who created the earth. If the earth existed before creation, it needs no creation. If it did not exist before, then it cannot be created. If creation means creating the effect from its cause, then the world must be said to exist and not exist.

22. If you say that God creates the world as a potter makes a pot out of clay, where did he stay when He made this world. If you say he stood on the world, then the world should have been created before hand. If you say he was everywhere, and omnipresent, then 'everywhere,' must have existed before God and given Him birth.

23. If you say that God created the world out of nothing, out of his mercy, where is His Grace and mercy, when creating the death-dealing monsters such as lions, tigers and elephants and yama. If He created all these things as He liked to show his might, then you had better worship a madman.

24. What is the purpose of this creation? If it is mere play, your Lord is a mere child. If necessitated by Karma performed, then the persons performing Karma must have existed before creation. The truth is, the world is eternal and not created.

25. If God is Rupi, there must be one who created this form. If He assumed Form out of his mere wish then all the world could do so by their mere wish. If each gets his form by his Karma, then the Karma must have existed before him.

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18. If there should then be any doubt that the Buddhist denies an Atma, the arguments so elaborately set forth from stanzas 14 to 18 both inclusive ought to place the matter beyond all doubt. The commentators quote from works of Buddhist themselves. These texts deny a Gnatha as distinct from Gnana, A Guni as distinct from Guna, an Atma as distinct from Buddhi or other senses. Is there such a thing as Atma distinct from Buddhi or not? If it is, then the Buddhist surely denies its existence. It won't do for him to say that his Gnana and Guna and Buddhi is as good as his Atma and that as such, he does not really deny such an Atma. This is perfectly futile as where we have pointed out above, Buddhi is regarded by the Siddhenti as material and insentient and Atma as non-material and sentient. Look at the following apology of an argument from the learned Editor of the *Monist*.

"This is plain to every one who understands that truths are real even though they are not substances or entities. And the same is true of the soul. To deny that Volition, Cognition, and other mental activities are substances or entities, or that they need a substratum or metaphysical subject, is not a denial of their existence—it is simply the consistent consequence of the commonly acknowledged truth that they are not material."

And the able Editor accuses Prof. Oldenburg, the greatest Pali scholar, of misunderstanding Buddhist texts. It will be apparent to anybody, in the light of our foregoing observations, who has really misunderstood Buddhism; or rather, the fact is, not that Paul Carus has not understood Buddhism, but that he has not understood true Hinduism better. The quotation from Paul Carus we have given above contains the gist of the grossest idealism. And Hinduism has been till now solely understood in its idealistic form, which according to the opinion of a number of scholars such as Prof. Kunte, Col. Jacob, and as understood by the Hindu schools of Sankhya (Both Nirishwara and Seshwara) was derived from Buddhism. The Professor talks of 'the consistent consequence of the commonly acknowledged truth that they are *not material*.' Consistent consequence indeed! Need we wonder that the most thorough-going idealists of to-day are also the most thorough-going materialists of the day, and *vice-versa*. Anybody who knows anything of the social and political condition of to-day will not fail to be struck with the fact how closely related are Idealism and Materialism and Nihilism and Anarchism of to-day. What to the Hindu Siddhanthi is immaterial, To the Buddhist is non-existent. What to the former is material, to the Buddhist is not material. And yet Atma and Buddhi are to be held as synonymous!!!

21. The reference in the last line is to the asti nasti or Sapta Bhangi Nyaya of the Jains, according to which neither existence nor non-existence can be predicated of a thing; and as in the first case it will be mere implication and in the second case not a fact. So, all that can be said is 'asti-nasti,' 'existent-non-existent.' This is a curious conclusion. There is however an element of truth in this, so far as the nature of a logical predicate is concerned. Dr. Bain for instance rejects 'existence' stated by Mill as a predicate and reduces the latter's six classes of predicates to three namely co-existence, succession and equality. The Buddhist apprehension of the theory of causation is entirely erroneous in the light of the modern theory of causation as involving conservation of energy, held by Western Logicians; and this only follows what the two schools of Sankhya (Nirishwara and Seshwara) have always held. Both the Jains and the Buddhists merely quibble about it and there is neither science nor sense in it.

22. The argument is that inasmuch you cannot separate God from the world, no God can exist as such apart from the world.

23. A mad man does not know the consequence of his act and God should have known that his creating these terrible animals must produce evil to his other creatures.

26. If God is Arupi, He, like Akas, cannot lift us from our sin. If He is like the shadow of a tree, then the credit is due to those who neared the shelter (or the benefit is to these who approach the shelter; and as such he is not omnipresent. If He is omniscient, then a Form is necessary which should be lovingly dwelt upon. If there was no such form, no intelligence could subsist.

27. If you say the Vedagamas are eternal and proves the existence of God, then what you say, that nobody gave it forth is really beautiful! You, to say that you knew God by the Vedagamas and the Vedagamas by means of God! This is wonderful indeed!

28. The vegetable kingdom (Urpeeja) and all its multitudinous forms grow and die like hair and horns on animal's bodies and hence have no life or intelligence. They exist for the benefit of other creatures with life. (Andaja, Swethaja and Sarayuja).

29. You must not kill at all. You can eat always what had been slaughtered already by others, as a slaughtered animal is simply dead like earth. Tell me who gets the merit of the deed, whether one who keeps a water pandal with fragrant drinking water or one who partook of that water?

30. To say that the five Skandas are not annihilated but are reduced to their cause is Wrong belief of (தோற்ற சரசம்) and is the cause of birth and suffering. To hold that these are altogether annihilated is Right belief and leads to the Bliss of Moksha, Nirvana.

31. To leave off the sins of Kama, Envy, &c. to hold on to good deeds, to destroy the desires of the senses, and the sense of pleasure and pain, to practice the eight kinds of Right conduct, and to give up all wrong doing and attain to such Gnana is to attain to Imperishable Samadhi or Nirvana.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(*To be continued*).

DEVARAM.

" மனமெனும் தோணி பற்றி மதியெனுங்
    கோலை யூன்றிச்
சினமெனும் சரக்கை யேற்றிச் செறிகட
    லோடும் போது
மதனெனும் பாறை தாக்கி மறியும்போ
    தறிய வொண்ணா
துனையுனு முணர்வை நல்கா யொற்றியூ
    ருடைய கோவே."

" With the boat *manas*, and the oar of Bhuddhi
With anger laden, one crosses the raging sea.
And as he founders against the rock of passion,
    he cannot know his God.
Grant me the wisdom to know Thee, O Lord of
    Tiruvottiyur

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26. The Akas does not put forth any active powers. It is merely passive. Here the Buddhist is wrong. We now know what amount of force is locked up in Akas or Ether and the modern European research tries hard only to unlock it and even when they sometimes by mere chance, unlock such powers, they are pass their comprehension, as for instance the X rays. As similar to a shadow, God cannot be omnipresent and omniscient, and no credit to Him, except to those who approach Him. This latter view will account for their believing more in a Buddha, a Mukta, as a saviour than in God. According to the Buddhist, no intelligence can be conceived of, except as dwelling in some form.

28. Urpeeja are produced from the earth; Andaja from eggs, Swethaja from sweat and damp, and Saraynjam from womb.

29. Meat is distinguished to be of two kinds Kallya (Karpiya) Mamsa, that which can be eaten; and Akallya (Akarpiya), that which cannot be eaten. Akarpiya is of three kinds, Thrikodi (meat got by direct killing, or express order or implied consent) Shatkodi (last three and by seeing or hearing that it was killed for his own use and by not suspecting the character of the slaughter) Navakodi (the last 6 and by relish of meat, eating too much, praise of the killed meat). Really the distinctions are too nice, but the ignorant cannot possibly understand their niceties and they hold on to the saying that they cannot kill but can eat meat killed by others and in so acting they do not make any distinctions of the meat of any animals that might be slaughtered for their use.

31. The eight kinds of right conduct are—(1) Right Seeing, (2) Right touching, (3) Right speech, (4) Right action, (5) Right life, (6) Right endeavour, (7) Right principles and (8) Right company.

THAYUMANAVAR'S POEMS.

(*Continued from page 60*)

கருணாகரக்கடவுள்.

நிர்க்குண நிராமய நிரஞ்சன நிராலம்ப
நிர்விஷய கைவல்ய மா
நிஷ்கள வசங்கசஞ் சலரகித நிர்வசன
நிர்த்தொந்த நித்த முக்த
தற்பர விச்வாதீத வ்யோமபரி பூரண
சதானந்த ஞான பகவ
சம்புசிவ சங்கர சர்வேச வென்றுநான்
சர்வகா லமுநினை வனோ
அற்புத வகோசர நிவர்த்திபெறு மன்பருக்
கானந்த பூர்த்தி யான
அத்துவித நிச்சய சொரூபசா க்ஷாத்கார
அநுபூதி யனுக்ர முன்
கற்பனை யறக்கான முக்கணுடன் வடநிழற் பொலிவாய்மே
கண்ணூ டிருந்த குருவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௪௭)

GODHEAD AS THE SUPREME LORD OF GRACE.

47. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom![*] O Transcendent unknowable Teacher, who didst manifest Three-Eyed,[†] under the banyan tree in the North, and let Thy fit disciples[‡] realize and enjoy Thy Perfect nature and bliss and Thy true advaita relation to the universe. O Supreme Siva, let me offer my incessant prayers to Thee in these terms:—

O Sankara, Sambhu, Sadâsiva,
Sarvâisa, Sadânanda, Bhagava,
Nirguna, Nirâmaya, Nirânjana,
Nirâlamba, Nishkala, Nirvachana,
Nirdhondâ, Kaivalya, Nirvishaya,
Nitya, Sangala-rahitha, Tatpara, mutta
Asanga, Visvâthîtha, Vyoma, Pûrna,[§]
O Sankara, Sambhu, Sadâsiva!

மண்ணாதி யைந்தாதி புறத்திலுள கருவியும்
வாக்காதி சுரோத் ராதியும்
வளர்கின்ற சப்தாதி மனமாதி கலையாதி
மன்னு சுத்தாதி யுடனே
தொண்ணூற் றொடாறுமற் றுள்ளவு மௌனியாய்ச்
சொன்னவொரு சொற்கொண் டதே
தூவெளிய தாயகண் டானந்த சுகவாரி
தோற்றுமதை யென்சொல் லுவேன்
பண்ணுரு [illegible] ளொடு பாடிப் படித்தருட
பான்மைநெறி நின்று தவரூப்
பக்குவ விசேஷராய் நெக்குநெக் குருகிப்
பணிந்தெழுந் திருகை கூப்பிக்
கண்ணுற கரைபுரள நின்றவன் பரையெலாங்
கைவிடாக் காட்சி யுறவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௪௮)

48. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom, So that, Thy self-controlled devotees who are ever intent on Thy Divine Arul may always realize and enjoy Thee by prostration and worship with sweet melodious hymns with tears overflowing and melting hearts and emaciated bodies!

O how exalting is that Holy Word Thou hast taught me as Mauni[*]! No words to describe its blissful consequences. The moment I began to contemplate it, I was able to experience the universal Heavenly Joy in the Akas of Thy knowledge wherefrom the 96 Tatvas[†] and the rest were burnt away at once—namely—the external tatvas and the internal tatvas beginning with *earth*, begining with *mouth*, beginning with *skin*, beginning with *sound*, beginning with *manas*, beginning with *kalai* and beginning with *sutta-vidhai*.

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[*] The word in the text is chitsabha (hall of wisdom)

[†] Supreme Siva is Three-Eyed when personified.

[‡] The reference is to the Auspicious Dakshinâ-mûrthy who enlightened the great munis Sanaka &c. *Vide* 26th verse with notes and notes to 'chin-mudra' in 37th verse.

[§] The meanings of these addresses respectively are :— (1) Benefactor, (2) Happy being, (3) All-love, (4) Universal ruler, (5) Ever blissful, (6) Owner of wealth, power, praise, felicity, knowledge, and indifference or aversion to worldly objects, (7) Void of properties, (8) free from disease, (9) guileless or sincere, (10) Self-existent or Self-supporting, (11) Indivisible or Entire, (12) Indescribable or Unspeakable, (13) Not dual or two, (14) Absolute Bliss, (15) free from passion or desires; dispassion, (16) Nitya=*eternal and unchangeable or ever existent and unchangeable*, (17) careless and free from cares, (18) Intent on doing good or beloved to souls, (19) Unconditioned or sinless, (20) Not attached to anything; finding no resistence, (21) accessible or welcome to all alike; also may mean Extra-cosmic, (22) filling the Ether or Akas in full, (23) Omnipresent c. f. also 3rd verse.

[*] Herein is implied the theory of Guru-darsana, *i. e.* of God initiating the worthy devotees among men (Sakalars) through the instrumentality of human form or Muktas or Bhaktas or Siddhas. c. f. notes to the 37th verse about 'initiation.'

[†] The **96** tatvas are (*a*) the 36 internal tatvas, **5** gross elements, **earth, water, fire, air** and **ether,—5** organs of intellect, **skin, tongue, eye, nose** and **ear,—5** rudimentary undifferentiated subtile elements from which the gross elements are produced i. e., **sound, touch, taste, smell, colour,—5** organs of action, **mouth, foot, hand, arms,—genitals,—4** andakaranas **chittam**

எல்லாமு னடிமையே யெல்லாமு னுடைமையே
எல்லாமு னுடைய செயலே(f)
எங்கணும் வியாபிநீ யென்றுசொலு மியல்பென்
நிருக்காதி வேதமெல்லாஞ்
சொல்லான் முழக்கியது மிக்கவுப காரமாச
சொல்லிறந் தவரும்விண்டு
சொன்னவையு மிவைநல்ல குருவான பேருந்
தொகுத்த நெறி தானு மிவையே
யல்லாம லில்லையென நன்றுவறிந்தேன்
அறிந்தபடி நின்றுசுகநான்
ஆகாத வண்ணமே யிவ்வண்ண மாயினேன்
அதுவுநின தருளென் னவே
கல்லாத வறிஞனுக் குள்ளே யுணர்த்தினை
கதிக்குவகை யேது புகலாய்
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௪௯)

49. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! Thou art the dominating Holy Spirit existing everywhere in nature. So the Vedas Rig* &c., as well as the great Yogins and *Schools* of Teachers have rightly declared that *all* are Thy slaves, that *all* are Thy body and property and that all motions and actions in the universes are Thine *This and this* alone, I was blessed to see, was the true Siddhanta† or established conclusion. But instead of adhering to it and attaining Thy Bliss, I have simply squandered my time; and I am not untold of Thy Benevolence being the cause‡ of this also.

I would, therefore, appeal to Thy Mercifulness and get final Liberation and Bliss.

பட்டப் பகற்பொழுதை யிருளென்ற மருளர்தம்.
பக்ஷமோ வெனது பக்ஷம்
பார்த்தவிட மெங்கணுங் கோத்தநிலை குலையாது
பரமவெளி யாக வொருசொல்
இட்டமுடன் மௌனியா யருள்செய் திருக்கவும்
சேராம லாரா கநான்
சிறுவீடு கட்டியதி னடுசோற்றை யுண்டுண்டு
தேக்குசிறி யார்கள் போல
நட்டணைய தாக்கற்ற கல்வியும் விவேகமும்
நன்னிலய மாக வுன்னி
நானென்று நீயென் றிரண்டில்லை யென்னவே
நடுவே முளைத்த மனதைக்
கட்டவறி யாமலே வாடினே னெப்போது
கருணைக் குரித்தா வனோ
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணாகரக் கடவுளே. (௫௰)

50. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom.

(thinking), **mind** (doubting), **ahankaram** (wrongly resolving), **buddhi** (properly determining); These 24 are atma tatvas or component parts of the soul)—**7** vidhya tatvas **kala** (time), **niyati** (destiny or necessity), **kalai** (inducing souls to sense of duty), **vidhai** (imparting knowledge to souls), **Irakam** (exciting desire in them), **purusha** (consciousness produced by the preceding five *kâla*, &c. when joined together), **maya** (force of nature)—**5** siva tatvas **sutta-vidhai** (predominance of gnana over Kriya), **Iswaram** (predominance of Kriya over gnana), **sa'thakkiam** (equilibrium of Kriya and gnana), **sakti** (act) **sivam or sound** (gnana) and (*b*) the 60 external tatvas, viz., **5** parts of earth, **hair**, **bones**, **external skin**, **blood vessels**, **flesh**, + **5** parts of water, **fluid water**, **blood**, **semen**, **marrow** and **fat** + **5** parts of fire, **hunger**, **sleep**, **fear**, **cohabitation** and **laziness**—**5** parts of air, **running**, **walking**, **standing**, **staying** and **lying**—**5** parts of Ether, **ka'ma** (sexual love), **kro'dha** (anger') **Lo'pa** (avarice), **mada** (pride), **ma'charya or matsara** (envy). (These 25 are the products of the five elements)—**10** vital airs, **pra'na** (inhaled and exhaled air, 12 inches are produced from the nose of which 8 inches go in and 4 inches go out; in so doing 24,600 breaths are inhated in one day), **apa'na** (downward air causing discharge of excretions), **uda'na** (the air going upwards from the sole of the foot to the head and causing stoutness), **vya'na** (the regulating air that circulates and is the cause of energetic action), **sama'na** (carries and distributes food and and water and digests food in the stomach; it corresponds to what the modern scientist calls 'gastricjnice'), **Na'ga** (causing coughing and sneezing for the benefit of the body). **koorma** (giving vitality to the eye), **krihara** (causing laziness and yawnings), **De'vadatta** (cause of twinkling and laughing), **.Dhanangaya** (the vital air that fattens)—**10** veins or blood vessels (vide notes to 36th verse)—**5** objects of the organs of action above-said, **vachana** (speech), **gamana** (going), **Dha'na** (gift), **visarga** (discharge), **a'nanda** (pleasure carnal)—**4** articulate sounds, **sookumai** (sound in the navel); **Pisanti** (sound produced in the throat), **madhyama** (sound formed within the throat), **vikari** (articulate sound from the tongue or mouth)—**3** gunas or gunams, **sattva** (goodness), **Rajas** (foulness), **Tamas** (darkness)—**3** ahankaras or egotisms, **Vaikrita** (the egotism in which goodness (sattva) predominates over foulness (Rajas) and darkness (Tamas), **Bhu'ta'di** (the egotism in which darkness predominates over goodness and foulness), **Taijasa** (the egotism in which foulness predominates over goodness and darkness). c. f. "From the first egotism (vaikrita), the five organs of sensation and the five organs of action and the mind are produced; from the 2nd egotism (Bhutadi) the five rudimental elements proceed; and the 3rd egotism (Taijasa) being 'active' or 'ardent' influences both the organs of sense and the five rudiments said above)."

* The Vedas consist of four great collections (made to facilitate the duties of the 3 classes of priests, in the sacrificial ceremonies, and of the (4th) superintendent of the sacrifice)—namely Rig veda, Yajur-veda, Sâma-veda, and Atharva-veda. Veda means knowledge.

† This was the meaning of all great saints, munis, yogins, siddhas, and all great pure souls. Equipped with such knowledge, they perceive no difference between the Veda and the Agama, and they tolerate all schools, *incorporate* all schools, assimilate all schools, and accomodate all schools in their essence and truth. Then only they can be worthy Saiva Siddhantis. c. f. verses 8, 37 and 39.

‡ Cause of *this* i. e. squandering of time. The Saint refers to the Doctrine of *Karma* as posited by the Saiva Siddhanta School—that is—God is said to ordain the working of the Universal Law of Karma which induces the souls to eat the fruits of past actions, good as well as bad; when bad, the soul is said to suffer under the Rajasic misuse of time &c. Hence the saint knows God's Benevolence as the cause of this evil quality and consequent suffering of pain, because, as said above, it is by God's Grace that we go round the course of rebirths to eat away the fruits of *Karma* and procure the equilibrium (Iruvinai Oppu) of both.

I am not a blind bigot* like one who would obstinately say that what is black is white. Nevertheless, **I did not benefit** myself by that One Word which **Thou kindly chosest** to teach me and which landed me **in the universal** consciousness in which I was completely **absorbed**. And I have been seized with the **childhood** fancy of triumphing in the intellectual **researches alone**: to the end that I have *not* been able **to control** and concentrate my mind and discriminate† **myself from** Thee the Lord of all. May Thou, **therefore**, bless me at once with Thy Grace.

மெய்விடா நாவுள்ள மெய்யரு ளிருந்துநீ
மெய்யான மெய்யையெல்லாம்
மெய்யென வுணர்த்தியது மெய்யிதற் கையமிலை
மெய்யேது மறியா வெறும்
பொய்விடாப் பொய்யனே னுள்ளத் திருந்துதான்
பொய்யான பொய்யை யெல்லாம்
பொய்யெனு வண்ணமே புகலவைத் தாயெனிற்
புன்மையே னென் செய்குவேன்
மைவிடா தெழுநீல கண்டகுரு வேவிஷ்ணு
வடிவான ஞான குருவே
பாலர்மேவி மறையோது நான்முகக் குருவே
மதங்கடொறு நின்ற குருவே
கைவிடா தேயென்ற னன்பருக் கன்பாய்க்
கருத்தை நிறைத்து குருவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௫௧)

51. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! It is an undoubted fact that Thou art manifest in the hearts of Thy devotees who love and follow truth for truth's sake, and dost teach them the Truth absolute.

But *tamasic* infidelity is predominant in my mind; O! No other alternative for me if Thou wouldst continue to keep me down in this way! O Universal Guru, I appeal to Thy mercy. Thou art the basis of all manifestations. Thou art the Nilakanta,* the Maha-Vishnu and the four-headed Brahma well skilled in the vedic learning and Thou art the sole Guide of all schools of religion. Again do I appeal to Thee because Thou alone canst inspire Love of Truth in Thy lovers that seek after Thee.

பண்ணே னுனக்கான பூசையொரு வடிவிலே
பாவித் திறைஞ்ச வாங்கே
பார்க்கின்ற மலரூடு நீயே யிருத்தியப்
பனிமல ரெடுக்க மனமும்
நண்ணே னலாமலிரு கைதான் குவிக்கவெனில்
நாணுமென் னுளநிற்றி நீ
நான்கும் பிடும்போ தரைக்கும் பிடாதலால்
நான்பூசை செய்யன் முறையோ
விண்ணேவி ணாதியாம் பூதமே நாதமே
வேதமே வேதாந் தமே
மேதக்க கேள்வியே கேள்வியாம் பூமிக்குள்
வித்தேய வித்தின் முளையே
logic
கண்ணே கருத்தேயெ னெண்ணே யெழுத்தே
கதிக்கான மோன வடிவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (௫௨)

52. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! I am ignorant of the due form of worship to be offered to Thee. And if I should think of making pujah† to Thee in any of Thy manifestations,‡ I cannot do so because I find Thy presence in the very flowers required for the *pûjah* and consequently I cannot pluck those dew-filled flowers; nor can I worship Thee with my hands as Thou art in my ashamed heart and my worship may be said to be improper.

O Thou art the One Essence of everything in the cosmos: Thou art the Ether, Thou art the five elements, Thou art the sound, Thou art the Vedas and the Vedanta, Thou art the final end and fruit of all inquiries and researches, and, in short, Thou art immanent in all objects of the senses and of the intellect. The silent state of *Mona* alone can realize Thy own Divine nature.

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* *Bigot*. The saint alludes to 'fanaticism and prejudice' with which some get foolhardy and obstinate in contraversies, especially, when their side is found to be weak.

† *Supreme Love* can arise only if God in his supremacy and benevolence over us (souls) is well discriminated and understood as such and enjoyed as such: This is a distinguishing mark of the Saiva Siddhanta School from such other schools as do postulate, as it were, **Evolution of God himself !!** *i. e.* perfect God becoming imperfect or the pure becoming the impure or the entire becoming the broken and so on. c. f. Shvet Upanishad IV 15. "Surely is He the guardian of this World as long as time shall last, the lord of all, in every creature hid; in whom the seers of brahm and powers divine are conjoined. *Thus knowing Him*, one cuts the bonds of death"—Mr. Mead's Translation. "The knowers of Brahma, knowing Him in this Universe as differrent from it, become free from birth when they are absorbed in Brahma and steady in abstract meditation"—Dr. E. Roer's Translation.

* Nilakanta is an epithet of Siva meaning 'blue-necked'. Vide also notes on 'terrible poision' under 12th verse.

† Pûjah means worhip.

‡ Manifestation here means Murthy. The reference is to the nine manifestations of Paramatman, viz., (1) Brahma, (2) Vishnu, (3) Rudra, (4) Maheswara, (5) Sadasiva, (6) Nadam, (Sabda Brahmam), (7) Bhindu, (8) Sakti and (9) Sivam. The Saint points out in this verse that when true Sivagnana is attained, the dualistic worship of God personified becomes unnecessary, still, however, Gnana-sariya, Gnana-kiriya and Gnana-yoga are unavoidably necessary till the *Final Liberation and Bliss is reached.*

சந்ததமும் வேதமொழி யாதொன்று பற்றினது
    தான்வந்து முற்று மெனலால்
சகமீ திருந்தாலு மரணமுண் டென்பது
    சதா நிஷ்டர் நினைவ தில்லை
சிந்தையறி யார்க்கிது போதிப்ப தல்லவே
    செப்பினும் வெகுதர்க் கமாம்
திவ்யகுண மார்க்கண்டர் சுகராதி முனிவோர்கள்
    சித்தாந்த நித்ய ரலரோ
இந்த்ராதி தேவதைகள் பிரமாதி கடவுளர்
    இருக்காதி வேத முனிவர்
எண்ணரிய கணநாதர் நவநாத சித்தர்கள்
    இரவிமதி யாதி யோர்கள்
கந்தருவர் கின்னரர்கள் மற்றையர்க ளியாவருங்
    கைகுவித் திடுதெய் வமே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
    கருணா கரக் கடவுளே. (௫௩)

53. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! It has been invariably proclaimed by the Vedas that *those who fix their mind upon any object and meditate on the same become absorbed and transformed into that object quite forgetful of everything else* So the great sages who live in this world as Jivan Muktas are quite mindless of their death.

This great Vedic truth of *Soham-bhavana*[*] can never be told to the unwise; for *it* will only end in contraversy.

The Muktas who did realize this Truth are Markhandêya, Suka and such-like sages: Please do Thou raise me to their level, O God of Gods, who art adored by the Devas, *Indra* &c, adored by the Gods *Brahma* &c, adored by the Munis skilled in the Rig Veda &c, adored by the nine *Siddhas*,[†] by the *Gananathas*,[‡] by the Sun and the Moon &c, by the *Ghandarvas*,[§] the *Kinnaras*[||] and the rest.

துன்னுமறி யாமனது பலிகொடுத் தேன்கர்ம
    துஷ்டதே வதைக ளில்லை
துரியநிறை சாந்ததே வதையா முனக்கே
    தொழும்பனன் பபிஷேக நீர்
உள்ளுறையி லென்னுயி நைவேத்தியம் ப்ராணன்
    ஓங்குமதி தூபதீபம்
ஒருகாலமன்றிது சதாகால பூசையா
    வொப்புவித் தேன்கருணை கூர்
தெள்ளிமறை வடியிட்ட வமுதப் பிழம்பே
    தெளிந்ததே னேசீ னியே
திவ்யரச மியாவுந் திரண்டொழுகு பாகே
    தெவிட்டாத வானந்தமே
கள்ளனறி வூடுமே மெள்ளமெள வெளியாய்க்
    கலக்கவரு நல்லவுறவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
    கருணா கரக் கடவுளே. (௫௪)

54. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom!

Having pacified the malevolent Deities of my *Karma-Mala* &c, with the offering of my turbulent *mind*[*] in sacrifice, I would, O Motionless Lord in *Turiya*[†], set myself to Thy Supreme worship if Thou couldst be realized by me:—I would have Thee bathed in the water of my pious love, make to Thee the offering of my soul and worship Thee with dûpa[‡] of my *prana*[§] and *dipa*[||] of my intellgence.

And I will be continually performing this *pūjah*[$] in view to receive Thy blessings. Homage, O Homage to Thee, my Gracious Lord, who mixest with my depraved intelligence and gradually presentest[¶] Thyself as my Holy Friend and Saviour! O The Sweet Ambrosia, the Essence of the Vedas? O Resplendent juice extracted from various sweets such as sugar, sugar-candy, honey &c! O The Eternal Bliss of increasing delight, I do always seek Thy Grace.

R. SHANMUGAM MUDALIAR.

(*To be continued*).

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[*] Soham. It is I. Bhavana conceiving to be or conceiving oneself to be what is conceived about. *Generally* conceiving oneself to be God without the idea of 'me' and 'mine' Becoming God; or Identifying oneself with God. It is called also realization

[†] Vide note to the 42nd

[‡] Gananathas are Siva's retinues under the special rule Ganêsa who is God of wisdom, the remover of obstacles,

[§] Ghandarvas are deities of songs and music.

[||] Kinnuras are the servants of Kuvera They said to be half-man and half-animal.

[*] Mind or *Manas* being the cause of *mala-bhandams* or bonds of existence, she is killed in order to kill the Karmic effects.

[†] Turiya Fourth State. Vide note to 7th verse.

[‡] Dûpa is the incense.

[§] Prana breath; Vital spirit

Dipa is light

[$] Púja worship; homage. Vide to 52nd

. c. f. As heat though present in everything mundane, only makes it visible under certain conditions, so the Deity (God) though all-pervading manifests Himself to His Devotees under certain conditions."

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, 21st SEPTEMBER 1897

THE OLD AND THE NEW.

THE expression 'changeless East' embodies a time honoured fallacy, and the sooner it is exploded, the better will it be for the future of this country and for all parties concerned. The average foreigner who knows so little of our past and much less of our inner life and institutions and their rationale, becoming conscious of the difference of his own institutions and manners of the West from the East, and meeting whith reluctance and sometimes with opposition on the part of the oriental to swallow his gilded pill is easily led into this belief. This view only assists the hardy oriental and serves to keep him in the error he had all along been brought up in. The oriental is as much in a hallucination about this as the European; and this is due in a great measure to the want of the historic faculty, so often pointed out by European Scholars. The oriental has the inveterate habit of referring every thing to what his ancestors did and what his ancestors said; and if we, however, haul him up and test his lore as regards his past history, he cannot carry himself past one or two generations—and his whole evidence breaks down as the barest hearsay and he breaks down miserably. Let the newest practice be introduced into a person's family by the most immediate ancestor, and only let it be started without his knowledge, he will speak of it as the oldest custom prevailing in his family for hundreds of years. Though he will often refer to the days of Rama and Yudhistra, we don't believe he has read half of a page of either authorities. The most inconsistent practices are ascribed to the most ancient Vedas, and whether they are actually found there, is a different question. The veriest modern day dreamer traces his doctrines to the remote Vashista; the latest story teller quotes Vyasa and Sûta as his authority; and the veriest plagiarist of the Gujili book bazaar does not hesitate to palm off his garbled Vade Mecum of medicine as the work of the sage Agastya. And all these untruths are swallowed wholesale by a credulous mob, while they will suspect the most approved schemes of sanitation and thoroughly tested modes of medical treatment by European experts. The reason for the belief on one side and disbelief on the other side is not far to seek. It is not that the oriental does not change. If he did not, he would be acting against nature. Whole nature is ever changing but its gradations are very minute. If we are to believe Geologists, whole continents and the highest of mountian peaks had not been lifted up all at once by the earth's cataclysm, so much as by the slow and unperceived heaving to and fro that is ever going on. If by this constant heaving for several centuries, the surface is only raised by a few feet, how slow must be this incessant change. No doubt, cataclysms in nature, now and then occur such as earth-quakes and volcanic eruptions. And similarly also societies undergo such cataclysms, but the results will be awful and terrific in many cases. Whole societies may be doomed for ever as are countries by earth-quakes. In India the real fact is, the oriental has changed often enough. His is an ancient past. And in this vast sea of time, what storms he has not encountered and how many under-ground rocks he has not tilted against and how many sand banks he has almost grounded in. And the wonder is that he has come out so whole in spite of all these changes. There is however one peculiarity in his case. Like his soil, he is not prepared for deep ploughing. No doubt the soil can be ploughed deeper than at present but the foreign plough is not the best of the machines for doing this. If used, it is apt to turn up to the surface more of laterite and sands and the land made unfit in consequence for years to come. Foreign civilization wakes in him up more of his vices than his virtues (speaking generally of course and its effect as a whole) and to wean him from these new vices will take another age. As it is, the Indian agriculturist has, by slow and steady work, attained the best results and enduring ones too, by adapting the existing means to the best of his ability. He does not exhaust the soil too much by his haste to show astounding results. There was not so much of worry and selfishness in his old mode of life. And as a matter of fact, he has slowly built up a civilization as high as his mountian peak, though no doubt there are inaccessible and unattainable heights and most slippery precipices therein The much despised Kali age has seen much greater reforms in religion and morals and much greater advancement in Philosophy and Science. To only mention one or two instances. As to the evil effects of meat and drink, there ought to be now no two opinions among Hindus, at any rate. The Honourable Dr. W R. Cornish, late Surgeon-General of Madras in his address to the assembled alumni of the Madras University at the Convocation of 1884, exhorted them to adhere to the two excellent qualities of 'plain living' and 'high thinking' which characterised the Indian philosophers of olden days and pointed out that "in adhering to the simplicity of life practiced by your forefathers, you will have the sanction and approval of some of the most eminent of modern scientists who have come to the conclusion, that alcoholic drinks and strong meats are not essential to health, life, or mental and physical vigor, while the abuse of strong drinks, at any rate, has proved a curse to the northern peoples". And it was only yesterday a writer in the *North American Review* counselled to his countrymen about moderation in taking meat and drink. And yet, is it not a fact that in the far famed Dwapara age and Vedic age, people of the highest caste were immoderately fond of meat and madhu, and prayed to the Gods for plenty of these. No Brahmin writer of to-day will lay down rules for the eating of particular kind of meat and fish as does the great Manu in his Smiriti. And it must be confessed that the institution of animal sacrifices was a remnant of savagery. As the sentiment of the people became refined in course of long ages, the more intelligent and educated classes slowly gave up these reprehensible practices, and not to be pronounced guilty of Avaidika' practices, substituted others altogether innocent and called them after the old names. The modern Temples which took the place of the old Yagnasalas, only retain the 'Balipita' in name. And modern Saivaism is so rigid in the exclusion of meat and drink that even a Vaishnava who is an abstainer says he is a 'Saiva'. The rare performances of Yagna to-day find very few sympathizers and supporters. In this connection, we might give an anecdote of the Great Appaya Dikshita, which an Iyengar pandit mentioned to us when we spoke of the improvement in the Kali age in this respect. The Great Dikshit performed a great Yagna and as a matter of course, a number of cattle had to be sacrificed. He saw the sight and it was most heart-rending and repugnant to him and he burst out crying 'வேதமே உன்னை நம்பினேன்' 'O Vedas, I believe you, meaning thereby that he would not have done it of his own free will. Unthinking and ignorant men (Indian and foreign) frequently flaunt against Hinduism, excesses in these repects in certain forms of Saktaism and Vaishnavism in byegone days and even now in some forsaken and unseen corner. It has only to be remembered that mature opinion of both these sects are dead against these practices and the general sense of the people itself, which like anything else has grown, is against them, and it is thereby that these few out-castes who indulge in it, do it unseen. Then it is seen that in the Vedic days, the people prayed to Agni and Varuna and Vayu and Indra and Vishnu (Sun) and Maruts and all the gods. And the author of a District Manual complains that the country people have given up their Vedic practices; and we know a learned brahmin friend of ours used to observe that the worship of the fire was the strictly '*Vaidika*' practice and the worship in the temples was '*Avaidika*' and that he desired to see in every brahmin household the kindling of the sacred fire and its upkeep. But if instead of worshipping these elements themselves as gods, the modern Hindu sects, in Siva (Rudra) and Vishnu, see the one True God present in the fire and the one True God present in the Sun, does it not show an advance in thought. The old form of prayer 'I pray to the visible Agni, to the valiant Vayu and puissant Indra, give me health, wealth, children and cattle,' is substituted by the new form, 'O Siva, who art all Love, who art present in Akas, Agni and air and water and earth and being present in each and everything givest each its peculiar beauty and power, and yet art not any of these." The change in these respects, the struggle in the old belief and the subsequent conquest is recorded most vividly in the Kena Upanishad, the earliest of the Upanishads. That Lady wondrous fair, Uma tricked out in gold had to point out "Brahman! In Brahman's conquest do ye triumph." Then only did the Devas know that it was Brahman. If the very Devas could only come to know this great truth from Uma, *The Light of Grace* (Arul Sakti) then how was it possible else to those who believed in the Devas themselves, as all powerful. Does it not show an advance if, instead of setting up a pot of fire in each house and worship it as fire, we set up a symbol (of the form of Pranava) in a Temple, and worship it as the God present in fire, and which the greatest Devas could not discover after very great search; if instead of worshipping a sea and a river and tank as a God, we introduce a symbol and make it surrounded on all sides by water in almost a miraculous way and we worship this symbol as that of the one True God, who is present in water. The Tantric or Agamic form of worship was a distinct advance on the old Vedic Worship and though the old Mantras were continued to be recited, yet the ideas and forms are all based and derived from the later Vedas and Upanishads and it will be interesting to enquire and note at what precise point of time, the old rituals were given up and the new forms substituted. This, no scholar, has as yet attempted. Those only who do not understand this slow growth and advance in thought in Indian symbolism cavil at modern Image worship. We will in no wise be gainers by reverting to the old practice in the days of Rig Veda. Improve the modern worship if possible by cleansing it of the dross which age and ignorance have coated it with, but it will be absurd to talk of going back. The modern day living Religious Systems (we can only mention two, Saivism and Vaishnavism, others come clearly under one or, the other) contain the best Theology and Philosophy, theoretical and practical. If a few missionaries and bigoted sectarians stoop to take up stories from a forgotten rubbish box, which tend to lower the divinity of the one or the other, wise men will remember that these stories only dwell in the filthy imagination of these people and not in the devout minds of the respective worshippers. The Saiva rejects the stories of the Vaishnavas as altogether spurious and late malicious productions and the Vaishnava rejects the authorities against him as being '*Tamasa.*' So both parties wish to forget and have forgotten anything that may be repugnant to their High Ideal and the modern Saiva prefers the address '*என் அன்பே*' and the Vaishnava, '*பரமதயாளா.*'

One more instance of such change and growth of ideas, which the Tamils have stereotyped in such familiar sentences as:

"*பழையன கழிதலும் புதியன புகுதலும்*
வழுவல கால வகையினானே."
("The old changeth and the new entereth;
This is no wrong. It is the effect of time)."

"*தொன்மைய வாமெனு மெவையும் நன்றாகா,*
இன்று தோன்றிய நூலெனு மெவையும் தீதாகா."
("Everything old cannot be good
and everything new cannot be bad)."

The instance we would select from the field of Hindu Sociology We refer to the question of widow remarriage. Independent scholars and pandits with some honesty will freely admit that the custom was not one unknown in India in remote times. In lower classes of society they still prevail. But the pandits say that such remarriage is prohibited in the bad Kali age. Who prohibited it, we ask? Is it not the fact that the thought slowly and steadily dawned on the mature minds in this Kali age (Be it said rather to its credit) that singleness is better than wedded life (one of the checks to population in the Kali age) and that a widow would do well to keep faithful to the memory of her first lord, if she can afford to do so. It marks the highest sentiment in love that the lovers should remain true unto death. The Europeans have also built their faith on St. Paul's words:—"I say therefore unto the unmarried and *widows.* 'It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn." It was only the other day, the *Indian Social Reformer*, praised Her Most Gracious Majesty for her noble widowhood. If such is the sentiment in modern Europe, need we wonder that in India, where the people attained an early civilization, these thoughts became crystallized and handed down as custom (unfortunately some evil practices have had this tendency too) and the higher castes began to prohibit it altogether; and the mistake was made, in not remembering the wise caution of St. Paul that it is better to marry than to burn. Besides this rigorous custom is opposed in one sense to the generally recognized freedom in Hindu Principles, as deduced from the doctrine of Karma. It is freely held that no one man's or woman's capacity is equal to that of another and that as such no man or woman can be forced to undertake the duties and responsibilities beyond his or her strength, and that as such, if he or she fails to undertake such duty, even though it be regarded as the highest, she cannot be blamed. Actions or omissions can only be prohibited if they are positively harmful. And when we contemplate, as in the case of widows, that in some instances, the forcing of a widow to bear a burden which she cannot afford is likely to cause enduring injury to her and to society, we do not think that such a contingency was ever actually foreseen by the Law which enunciates '**Ahimsa Paramo Dharmo.**' Anything likely to cause pain is regarded as Papam (உயிர்க்குத்தீங்குசெய்தல்) and Punyam is, anything likely to give pleasure (உயிர்க்கிதஞ்செய்தல்). We know positively that in many cases great suffering is caused by enforced widowhood, tempered though it be by the unexciting and generally contented, even, pious tenour of their lives. This feeling of contentment and being utterly resigned, it has only to be feared, stands every chance of being undermined by the hysterical cries of a few people and by the character of education which is thurst on them. Modern education (European) knows no content and if we duly contemplate the chances of our young girls reading Reynolds and other one penny novels, the chances indeed are awful. There is vice even now in consequence of this enforced widowhood but by these new evil influences there is room for greater vice to prevail in the future. Already there are girls who brook not their parental control and are flying from their homes and offering themselves in the open market; but man is extremely selfish and though by his preaching &c., (purely didactic) he induces an innocent girl to leave her former, perhaps even happy mode of life, yet he would not himself under go a like sacrifice. As it is, caution has to be exercised, even on prudential considerations, in creating a supply before we create a demand. Man has to educate himself much far than he has to educate his female-kind. It is a perfectly frivolous excuse that we have often heard, that but for his females at home, he would have effected this and that reform; and all the while the speaker is a person whose other vices his wife or mother had not sought to eradicate him from. From the foregoing discussion we wish to draw prominent attention to the fact that change and freedom are not opposed to the genius of Hindu Dharma and religion; and that on the other hand, change has been its special characteristic and that it has all along been improving and adapting itself to its new environments. *

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* It should be apparent to every one, how, but for our established courts of Law, Hindu law in the hands of the people would have undergone many changes; and to how many shifts and contrivances people have recourse to, to keep themselves clear of the presumptions of our law courts. Even the Legislature is too slow (perhaps justly) to move with the times, and we know what difficulty the Hon'ble Mr. Sankaran Nair had in carrying a mere permissive piece of legislation through the Council; and the Hon'ble Mr. Bashyam Ayyangar's tiny bill is still hanging fire.

SEKKIRAR AND THE PERIYA PURANAM, OR GREAT SAIVA HISTORY.'

About the end of the eleventh century it would seem, arose a Tamil poet whose influence throughout South India has been very great, and is probably increasing. He came from the village of Kundrattûr ('*hill-town*'), and was called Arul-mori-dëvar, '*He of the Gracious Word.*' His brother was called Päl-arrä-väyar, '*He from whose mouth milk ever flows.*' These may have been epithets afterwards given but the name of Sëkkirar which was originally that of the tribe (a sub-division of the Vellälar, or Yeomen), was given to the poet as being preeminently the glory of his race. The Söra king of that day was called Anapäyar ('*the imperishable*'; an epithet of Siva), whose date is between A.D. 1063 and 1112, and is said to have been greatly addicted to the study of Jain literature, and especially of their great epic the Jivaga-Chintämani, an account of which is given elsewhere. There were many good reasons against this heretical study, but the chief one urged was that its teachings were opposed to the Saiva faith. The Sëkkirär, who for his learning and piety had been made prime minister of the kingdom, a position greatly affected in old times by Saiva devotees, reproved his master for these heretical studies. The king answered 'But where are the lives of your Saiva Saints? Give them to me, that I may obtain pleasure and edification from their perusal.' To this the minister replied, that Sundara Murthi had summed up, in eleven poems,* the history of the Saiva devotees, and that Nambi-andar-Nambi had amplified this work in verse. These works were brought to the king, who read them with delight, but found them all too brief. He therefore requested his minister, the Sëkkirär, to compose a poem that should be a great epic like the Jivaga Chintamani and should make these histories popular through all the Tamil speaking lands. Sëkkirär undertook the task, and at once proceeded to Chithambaram, the Siva metropolis, where, after bathing in the sacred tank, and performing all holy rites, he presented himself before the God, who there ever performs the mystic dance that symbolises his five divine operations. There worshipping, he made his prayer for inspiration to perform the assigned task. In response a voice was heard from the shrine which uttered the line—

'He who is hard to be understood and expressed in words.'

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* This is a famous poem composed by the Saint. See his life.

These words both the poet and the three thousand devotees of the temple heard, and understood that the God sanctioned the undertaking, and commanded that the poem should commence with this line.

The bard now set himself to collect from every quarter, arrange, and versify the legends, while the impatient king continually sent messengers to enquire as to the progress of the work and to urge it on. At length the poem was completed, and the king himself, learning that the great poem, whose initial line the god himself had vouch-safed to dictate, was completed, came to the sacred place, and bowed in reverence before his poet-laureate and minister. And now epistles were despatched to all parts of the Tamil country, to the devotees of the God of every order, who came thronging in until the city was crowded with sages and ascetics. In the Golden Hall—the *Ponnambalam*—a seat was placed for the bard, and with royal pomp the finished poem was placed upon a pedestal, while flowers were scattered around and incense offered. So the first reading began on the 6th of the month *Sittirai* (April); and continued day by day till the same time of the following year, while in the interval, all the auditors from every region were daily feasted by the bounty of the king. After the reading was completed, the book was wrapped up in a silken covering fringed with gold, then deposited in a golden casket, and with the bard placed in the *howdah* of a royal elephant, where the king stationed himself with a fan to cool the distinguished compiler; and thus in royal pomp they returned to the royal abode. The king then assigned to the poet the *Tondai* land[*] as a kingdom, which, with his brother, he governed for sometime, and then returning to the presence of the God, in due time obtained his final release.

The collection of legends which this poet has thus versified consists of seventy-two cantos, in which the lives of sixty-three devotees of Siva are given, with every species of embellishment. It would seem that the Saiva gurus had come to the conclusion that they could not retain their hold upon the people without something that should be equivalent to the *Jâtakas* current among both Buddhists and Jains, and probably beginning then to be used by the Vaishnavites also. It is curious that the same species of legendary history was commencing at that very time to play a very great part in the religion of the Western peoples. About this period, the Nestorian Christians on the Western Coast of South India were in full force, and though it would seem very corrupt, and mingling a great deal of Hinduism, Buddhism, and Muhammadanism with their Christianity, still possessed and valued, and vaunted their own legends together with and above the sacred authentic Christian history.

Our poet and the devotees at Chithambaram, who seem to have formed an Editorial Committee, had abundant sources of inspiration. Every village throughout the Tamil lands was made to give up its traditions, and additional matter was sought for in all directions. The result is a very remarkable and composite Hagiography.

I have translated a few of these almost in their entireness, and given (in the pages of this Magazine) a very brief abstract of some others, being compelled to omit all reference to a considerable number whose character is absolutely unedifying. It is hardly fair to give extracts from writings which are beautiful in the main, without noticing the fact that many of them are exceedingly silly, and some of them most repugnant to all good feeling. There is a good deal of Indian wisdom in these poems there is, alas! mingled with things that are affecting and admirable, very much folly, ineptitude, and evil.[*]

Yet every Tamil student must read the truly marvellous PERIYA PURANAM.

THE LEGEND OF CHANDESUVARA NAYANAR:[†] THE YOUNG BRAHMAN COWHERD.

'The boy, from guilt and evil free, cut off the feet of him
Who rashly overthrew the work in Siva's honour done;
In caste a Brahman he, his father too? Through Isan's grace.
While gods adored, his crime was utterly consumed.

In a town in the Sôra country, called *Seynalur* a Brâhman boy was born, whose name was Visàra-sarumar, who, from his earliest days, instinctively understood the whole Saiva creed; so that when the sages came to instruct him he met them with the recitation of the essential doctrines of the system, which he had grasped by a divine intuition. It may be permitted to repeat the articles of his creed, as these are summed up in the legend: All souls are from everlasting fast bound in the chains of impurity. To destroy that impurity, and to give to these souls infinite felicity and eternal release, He who is eternal is revealed. He performs the five Acts of Creation, preservation, destruction, "envelopment," and gracious deliverance. He is the one Lord (Pathi), Who possesses the eight attributes of absolute independence, purity of form, spontaneous understanding, absolute knowledge, natural freedom from all bonds, infinite grace. endless might, boundless blessedness; and whose name is Siva, the Great Lord. He performs his gracious acts by putting forth the energy (*Satti)*, Who, as a person, is one with Him, and is therefore the divine Mother of all, as He is the divine Father and must, with Him, be loved and worshipped. Nor can we say "we will do this in some future birth," for we are born here as human beings for this and no other purpose; and the human form in the infinite series of transmigrations is hard to attain unto. Nor should we defer till tomorrow our dedication of ourselves, since we know not the day of our death. Therefore must we avail ourselves of Siva's gift of grace, studying the sacred Agamas and other works, without doubting, or commingling of perverse interpretation. This is the way of life!'

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[*] The Tonda-mandalam was a subordinate kingdom, subject to the Soras.

[*] We question these remarks, but we retain the same in our pages, if only to show what peculiar prejudices are retained even by the most informed and open-minded of the Christian Missionaries.—ED.

[†] This very ancient and popular legend is referred to in the *Thiruvasakam*, XV.; 25–28.

One day, together with his school companions, he went out to the bank of the river where the village cows were grazing in charge of a man of the herdsman caste. This rustic, having no sense of right and wrong, beat one of the cows with a stick; but Visara-sarumar was vehemently stirred by this outrage, and rushing up to him in great wrath, restrained him from striking the sacred animal. 'Know you not,' said he, 'that cows have come down from the world of Siva to this earth? In their members the gods, the sages and the sacred purifying stream dwell. The five products of these sacred creatures are the sacred unguents of Siva. And the ashes which are the adornment of the God and his devotees is made from their refuse.' Dwelling upon this idea he conceived a desire to devote himself entirely to the task of herding and caring for the troop of sacred cows; and accordingly sent away the rustic, who reverentially departed. And now our hero is the self-dedicated Brahman herdsman. He easily obtains permission of all the Brahmans of the town to take charge of their kine; and daily along the bank of the beautiful river Manni he leads forth his troop into the grassy glades and green pastures allowing them with refreshing water. When the fierce heat of the sun oppresses, he leads into the shady groves, and guards them well, meanwhile gathering the firewood necessary for his household worship; and then at eventide, leaving each cow at its owner's door, he goes to his home.

While things went on in this manner the cows increased daily in beauty, waxed fat, were joyous, and by day and night poured forth abundant streams of milk for their owners. The Brahmans found that they had more milk than formerly for their offerings, and were glad. The cows, tended with such unvarying solicitude, were brisk and cheerful, and though separated from their calves that remained tied up in the houses, grieved not a whit, but with joy awaited the coming of their herdsman, following him gladly, crowding around him like tender mothers, and lowing joyfully at the sound of his voice The young Brahman, seeing the exuberance of their milk, reflected that this was a fitting unction for the head of the God; and conceiving a great desire so to employ it, constructed a lingam of earth on a little mound beneath the sacred Atti tree on the bank of the river, and built around it a miniature temple with tower and walls. He then plucked suitable flowers, and with them adorning the image, procured some new vessels of clay, and took from each of the cows a little milk, with which he performed the unction prescribed for the divine emblem (the Lingam), and Sivan the Supreme looked down and received with pleasure the boy-shepherd's guileless worship. All essentials of the sacred service he supplied by the force of his imagination. Though this was done daily. the supply of milk in the Brahmans' dairy was no whit diminished.

For a long time this continued, until some malicious person saw what was going on and told it to the Brahmans in the village, who convened an assembly before which they summoned his father, and told him that his son Visara-sarumar was wasting the milk of the Brahmans' sacred cows by pouring it idly on the earth in sport. The father feared greatly when he heard the accusation, but protested his entire ignorance of the waste and desecration, and asking pardon, engaged to put a stop to his son's eccentric practices. Accordingly the next day he went forth to watch the boy's proceedings, and hid himself in a thicket on the bank of the river. He soon saw his little son ceremoniously bathe in the river, and then proceed to his miniature temple, gathering sacred flowers and leaves, arranging everything in order for the minutiae of Siva worship, and then pouring a stream of annointing-milk over the earthen *lingam*. Thus convinced of the truth of the accusation he was greatly incensed, and rushing forth from his concealment inflicted severe blows upon the boy, and used many reproachful words. But the young devotee's mind was so absorbed in the worship, so full of the rapture of mystic devotion, that he neither perceived his father's presence, nor heard his words, nor felt his blows. Still more incensed by the boy's insensibility, the infatuated father raised his foot, broke the vessels of consecrated milk, and destroyed the whole apparatus of worship. This was too much for the young enthusiast to bear; the god of his adoration was insulted, and the sacred worship defiled. He regarded not the fact that it was his father, a Brahman and a *guru* that was the offender; but only saw the heinous sin and insult to Siva. So with the staff in his hands he aimed a blow at the offender's feet, as if to cut them off; and, behold, the shepherd's staff became in his hands the *Sacred Axe* of Siva, and the father fell maimed and dying to the ground. The boy then went on with his worship as if nothing had occurred, but the Lord Siva with Umä the goddess riding on the sacred White Bull immediately appeared hovering in the air. The young devotee prostrated himself before the holy vision in an ecstacy of joy; when the Supreme One took him up in his divine arms, saying, 'For my sake thou hast smitten down the father that begat thee. Henceforth I alone am thy father, and embracing him stroked his body with his sacred hand, and kissed him on the brow. The form of the child thus touched by the divine hand shone forth with ineffable lustre, and the God further addressed him thus: ' Thou shalt become the chief among my servants, and to thee shall be given all the offerings of food and flowers that my worshippers present His name then became Sandêcuvarar ('the impetuous Lord') The God finally took the mystic *Cassia* wreath from his own head. and with it crowned the youthful saint. And so he ascended to heaven with Siva, and was exalted to that divine rank. The father, too, who had been guilty of such impiety to the God, and had been punished by the hand of his own son, was forgiven and restored. and with the whole family passed into Siva's abode of bliss.

G. U. POPE, M. A., D. D.

CAMEOS FROM TAMIL LITERATURE.

A CAMEO is a gem, a precious stone or shell cut and carved in relief with a picture. This word exactly hits off the nature of the lyrical and dramatic pieces we have selected for translation and publication in the pages of this Magazine under this heading. These pieces will be mostly from the collection of poems called *எட்டுத்தொகை* and from *திருக்கோவையார்* of Manickavachaka. The works comprised in *எட்டுத்தொகை* are enumerated in the following stanza.—

> *" நற்றிணை நல்லகுறுந்தொகை யைங்குறுநூ*
> *றொத்த பதிற்றுப்பத் தோங்கு பரிபாடல்*
> *கற்றறிந்தார் பேசும் கலியோ டகம்புறமென்*
> *றித்திறத்த வெட்டுத் தொகை."*

1. *நற்றிணை* Nar'r'inai, an anthology of four-hundred verses, by Pan'n'âdutanda Pân'diyan' Mâran' Val'udi.

2. *குறுந்தொகை* Kurundogai, an anthology of four-hundred verses, by two-hundred and five authors compiled by Pûrikkó.

3. *ஐங்குறுநூறு* Ainguruuûru, by different authors.

4. *பதிற்றுப்பத்து* Padir'r'upattu, by different authors.

5. *பரிபாடல்* Paripâdal, by different authors.

6. *கலித்தொகை* Kalittogai, compiled by Nallanduvanar.

7. *அகநானூறு* Aganânûru, an anthology of four-hundred verses, compiled by Urathira Sanman, during the reign of Uggiraperuval'udi relating to Agaporul.

8. *புறநானூறு* Puranânûru, an anthology of four-hundred verses, by different authors relating to Puraporul.

Each of these verses or Odes in every variety of metre is a gem, a word picture, describing every variety of scenes, home or out-door, vivid and full of life and moral pith. The piece we have selected to-day is from Kalittogai, fitly praised by learned men for its excellence *கற்றறிந்தார் பேசுங் கலி*. This bears the name of Nallanduvanar and the learned Editor of this priceless work, Mr C W Damodaram Pillai, controverts the view that this is only a collection by different authors like Agananuru and Purananuru, and points out that each verse in Kali, does not bear the name of the author in the manuscripts, as is the case with the other collections and what is more, he quotes the direct authority of the great Nachinarkiniar himself. In page 449, the commentator directly refers to Nallanduvanar as the author,

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* The services of this great Tamil scholar to the Tamil country have simply been invaluable But for his great energy and perseverance and untold self sacrifice many a priceless work would long ago have been reduced to dust His edition of Kalittogai brought out with the generous [illegible] of Hon [illegible] V. Sesha Sastry [illegible] of Tamil

> "சொல்லொடும் குறிப்பொடு முடிவுகொளியற்கை
> புல்லிய கிளவி யெச்சமாகும்" என்பதனால் சொல்லெ
> ச்சமும், குறிப்பெச்சமுமாகத் தம்பொருள் தோன்ற
> ஆசிரியர் நல்லந்துவனார் செய்யுட் செய்தார்.

Mr. Damodaram Pillai makes the work from 2,500 to 3,000 years old. The work may be ascribed to the same period as many of the pieces of Pattupattu and may be as such ascribed to the first century before or after Christ. The verse is in Kalipa metre, and in every species of it. The subject is 'Agam' and in all the five species Palai, Marutham, Mullai, Kurunji and Neithal Thinai. The piece we have selected to-day is from Marutham; and wedded life is a characteristic of it. All the pieces, though each separate and complete in itself are highly dramatic and the dramatis personae speak in the first person in strict dramatic form. The existence of this work in particular, makes it such a matter of extreme regret that they have not left even one sustained piece of dramatic composition.

Scene. [*A Town house with Verandah and central courtyard. A mother seated at the edge of the Verandah her back against the door way, suckling her child. The child leaves its mother and goes after a toycart in the courtyard. On one side, the maid seen standing, the mother looks at her boy and says aloud.*]

மையற விளங்கிய மணிமருளவ் வாய்தன்
மெய்பெறா மழலையின் விளங்குபூ ணனைதரப
பொலம்பிறையுட் டாழ்ந்தபுனை வினையுருள் கலன்*
நலம்பெறு கமழ்சென்னி நகையொடு துயல்வர
வுருவெஞ்சா திடைகாட்டு முடைகழ லந்துகி
லரிபொலி கிண்கிணி யார்ப்போவா வடிதடபப்
பாலோ டலர்ந்த முலைமறந்து முற்றத்துக்
காலவறேர் கையி னியக்கி நடைபயிற்றா
வாலமர் செல்வ னணிசால் பெருவிறல்
போலவரு மென்னுயிர் ;

"The drivel let fall, from the mouth, bright like a spotless coral, as it babbled inarticulate sounds, wetting the jewels below,

The tiny golden crescent strung with pearls, dropping from side to side, from the lovely and fragrant forehead,

The transparent garment which could not conceal the loveliness of the body, loosening and impeding the ever-tinkling foot.

He leaves off feeding from her mother's flowing breasts, and goes after the toy-cart revolving on little wheels and drags, it,

He, my life, verily the image of the mighty Muruga begotten by the Supreme Sankara seated under the Banyan tree."

[*The mother now addresses the child itself.*]

பெரும, விருந்தொடு கைதூவா* வெம்மையு முள்ளாய்
பெருந்தெருவிற் கொண்டாடி ஞாயர்† பயிற்றத்
திருந்துபு நீகற்ற சொற்கள் யாங்கேட்ப
மருந்தோவா நெஞ்சிற் கமிழ்த மயின்றற்றாற்
பெருந்தகாய் கூறுசில ;

"O my little, good natured, lord, you would even forget me, engaged incessantly as I am in attending to my guests, in your play with your governesses and in learning from them again and again to articulate speech.

Your prattle could not cease to fill me with ever-renewed pleasure.

Let me now hear from you what you have newly learnt, and drink your words sweeter than ambrosia."

[*The father comes up behind and stands quiet; the child sees him and cries, 'papa,' 'papa' 'அத்தா,' 'அத்தா,' and the mother not knowing the real cause, addresses her maid.*]

எல்விழாய், சேய்நின்று நாங்கொணர்ந்த பாணன்
    சிதைந்தாங்கே
வாயோடி யேனாதிப் பாடிய மென்றாக
நோய்நாக் கணிக்கு மருந்தெனப் பாராட்ட
வோவா தடுத்தடுத்தத் தத்தாவென் பான்மாண
வேய்மென்றோள் வேய்த்திறஞ் சேர்த்தலு மற்றிவன்
வாயுள்ளிப் போகானரோ ;

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* சட்டு. The reader is requested to note the very many fine turns of expression, quite simple. The diction being unfamiliar may seem unintelligible. But with a little patience and familiarity, its beauty can be relished.

* c. f. the expression "கை சுழுவும் சோமில்லை."

† The Masculine of this is ஆஞ்ஞர், (father), which my mother used, but which is becoming obsolete in our own generation.

"Look here, my bright jewelled girl, my man whom
I had so loved is almost a stranger to me owing
to his present associations!
Wishing to find a balm for my diseased mind, in my
child, I go to it and lo! he would not cease
prating 'papa,' 'papa,'
I forget his fault and take him up on my shoulders
smooth like a bent bamboo,
And even then his mouth does not cease prating the
same word."

உள்ளி யுழைபோ யொருங்கு படைவிடக்
கள்வர்படர் தந்ததுபோ லத்தா னெம்மை
யெள்ளுமார் வந்தாரே யீங்கு ;

"I see, he has come here like a thief sent by one side to rob the enemy of their war-implements, only to wound me and not for love of me."

ஏதப்பா டெண்ணிப் புரிசைவிய லுள்ளோர்
கள்வரைக் காணாது கண்டேமென் பார்போலச்
செய்யின்று செய்யாத சொல்லிச் சினவனின்
னாணைகடக்கிற் பாரியார் ;

He.—"The watchmen on the tower fancy they see thieves, while there are none, by reason of their fevered imagination. Like them, don't accuse me of what I am innocent and get enraged and get away from me. Who will disobey your commands?"

அதிரவில் படிநெருங்கி வந்தென் மகன்மேன்
முதிரபூண் முலைபொருந வேதிலாண் முச்சி
யுதிர்து களுக்கநின் னாடை யொலிப்ப
வெதிர்வளி நின்றாய் நீசெல் ;

She.—"Don't stand in the direction of the wind which wafts from your clothes fragrant dust which belonged to the person of your new love; and go away from me. You shamelessly pain me, you only came out of love to see my child."

இனிபொல்லாயாம், தீதிலே மென்று தெளிப்பவுங்
கைநீவி யாதொன்று மெங்கண் மறுத்தரவில்லாயின்
மேதக்க வெந்தை பெயரனை*யாங் கொள்வேங்
தாவாவி ருப்பொடு கன்றியாத் துழிச்செல்லு
மாபோல் படர்தக நாம.

He.—"If you will not believe me even after my oath that I am innocent and will still keep aloof from me, then let me take to my breast and carry away my darling son, as the cow flies to the side of its beloved calf where it is tied up."

KAMBAN.

(Continued from page 71)

Though the object of the poet was chiefly to inculcate and embody in his work the salient features of his religion, yet, in his delineation of the birth and exploits of the hero, he thoroughly came out successful in his secondary object of launching on the face of Tamil, the model of the approved Sanskrit Kaviya. But his commentator—Nachinarkiniyar—includes this work under பொருட்டொடர் நிலைச்செய்யுள், bases it on the தோல் of தொல்காப்பியர், and states that the word காப்பியம் was not in vogue in the author's time. But the treatment of the subject, and the description of seats and scenes are quite different from those of the works of his Tamil predecessors, and so close after the model of Sanskrit, that there can be no doubt that the author never intended his work to be included in the category of the Tamil grammarian. The commentator of Silappathikaram points out that the word காவியம் (காப்பியம்) was already used in உதயணன் கதை (உதயணகாவியம்).

"கூத்தியரிருக்கையுஞ் சுற்றியதாகக்
காப்பிய வாசனைக் கலந்தவை சொல்லி,"

in the 29th stanza of கனகமாலையாரிலம்பகம் of Chintamani itself,

"உருவமென் ..காப்பியக் கவிசன் காட
வெரியெழு விகற்பித்திட்டார், &c."

and in the 19th canto of Manimekalai,

"நாடகக் காப்பிய நன்னூனுனிப்போர்."

There were also, before the time of Kamban, five minor epics of the Jain class after the Sanskrit model. In his preface to சூளாமணி, Mr. C. W. Damodaran Pillai enumerates these to be யசோத [illegible], [illegible]ணகாவியம், நாககுமார காவியம், சூ[illegible] and நீலகேசி and establishes with sufficient evidence that சூ[illegible] is at least 1,500 years old. The authors of [illegible]

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* [illegible]. This gives the meaning of the contracted from '[illegible], [illegible].' The grandson, one at least, would be invariably called after his grandfather.

புராணம் and ஸ்காந்தம் imitated some of these Kavyas in the opening of their works. Kamban, who lived sometime after Kachiyappa Siva Charyar, though he had no knowledge of Sanskrit like some others preceding him, studied the Tamil Kavyas on Sanskrit model, grasped the knack of producing a Kavya, and at last by his genius excelled his masters, and even rendered obsolete some of the master minds preceding him. The poets, who came after Kamban, seem one and all to be his imitators in all respects, and not one of them up to date has beaten him down. His Ramayan is a very good mould in which subsequent poets cast their poems. The old school of poets disappeared sometime before the last days of the Madura College. The modern school was opened by Jain scholars like திருத்தக்கதேவர், and of this school, Kamban stands supreme, and was, therefore, in his own time crowned as "*The Emperor of Poets.*"

OUR SUBJECT.

Who was this Emperor of Poets? What was his age and who were his contemporaries? What was the literature available to him, and what part of it shaped his genius? What are the salient features of his Ramayan which ennobles the poet and his genius? What were his other works? Can we glean anything about the man from his works? These are some of the important questions which, as stated before, we propose to discuss in this dissertation with the very meagre and scanty means and materials at our disposal. We do not intend to be partial. We only mean and mean really to extract truth from the mythical traditions and irrelevent statements.

T. CHELVAKESAVAROYA MUDALIAR, M. A.

(*To be continued*).

REVIEWS.

"A Philosophical Study."* We have read this little pamphlet of Mr. Govindacharlu with great pleasure and profit. He wishes to discuss the subject of Inspiration, Intuition and Ecstasy (Yoga katchi) as understood and developed in the East and in the West and by the Theosophical Society, and the present part traces the developement of this idea from the earliest times down to quite recent times in Europe. The subject is a vast one treated in so many portly volumes and yet the short resume of it is given in a quite attractive manner, in the short compass of the book. The subject does not admit of any criticism here and we would say we look forward with great pleasure to his other promised contributions on the subject.

"The Ashtadhyayi of Panini, Part XIII."*—The learned Translator of Siva Samhita has been engaged in bringing out this unrivalled work in English at very great trouble and expense. This is a book which is indispensable to every student of Sanskrit, especially if he wishes to understand the Vedas and Upanishads. Professor Max Muller says that "there is no grammar in any language that could vie with the wonderful mechanism of his Panini's) eight books of grammatical rules" and he laments that he had not the benefit of such a valuable translation in the beginning of his studies. It is to be completed in 8 Volumes of 2,000 pages Royal Octavo, and 5 Volumes of this book of 1,035 pages are already out. Subscription in advance Rs. 20, or Rs. 3 per Volume. The enterprise is one which is well worth the patronage of our Rajahs and Zemindars and by all lovers of our ancient Sanskrit learning.

"Chromopathy."† The enterprise of Mr. T. A. Swaminatha Aiyar has made this tract on the new science of healing available to the Tamil reading Public The rendering is in simple plain tamil, though the repeated use of certain English words such as 'case' &c., could have been avoided. The object of the translator is not gain, and he quite believes that this new remedy will be a boon to all suffering mankind, though we are not quite sanguine about it. We found however the book in the hands of several Indian Medical men and one of them has assured us that he found the treatment successful in several cases. He however thought that the faith of the individual may have got something to do with this effecting of the cure. However, there is nothing like giving it a fair trial and it is neither costly nor injurious as other nostrums are.

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* By A. Govindacharlu, F. T. S., of Mysore, Printed at the Wesleyan Mission Press, 1897. Price 6 Annas.

* Translated into English by Srish Chandar Vasu, B. A., District Munsiff of N. W. P., Panini Office, Benares Cantonment.

† Translated into Tamil by Mr. T. A. Swaminatha Aiyar, Editor of the *Satya Sadhana*, Madras. 1897. Price 8 Annas.

NOTES AND COMMENTS.

WE acknowledge with thanks the following exchanges The Dawn (for June, July and August), Theosophic Gleaner (August), Prabuddha Bharata (September). Astrological Magazine (1st quarter), Vivekachintamani (for July and August) and Satwa Sadhani (for June and July).

⁂

THE July number of *Vivekachintamani* contains full and interesting matter and is prefaced with a portrait of the late lamented Rao Bahadur Professor P. Sundram Pillai, M. A., and contains verses lamenting his death. In an article "Tamil A Retrospect and Prospect." by a distinguished Tamil Scholar, the following suggestions for improving the Tamil are contained.

1. To form a committee of really able scholars selected from among officers and pensioners and to entrust to them a fund for the improvement of the Tamil language.

2. The committee to undertake the publication of correct editions of ancient Tamil works, with new annotations &c. and to accept and publish works of merit from the pen of modern scholars, and to award scholarships to really able men devoted to the culture of Tamil.

To increase the pay and prospects of Tamil pandits in schools and colleges.

4. The university to institute an examination for Tamil Pandits, and to grant degrees.

5. To grant honorary degrees besides to Pandits of rare merit.

6. To compile a Tamil Dictionary similar to Webster's Dictionary and to subsidize the printing and publication of hitherto unpublished books, with annotations &c.

7. To publish translations in Tamil of Standard English works.

8. To institute public libraries in different centres and to place a pandit in charge of the same, who shall be able to teach scholars who may resort to them.

Our readers may be aware that many of these suggestions were also put forward by us in our last issue, but to expect that any progress will be made in these directions without the hearty cooperation of Government and the University is perfectly futile. The apathy of our own people is very great and the few who moved in the matter originally are even beginning to lose heart. If at least our own dry bones can be vitalized a little, we can fairly expect Government to aid us. But the Government has itself a great duty to perform by its people and it is prayed that it will not shirk it. By its efforts alone, a great deal has been done for the preservation of ancient books and ancient learning. A little more of its wonted generosity will accomplish more, now that there is a slight stir among the people themselves. Anent the criticism of the *Madras Mail*, that our suggestions mark a departure from the principle of study for the sake of study, we need only observe that it ignores the stern facts of our existence and that this principle fits a society where all would follow the noble doctrine of Lord Jesus of not caring for the morrow and that such enthusiasm was never sufficient even in Europe without foundations and scholarships.

⁂

REGARDING the 'art for art's sake' principle, we will quote a couple of lines from the *Pall Mall Magazine*.(June).

> "We see, then, that in the most brilliant age of Greece, and of Greek art and letters, the civic spirit was the inspiring spirit. But as the Greek cities sank, one by one before the Macedonian power and forfeited their liberties, this civic spirit died for lack of nourishment and exercise, and a literary spirit took its place. In other words, literature was driven to feed on itself, which is about the worst thing that can ever happen to it "........whatever was invented by these men had a purely literary origin; and though their compositions have a certain interest of their own, they no longer reflect the feelings and energies of free political life."
>
> "Again Turn to Rome, and you will find very nearly the same story. A civic spirit in education and literature accompanies her growth; a literary, 'art for art's sake' spirit her decline."

And our readers will not fail to see that this '*same story*' has repeated itself in the case of Oriental Learning and Literature. The Olympian, Augustan and Elizabethan age of the Tamil literature, for instance, was the period when its kings and princes did not disdain to sit at the feet of its poets and pandits, and when these vied with their poets to excel in learning, and some of them succeeded too in becoming the most accomplished poets, and the poets *themselves did not disdain to sing* of Love and War. If to-day, we find an English writer writing against the prevalence of this same 'literary, art for art's sake spirit' in modern England, with its great facilities and undoubted scope for the encouragement of men of letters, the learned Head of the Educational Department will, it is prayed, pause before applying this noble principle of the '*Madras Mail*' in the case of a down-fallen side of Oriental learning and literature.

⁂

WE gave prominent insertion to the translation of another Hymn from the Tiruvachakam from a respected contributor and learned Tamil Scholar, in our last. The purport of this hymn is said to be *Anbura Lakshana*' and there is no other hymn in the whole book which contains the cream of the Adwaita-Siddhanta philosophy. The whole hymn deserves to be got by heart and the words meditated and pondered over ever and anon. A translation of '*போற்றித்திருவகவல்*', will appear in our next.

⁂

WE have received the full report of the proceedings of the Twelth Anniversary of the Saiva Siddhanta Sabha of Trichinopoly. The Sabha represents an indigenous effort of the people to improve themselves in their own religion and philosophy. They meet every Sunday at the Rock fort Hundred-pillared mantapam for prayer and reading and lectures. They have a Pandit who reads and explains to them from some standard sanscrit book. They have a library. They perform pujahs and feed people on the days sacred to the Tamil Saints. The financial condition of the Sabha is fair enough and they can show a balance in hand of over Rs. 200. Above all, they have, a Sunday Religious School which judging from the attendance seems to be very popular and well managed. In the first standard, there are 45 pupils and in the 2nd, 58 pupils and in the 3rd 35 pupils and in *the fourth* or *the highest class there are* 12 pupils. Before the anniversary, the boys and the girls are examined and compete for prizes and we count no less than 8 girls who have passed in the examinations. The Sabha records with deep regret the death of Srimath

Guruswami Sarma, who was, in fact, the founder of the Saiva Samaj, out of which, the present Sabha was resuscitated, and of Prof. P. Sundram Pillai, M. A., one of the patrons of the Sabha. We congratulate the members of the Sabha, on the progress, shown by them. The Sabha fills a great want and there is a great necessity for such institutions everywhere and they are bound to be popular proceeding as it does on strictly national lines much more than foreign importations and new fangled institutions.

⁂

Rao Bahadur **Mr. Sathu Seshayya,** B. A., writes to the *Educational Review* as follows:—

"The Brahmo Samaj movement interested me much, and at one period of my life I was almost a Brahmo. Again I was one of the supporters of the Vedasamaj. In course of time I found that these movements failed, or produced little impression upon the mind of the people, chiefly because they did not appeal adequately to the highest religious instincts of man. Social movements have always interested me the widow marriage movement in particular. I have sometimes taken active part in them, and have always supported the parties of Reformers against social tyranny; but my own conviction is, after the experience of years, that it is no easy task to sail safely away from the old moorings, which have the support of religion. A healthy religious revival is necessary before healthy social changes can be safely established. I have always freely communicated my views on these and other questions to successive groups of pupils and friends. In spite of us, changes are coming upon us—English education, English commerce, English Government and its accompaniments are large educational factors; but they need wise direction at the hands of those who are responsible for the training of the coming generation: else we may drift into grievous blunders. Heaven avert them! I have cautioned men against pseudo-politics and pseudo-patriotism, that patriotism which helps men to help themselves cheaply. What the country needs is a body of workers and not patriotic talkers. Talking, though it is a highly useful function, is liable to be grossly abused. Real humanity is love and charity these we must learn and practise. Other things will follow as a matter of course. English vices, political and social alike, are very easy to imitate; but not the social virtues of Englishmen, as a nation of sturdy workers. Man's real glory consists in work for self and others.

A teacher's mission has many sides and aspects; and he who would gladly teach must gladly learn, and be unto his pupils an example of noble minded truthfulness, charity and purity. It is a high ideal we mortals must strive to attain it. In this humble spirit I have worked, with what success I lay at the feet of God. I am ever and ever reminded of my serious short-comings. I have always felt my class of boys before me the most cheering spectacle to me; and my work, very imperfectly done, has been my inspiration."

These are words of Truth and need being pondered over by others who have not come under the powerful influence of this Veteran educationist's strong personality and by successive generations of pupils and also teachers. Almost every mature *Indian Thinker* has struggled and felt and acted in the same way. It behoves therefore the present and future generations of pupils to profit by such experience and to bear in mind especially the caution against the worst temptations of European material civilization. We also wish the late Principal of Kumbaconam College, health and strength and a long and happy career of further usefulness.

⁂

Speaking at a Conference held at Oxford under the presidency of the Marquis of Ripon, the Bishop of Hereford said he did not remember a period in the course of his life in which personal greed was so prominent and had such a strong grip on private, political, commercial and industrial life as it had at the present time.

⁂

We look forward with great pleasure to the forth-coming publication by Pandit V. Saminathaier of his excellent edition of 'Manimekalai' மணிமேகலை. The book ought to be of special interest to all lovers and students of Buddhism, and we have here afforded a means of knowing what Buddhism really was two thousand years ago and to compare the same with Buddhism as propounded now by various schools of thinkers. The author was an ardent Buddhist and as such there could be no charge of distortion of views. The book is almost ready for publication we hear. Another Buddhist work called '*Kundalakesi*' குண்டலகேசி has been irretrievably lost we are afraid, though there must have been copies extent, when the commentaries on Sivagnana Siddhi were written *i.e.* about 2 centuries ago, as we find the commentators giving quotations therefrom.

⁂

MADRAS, THE CRADLE OF THE HUMAN RACE.

Mr. Bruce-Foote writes to the '*Madras Mail*' as follows :—

In your Tuesday's issue the writer of the very interesting London Letter refers to the passage in Sir John Evans's presidential speech at the British Association Meeting at Toronto in which the possibility of Southern India being 'the cradle of the human race' is alluded to, and the remarkable identity in shape of the implements made by many tribes, in very different parts of the earth, is dwelt upon. The special form of implement which Sir John Evans had in mind and mentions as almost peculiar to the lateritic deposits of Madras, but as occuring also in the old gravels of the Manzanares river at Madrid, is the often large and heavy axe-shaped implement with a broad-cutting edge, of which I figured three examples in plates V, XI and XII of my original paper 'on the occurrence of Stone Implements in Lateritic Formations, communicated to the Madras Literary Society, in **1864**, shortly after my having discovered that type of implements in the lateritic conglomerates at Alampakkam, north of Trivellore. I have since then found this type of implement in their palæolithic deposits in India and notably a very fine example near the base of the great alluvial deposits of the Sabarmati river in southern Gujarat. This, which like the majority of the Indian palæolithic implements is made of quartzite, I had the pleasure of showing to Sir John Evans and other leading Prehistoricists at the British Association at Oxford in **1894**, where it excited great interest. I may add that this axe-shaped implement belongs to the rarest type known in India."

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

***Commenced on the Queen's Commemoration Day,* 1897.**

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TRANSLATIONS.

TIRUVACHAKAM.

"THE PILGRIM'S PROGRESS."

THIS hymn is entitled "போற்றித்திருவகவல்" or the Song of Praise, the greater part of it being devoted to the praise of God. I have omitted most of the praise giving only a few specimen lines, and translated mainly the earlier part which describes the progress of the soul to God. The exigencies of the translation have compelled the use of the first personal pronoun rather oftener than in the original. The verses, though having a personal application to the Psalmist, are meant also to record an experience typical of that of every Soul in its progress to God,—a pilgrimage not confined within the brief span of one human life but extending over countless lives and even embracing the evolution of man out of the primordial elements. The hymn recalls the sublime picture drawn by Walt Whitman, in harmony with modern scientific thought, of planetary development and the gradual emergence of life through its successive ages [illegible] globe until it stands as a conscious human soul.

"I am an acme of things accomplished, and I am an encloser of things to be.
Afar down I see the huge first Nothing—I know I was even there;
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no harm from the fetid carbon.
Long I was hugged close—long and long.
Immense have been the preparations for me,
Faithful and friendly the arms that have helped me.

Cycles ferried my cradle, rowing and [illegible] like cheerful boatmen;
For room to me stars kept aside in their own rings
They sent influences to look after what was to hold me.

Before I was born out of my mother, generations guided me.
My embryo has never been torpid—nothing could overlay it
For it the nebula cohered to [illegible] orb,
The long [illegible] strata piled to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported [illegible] ths
and deposited

All forces have been steadily employed to complete
and delight me ;
Now on this spot I stand with my robust soul."

To the Psalmist Mánikka Vásakar "the faithful and friendly arms that helped" were those of the Lord who, having lovingly watched and guided his path through the æons, came at last upon earth and "held out a helping hand" as "Brahmin Teacher of Truth" in the grove of *Tirup-perun-turai*, way laying him on his errand on the king's business and making him His "vassal." How he became ripe for this crowning mercy is told in the hymn in language whose intense love and emotion are but faintly, if at all, reproduced in the translation and are characteristic of the Bhakti-yogi, whose goal and final experience were told in the hymn entitled "The House of God" and translated in the August issue of this Journal. With such sturdy confidence in the security of the whole scheme of things, with this imperturbable optimism and unrestricted faith,—the essence of all religions,—each of us may, in darkest hours, be sustained and exhilarated and feel his "foot tenoned and mortised in granite," for

"My rendez-vous is appointed—it is certain ;
The Lord will be there, and wait till I come, on perfect terms,
The great Camarado, the lover for whom I pine,
will be there."

P. A.

போற்றித்திருவகவல்.

நான்முகன் முதலா வானவர் தொழுதெழ
வீரடி யாலே மூவுல களந்து
நாற்றிசை முனிவரு மைம்புலன் மலரப்
போற்றிசெய் கதிர்முடித் திருநெடு மாலன்
றடிமுடி யறியு மாதர வதனிற்
கடுமுர ணேன மாகி முன்கலந்
தேழ்தல முருவ விடந்து பின்னெய்த்
தூழி முதல்வ [illegible] வென்று
வழுத்தியுங் காணா மலரடி யிணைகள்
வழுத்துதற் கெளிதாய் வார்கட லுலகினில்
யானை முதலா வெறும்பீ றாய
ஊனமி லியோனியி னுள்வினை பிழைத்து
மானுடப் பிறப்பினுண் மாதா வுதரத்
தீனமில் கிருமிச் செருவினிற் பிழைத்து
மொருமதித் தான்றியி னிருமையிற் பிழைத்து
[illegible] ருமையிற் பிழைத்து
[illegible] பிழைத்து
மீரிரு திங்களிற் பேரிருள் பிழைத்து
மஞ்சு திங்களின் முஞ்சுதல் பிழைத்து
மாறு திங்களி னூறலர் பிழைத்து
மேழு திங்களிற் றாழ்புவி பிழைத்து
மெட்டுத்திங்களிற் கட்டமும் பிழைத்து
மொன்பதில் வருதரு துன்பமும் பிழைத்துந்
தக்க தசமதி தாயொடு தான்படுந்
துக்க சாகரத் துயரிடைப் பிழைத்து
மாண்டுக டோறு மடைந்தவக் காலை
யீண்டியு மிருத்தியு மெனைப்பல பிழைத்துங்
காலை மலமொடு கடும்பகற் பசிநிசி
வேலை நித்திரை யாத்திரை பிழைத்துங்
கருங்குழற் செவ்வாய் வெண்ணகைக் கார்மயி
லொருங்கிய சாயனெருங்கியுண் மதர்த்துக்
கச்சற நிமிர்ந்து கதிர்த்து முன்பணைத்
தெய்த்திடை வருந்த வெழுந்து புடைபர
திர்க்கிடை போகா விளமுலை மாதர்தங்
கூர்த்த நயனக் கொள்ளையிற் பிழைத்தும
பித்த வுலகர் பெருந்துறைப் பரப்பினுண்
மத்தக் களிறெனு மவாவிடைப் பிழைத்துங்
கல்வி யென்னும் பல்கடற் பிழைத்துஞ்
செல்வ மென்னு மல்லலிற் பிழைத்து
நல்குர வென்னுந் தொல்விடம் பிழைத்துப்
புல்வரம் பாய பலதுறை பிழைத்துத்
தெய்வ மென்பதோர் சித்தமுண்டாகி
முனிவிலாததோர் பொருளது கருதலு
மாறு கோடி மாயா சத்திகள்
வேறு வேறுதம் மாயைகடொடங்கின
வாத்த மானாரயலவர் கூடி
நாத்திகம் பேசி நாத்தழும் பேறினர்
சுற்ற மென்னுந் தொல்பசுக் குழாங்கள்
பற்றி யழைத்துப் பதறினர் பெருகவும்
விரதமேபர மாகவே தியருஞ்
சரதமாகவே சாத்திரங் காட்டினர்
சமய வாதிக டத்த மதங்களே
யமைவ தாக வரற்றி மலைந்தனர்
மிண்டிய மாயா வாத மென்னுஞ்
சண்ட மாருதஞ் சுழித்தடித்தா அர்த்
துலோகா யதனெனு மொண்டிறற் பாம்பின்
கலாபே தத்தகடுவிட மெய்தி
யதிற்பெரு மாயை யெனைப்பல சூழவுந்
தப்பா மேதாம் பிடித்தது சலியாத்
தழலது கண்ட மெழுகது போலத்
தொழுதுள முருகி யழுதுடல் கம்பித்
தாடியு மலறியும் பாடியும் பரவியுங்
கொடிறும் பேதையும் கொண்டது விடாதெனும்
படியே யாகிநல் லிடையறு வன்பிற்
பசுமரத் தாணி யறைந்தாற் போலக்
கசிவது பெருகிக் கடலென மறுகி
யகங்குழைந் தனுகுல மாய்மெய் விதிர்த்துச்

சகம்பே யென்று தம்மைச் சிரிப்ப
நாணது வொழிந்து நாடவர் பழித்துரை
பூணது வாசக் கோணுத லின்றிச்
சதுரிழந் தறிமால் கொண்டு சாருங்
கதியது பரமா வதிசய மாகக்
கற்றா மனமெனக் கதறியும் பதறியு
மற்றோர் தெய்வங் கனவிலு நினையா
தருபரத் தொருவ னவனியில் வந்து
குருபரனாகி யருளிய பெருமையைச்
சிறுமையென் றிகழாதே திருவடி யிணையைப்
பிறிவினை யறியா நிழலது போல
முன்பின்னாகி முனியா தத்திசை
யென்புநைந் துருகி நெக்குநெக் கேங்கி
யன்பெனு மாறு கரையது புரள
நன்புல னொன்றி நாதவென் றரற்றி
யுரைதடு மாறி யுரோமஞ் சிலிர்ப்பக்
கரமலர் மொட்டித் திருதய மலரக்
கண்களி கூர நுண்டுளி யரும்பச்
சாயா வன்பினை நாடொறுந் தழைப்பவர்
தாயேயாகி வளர்த்தனை போற்றி
மெய்தரு வேதியனாகி வினைகெடக்
கைதர வல்ல கடவுள் போற்றி
யாடக மதுரை யரசே போற்றி
கூட லிலங்கு குருமணி போற்றி
தென்றில்லை மன்றினு ளாடி போற்றி
யின்றெனக் காரமு தானாய் போற்றி
மூவா நான்மறை முதல்வா போற்றி
சேவார் வெல்கொடிச் சிவனே போற்றி
மின்னா ருருவ விகிர்தா போற்றி
கன்னா ருரித்த கனியே போற்றி
காவாய் கனகக் குன்றே போற்றி
யாவா வென்றனக் கருளாய் போற்றி
படைப்பாய் காப்பாய் துடைப்பாய் போற்றி
யிடரைக் களையு மெந்தாய் போற்றி
யீச போற்றி யிறைவ போற்றி
தேசப் பளிங்கின் றிரளே
யரைசே போற்றி யமுதே போற்றி
விரைசேர் சரண விகிர்தா போற்றி
வேதி போற்றி விமலா போற்றி
யாதி போற்றி யறிவே போற்றி
கதியே போற்றி கனியே போற்றி
நதிசேர் செஞ்சடை நம்பா போற்றி
யுடையாய் போற்றி யுணர்வே போற்றி
கடையே னடிமை கண்டாய் போற்றி
யையா போற்றி யணுவே போற்றி
சைவா போற்றி தலைவா போற்றி
குறியே போற்றி குணமே போற்றி
நெறியே போற்றி நினைவே போற்றி
வானோர்க் கரிய மருந்தே போற்றி
யேனோர்க் கெளிய விறைவா போற்றி
மூவேழ் சுற்ற முரணுறு நரகிடை
யாழா மேயரு ளரசே போற்றி
தோழா போற்றி துணைவா போற்றி
வாழ்வே போற்றி யென் வைப்பே போற்றி
முத்தா போற்றி முதல்வா போற்றி
யத்தா போற்றி யரனே போற்றி
யுரையுணர் விறந்த வொருவ போற்றி
விரிகட லுலகின் விளைவே போற்றி
யருமையி லெளிய வழகே போற்றி
கருமுகி லாகிய கண்ணே போற்றி
மன்னிய திருவருண் மலையே போற்றி
யென்னையு மொருவ னாக்கி யிருங்கழற்
சென்னியில் வைத்த சேவக போற்றி
தொழுதகை துன்பந் துடைப்பாய் போற்றி
யழிவிலா வானந்த வாரி போற்றி
யழிவது மாவதுங் கடந்தாய் போற்றி
முழுவது மிறந்த முதல்வா போற்றி
மானேர் நோக்கி மணாளா போற்றி
வானகத் தமரர் தாயே போற்றி
பாரிடை யைந்தாய்ப் பரந்தாய் போற்றி
நீரிடை நான்காய் நிகழ்ந்தாய் போற்றி
தீயிடை மூன்றாய்த் திகழ்ந்தாய் போற்றி
வளியிடை யிரண்டாய் மகிழ்ந்தாய் போற்றி
வெளியிடை யொன்றாய் விளைந்தாய் போற்றி
யளிபவ ருள்ளத் தமுதே போற்றி
கனவினிலுந் தேவர்க் கரியாய் போற்றி
நனவிலு நாயேற் கருளினை போற்றி
யிடைமரு துறையு மெந்தாய் போற்றி
சடையிடைக் கங்கை தரித்தாய் போற்றி
யாரூ ரமர்ந்த வரசே போற்றி
சீரார் திருவை யாறா போற்றி
யண்ணா மலையெம் மண்ணா போற்றி
கண்ணா ரமுதக் கடலே போற்றி
யேகம் பத்துறை யெந்தாய் போற்றி
பாகம் பெண்ணுரு வானாய் போற்றி
பராய்த்துறை மேவிய பரனே போற்றி
சிராப்பள்ளி மேவிய சிவனே போற்றி
மற்றோர் பற்றிங் கறியேன் போற்றி
குற்றா லத்தெங் கூத்தா போற்றி
கோகழி மேவிய கோவே போற்றி
யீங்கோய் மலையெ மெந்தாய் போற்றி
பாங்கார் பழனத் தழகா போற்றி
கடம்பூர் மேவிய விடங்கா போற்றி
யடைந்தவர்க் கருளு மப்பா போற்றி
யித்தி தன்னின் கீழிரு மூவர்க்
கத்திக் கருளிய வரசே போற்றி
தென்னா டுடைய சிவனே போற்றி
யெந்நாட் டவர்க்கு மிறைவா போற்றி
யேனக் குருளைக் கருளினை போற்றி
மானக் கயிலை மலையாய் போற்றி

யருளிட வேண்டு மம்மான் போற்றி
யிருள்கெட வருளு மிறைவா போற்றி
தளர்ந்தே னடியேன் றமியேன்
களங்கொளக் கருத வருளாய் போற்றி
யஞ்சே லென்றிங் கருளாய் போற்றி
நஞ்சே யமுதா நயந்தாய் போற்றி
யத்தா போற்றி யையா போற்றி
நித்தா போற்றி நிமலா போற்றி
பத்தா போற்றி பவனே போற்றி
பெரியாய் போற்றி பிரானே போற்றி
யரியாய் போற்றி யமலா போற்றி
மறையோர் கோல நெறியே போற்றி
முறையோ தரியேன் முதல்வா போற்றி
யுறவே போற்றி யுயிரே போற்றி
மஞ்சா போற்றி மணாளா போற்றி
பஞ்சே ரடியாள் பங்கா போற்றி
யலந்தே னாயே னடியேன் போற்றி
யிலங்கு சுடரெம் மீசா போற்றி
கவைத்தலை மேவிய கண்ணே போற்றி
குவைப்பதி மலிந்த கோவே போற்றி
மலைகா டுடைய மன்னே போற்றி
கலையா ரரிகே சரியாய் போற்றி
திருக்கழுக் குன்றிற் செல்வா போற்றி
பொருப்பமர் பூவணத் தரனே போற்றி
யருவமு முருவமு மானாய் போற்றி
மருவிய கருணை மலையே போற்றி
துரியமு மிறந்த சுடரே போற்றி
தெரிவரி தாகிய தெளிவே போற்றி
தோளா முத்தச் சுடரே போற்றி
யாளா னவர்கட் கன்பா போற்றி
யாரா வமுதே யருளே போற்றி
பேரா யிரமுடைப் பெம்மான் போற்றி
தாளி யறுகின் றாராய் போற்றி
நீளொளி யாகிய நிருத்தா போற்றி
சந்தனச் சாந்தின் சுந்தர போற்றி
சிந்தனைக் கரிய சிவமே போற்றி
மந்திர மாமலை மேயாய் போற்றி
யெந்தமை யுய்யக் கொள்வாய் போற்றி
புலிமுலை புல்வாய்க் கருளினை போற்றி
யலைகடன் மீமிசை நடந்தாய் போற்றி
கருங்குரு விக்கன் றருளினை போற்றி
யிரும்புலன் புலர விசைந்தனை போற்றி
படியுறப் பயின்ற பாவக போற்றி
யடியொடு நடுவீ றானாய் போற்றி
நரகொடு சுவர்க்க நானிலம் புகாமற்
பரகதி பாண்டியற் கருளினை போற்றி
யொழிவற நிறைந்த வொருவ போற்றி
செழுமலர்ச் சிவபுரத் தரசே போற்றி
கழுநீர் மாலைக் கடவுள் போற்றி
தொழுவார் மைய றணிப்பாய் போற்றி
பிழைப்பு வாய்ப்பொன் றறியா நாயேன்
குழைத்தசொன் மாலை கொண்டருள் போற்றி
புரம்பல வெரித்த புராண போற்றி
பரம்பரஞ் சோதிப் பரனே போற்றி
போற்றி போற்றி புயங்கப் பெருமான்
போற்றி போற்றி புராண காரண
போற்றி போற்றி சயசய போற்றி.
(திருச்சிற்றம்பலம்.)

Mighty Vishnu of luminous crown.,—who
'Mid prayers of four-faced Brahma and all
The heavenly host, in two paces measured
The triple world, the sages of the four quarters
Raising their voice the while in praise and thanks,
With joy their senses blossoming,—
Did once in shape of fierce strong boar
Pierce and cleave the erst blended spheres,
Yearning to know Thy base and crown,
Then in weariness cried 'Victory to Thee,
Universal Lord.' Even so he saw not
Thy flower-feet, which easily that I might praise,
Was I saved in faultless wombs
On the sea-girdled earth, elephant's womb to ant's,*
Saved in womb of human mother,
Saved from stroke of sterilizing worm,
Saved in the meeting of the seeds in the first moon,
Saved in their growth in the second moon,
Saved in their struggle in the third,
Saved in the great darkness of the fourth month
Saved from the blight of the fifth moon,
Saved from the mishaps of the sixth,
Saved, looking earthwards, in the seventh,
Saved in the straits of the eighth moon,
Saved in the dangers of the ninth,
Saved in the due tenth moon,
Together with the mother in a sea
Of agony struggling :—

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* Elsewhere, in the hymn entitled *Sivapuránam*, the Saint has sung.

புல்லாகிப் பூடாய்ப் புழுவாய் மரமாகிப்
பல்விருகமாகிப் பறவையாய்ப் பாம்பாகிக்
கல்லாய் மனிதராய்ப் பேயாய்க் கணங்களாய்
வல்லசுரராகி முனிவராய்த் தேவராய்ச்
செல்லாநின்ற வித்தாவரசங்கமத்து
ளெல்லாப் பிறப்பும் பிறந்திளைத்தே னெம்பெருமான்.

"Grass, herb, worm, tree, animal of sundry kind
Bird, snake, rock, man, devil, angel, Titan
Of evil might, sage, godling,--
These and all else in this wide universe
Have I been born, and I am weary, O Lord."

Then in the march of years saved,
Saved sitting, moving, and in countless ills,
Saved in the morning excretions,
In the fierce hunger of noon, the darkness of night,
Saved at work, in sleep, in wayfaring;
Saved from the havoc of darts from maidens' eyes,
Dark locks, rosy lips, white teeth, peacock gait,
Young breasts that rise in wanton pride to burst
The bodice, and, sinking back weary and in pain,
Swell and fill, leaving not a hair's breadth space;
Saved from the furious elephant desire
That roams through this wide world of mad men,
Saved from the multitudinous seas of learning,
Saved from the dangers of wealth,
Saved from the poison of poverty,
Saved from the petty fetters
Of divers customs and modes.

There arose then the thought of God,
And thinking of the Peaceful One, straight away
Sixty million powers of delusion
Each its prank began. In troops came
The atheists and spake atheism
Till their tongues were sore. Kinsmen crowded
And clung like kine, calling and wailing bitterly.
Priests pleasantly, established from the scriptures
That fasts and rites were God. Sectarians
Fought shouting each his religion true.
The hurricane of Idealism whirled
And roared and raged. The fierce, bright snake
Materialism spat its venom
From amid the conflict of sciences.
Thence delusions great and many encircled me
That I might not escape.
But letting not go what had been grasped,
Heart in prayer melting like wax in sight of fire,
Weeping, trembling, dancing, shouting,
Singing, praising, gripping like jaws or babe
What was clutched; as a nail cleaves
The tender plant, so with pure, ceaseless love
Melting, overflowing, tossing sea-like,
Heart auspiciously softening, body quivering,
The world at me as a mad devil laughing,
Lost to shame, the town's ridicule my ornament,
Unswerving, of appearance heedless,
Mad with yearning to know,—
My goal the Supreme Wonder,—
In pain and wilderment like calf for its mother crying,
Even in dream thinking not of other God,
Making not light of the gracious coming on earth
Of the Supreme Peerless One as Teacher,
To His holy feet clinging like shadow
Inseparable that goes before and after,
Looking ever towards the Peaceful One,
Bones melting, heart in agony of suspense,
The stream of love its bank bursting,
(The senses made one), crying aloud,
"O Lord," words faltering, hair standing on end,
Hands clasped in worship, heart blossoming,
Eyes filling with tears of joy,
Daily fostering unfading love,—
To such as these, O Lord, art thou mother,
And them thou dost rear.
Glory, Glory to Thee,
Glory, O Lord that, in shape of Brahmin Teacher
Of truth, to crush my karma didst hold out
Helping hand. Glory, O King of Golden Madura,
Glory, O Gem among Teachers that shonst in its courts
Glory, Dancer in the hall of Southern Tillai,*
This day unto me thou become hast ambrosia.
Glory, Lord of the Vedas that age not.
Glory, Siva of the Victorious Ox-banner,
Glory, O ripe fruit peeled from the rock.
Save me, O mountain of gold.
Alas, have mercy on me.
Glory, Thou who createst, preservest, destroyest.
Glory, O Father that rootest out danger.
Glory, O Lord, Glory, O Sovereign.
Glory, O Friend, Glory, O Comrade,
Glory, my Joy, Glory, my Treasure,
Glory, O peerless One that art where speech and thought are dead.
Glory, Mountain of teeming holy grace.
Glory, O Warrior, that madest a man of even me.
And degned to place thy feet upon my head.
Thou rubbest away pain from the hand that worshippeth Thee.
Glory, Ocean of Eternal bliss.
Glory, Thou who art beyond death and birth.
Glory, Bridegroom of the Gazelle-eyed,
Glory, Mother of the celestials.
Glory, Thou who standest as five in the Earth,
Glory, Thou who standest as four in water,
Glory, Thou who standest as two in air,
Glory, Thou who standest as one in space.
Glory, Thou who art ambrosia in the hearts of the well-ripened ones.
Glory, Thou who art inaccessible even in dream to the celestials.
Glory, Thou who to me, a dog, in waking hours didst graciously appear.
Glory, O Father who art merciful to those that make Thee their refuge.
Glory, O Destroyer of confusion and doubt in them that worship Thee.
Deign to accept this garland of tender words from me, an ignorant dog.
Glory, ancient One. Glory, O First cause.
Victory, Victory unto Thee.

P. A.

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* Chidambaram, where he is represented in the attitude of dancer, the dance representing the operations of the universe.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

REFUTATION OF (SAUTRANTIKA) BAUDDHA.

(*Continued from page 80.*)

1. O Bauddha, you did say without thought that your Lord Buddha knew everything. He could not know everything at all times as the universe is immeasurable. If everything was understood by him one by one, then the universe should not be called immeasurable. If this is possible by his limitless wisdom, then his wisdom is not so capable ; he could not know everything as his intelligence dies and is born from moment to moment.

2 If you say that he will know the rest by knowing a few of each kind, how is this possible, as objects of knowledge are innumerable and one divides itself into innumerable other species. Besides, as human knowledge implies perception, similarity and difference, how is knowledge of various objects possible, by comparison &c., when according to you we do not retain the consciousness of each previous moment.

3. If your Lord Buddha gave out his '*Dharma*' after attaining Mukti Nirvana, then his speech after Nirvana (annihilation of Skandas) is like that of the person who died by eating ghee and honey together, coming to life again to say, that to eat honey and ghee is bad. If you say he died after giving out the Dharma, then the law was given by one who had not attained to Mukti and as such it cannot lead one to Mukti. His vain desire is like that of the person who not knowing the depth and breadth of a rushing flood desires to cross and land all the rest on the other side of the river

4. You state that unlike our God who, being present in each as taste in water, effects their preservation, your Lord undergoes the fiery ordeal of miserable birth and getting himself released, saves other mortals. This is like a deer rushing to save his kind already caught in the toils of the hunter's net and being caught itself. This law will only lead to great sin. Your doctrine is really incomparable ! If you say that wishing to create Dharma, he was born and he created the Dharma, then this also might be said of every man that is born.

5. If you say that your Lord entered an endless number of wombs for the propagation of Dharma, then his births must have been caused by Karma. Nay, if it is said that this is by his mere will, then the same can be said of every man that is born. If it is said that he was born not like ordinary mortals but came out of the belly, don t mention me the Dharma of one, who killed his mother before he spread his Dharma.

6. When the Lord Buddha incarnated himself as beasts of prey, did he not forget virtue and kill men and animals with pleasure ? If he did not kill and eat their flesh, did he feed on straw to appease his hunger ? You say he took on himself the sorrows of others. Really his acts of grace shown to the woman who had lost her husband and to the bird-catcher are beautiful to behold !

7. Before you discover an idea and find words to express the same and put the same in writing, your intelligence would have changed ever so often. How can you therefore have any authoritative treatise.

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3. Nirvana is merely the destruction of all the Skandas such as Rupa, Nama &c., no speech is possible after Nirvana. Of course, Buddhists will say that Buddha was a Jivan Mukta, but this will be a contradiction in terms, in the view they take of Mukti or Nirvana. If Buddha had not attained to Nirvana, his law cannot proceed from actual experience and cannot be authority. The difficulty rises [illegible] the fact of the Buddhist not recognizing a God who has [illegible] undergone evolution to increase this experience. And the dilemma which in consequence arises is beautifully put. The next stanza follows the same subject.

4. This stanza emphasizes the *Supreme principle* of *Siddhanta* that God *cannot be born* in the *flesh*, for any reason, even for the purpose of saving all mankind much less of his mere whim, for his own pleasure, for realizing himself, from Karma, for improving himself by successive evolutions. He is the supreme subject and cannot become the object also ; which he will be when He is born. If there is however a Vedic text to that effect, it only means to emphasize the fact of God's supreme nature, that independent of Him, nothing can exist ; nothing can act and nothing can be owned. God is Sarva Swantara, Swamparaprakasa. Everything else is Paratantra and shines only by reflected light. c.f. Thayumanavar,

"எல்லாமுன்னுடைமையே, எல்லா முன்னுடைமையே, எல்லா முன்னுடைய
செயலே,"

and verse 52 given in last number.

c. f. St. Karaikalammaiyar,.

"அறிவானும் தானே யறிவிப்பான் றானே
யறிவாயறிகின்றான் றானே—யறிகின்ற
மெய்ப்பொருளுந் தானே விரிசு..
மப்பொருளுந் தானே யவன்."

5. Siva is called 'Ayonija.' Buddhists claiming a similar Divine attribute for their Lord, have a story that Gautama's mother on her way to her mother's house was taken with premature pains in the beautiful forest of Lumbili (Lumbini) but the fœtus could not be brought out in the ordinary way and the belly had to be cut open to remove the child from the womb. The mother died after the seventh day. Even to-day, we hear in Tibet, the child intended as the future Lama is taken out similarly. This is a mere travesty of the noble truth.

7. Association of ideas (சந்தான வகை) is of 4 kinds, Lamp from lamp (தீப சந்தானம்) air from air (வாயு சந்தானம்), light from star

If you say the words follow one another, then the same words must get repeated. You say by the change, the intelligence which it succeeds is superior to the preceding one No, it cannot increase, as its duration is only momentary. A true book must be consistent throughout. Is your book of this character ?

8. You said that your Lord performed various virtuous acts in the beginning and became omniscient, and out of Grace gave out the Pitakas to enable mortals to attain Moksha. If so, who determined what was virtue and vice, before your Lord performed virtue. If one like himself who taught this predecessor of his ; as such you will get no one who gave out the law in the beginning; as such, whom do you hold as your God in your school ? The fallacy of having no beginning (அநவத்தை) is present in your argument.

9. If you hold the Lord Gautama as your God and Saviour, then who was his Lord whom he worshipped? Where is the sanction of his Guru's words for the law he set forth ? We do not find such sanction anywhere. If you ask for our final authority, our Parameshwara, beginningless and of endless knowledge, self-existent when every thing else is destroyed at the last day, He it was who gave out our law, which is comprised in our Vedas and Agamas. The sages who follow this law also advise control of passions and performance of tapas. Your law enjoining eating before sunrise without washing and eating of flesh was made by a glutton.

10. Authorities are of three kinds, the authority of the *Ninmala* God (முதல் நூல்), the authority of the sage who provides explanations and exceptions not inconsistent with the original authority (வழி நூல்), the authority of the successor who following both authorities, gives his own opinion from experience also (சார்பு நூல்). Could you say to which class of authorities, your law belongs ? As it cannot come under any of these, your law cannot be true

11. Bauddha, whom do you praise as Buddha who had attained Nirvana, and why ? If you say that the rituals performed in honour of the dead will confer benefits on the living, then the beings must be eternal. And we require a God who will appreciate your good acts and confer benefits. But you do not assert so. Your honoring the dead is like supplying oil and wick to a lamp that has been completly extinguished.

12. You say that to know the contents of a book is as good inference as when we infer an author when we find a book written by him. Well, the existence of a hell and heaven you postulate could not be ascertained except from some book. Otherwise tell me. But this knowledge of hell and heaven could not be by inference. This alone is possible by believing in Agama Pramana. As you do not postulate Agama Pramana, your Pitakas themselves cease to be authorities.

13. You state that all things will suffer annihilation. Is this annihilation possible to beings or non-beings or being-non-beings ? If to the non-being, then it is ever non-existent ; If to the being, it could never cease to exist ; If to the last, from its character of being a being, it could not cease to exist If you ask me to point out an object which is not capable of destruction, what you see undergoing changes of birth, growth and death is the Sthula body (and not the Sukshuma body).

14. If you say that things die and are reborn by mere change of form, as the sprout is produced from the seed, then you have forgotten your postulate of *Sarvam-nasti* and hold on to the *Asti-nasti* doctrine of the Jains. If you say I misunderstand you, and explain that, what appeared as sprout, leaves, tree are not stable but are capable of destruction, then hear, that it is not the visible form that is destroyed but change-

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(தாரா சந்தானம்) Pipilika (பிபீலிகா சந்தானம்). These are several kinds of illustrations to show the passage of living beings from one body to another and for their final extiuction :

The simile of the lamp is as follows.—

'*Theepaka Santhana.*' The life of man, to use a constantly recurring Buddhist simile or parable, is like the flame of an Indian lamp, a metal or earthenware saucer in which a cotton wick is laid in oil. One life is derived from another; as one flame is lit at another; it is not the same flame, but without the other, it would not have been. As flame cannot exist without oil, so life, individual existence, depends on the cleaving to low and earthly things, the sin of the heart. If there is no oil in the lamp, it will go out, though not until the oil which the wick has drawn up is exhausted and then no new flame can be lighted there. And so the parts and powers of the perfect man will be dissolved, and no new being will be born to sorrow. The wise will pass away, will go out like the flame of a lamp, and their Karma will be individualized no longer !

'*Tara santhana.*' Stars, long ago extinct, may be still visible to us by the light they emitted before they ceased to burn, but the rapidly vanishing effect of a no longer active cause will soon cease to strike upon one's senses ; and where the light was, will be darkness ; so the living, moving body of the perfect man is visible still, though its cause has ceased to exist but it will soon decay, and die, and pass away ; and as no new body will be formed, where life was, will be nothing. Again the five Skandas, the bodily and mental properties and tendencies, are like a tree. The tree produces a seed, a fruit, from which will spring another tree ; but if the tree be cut off at the root, it will be visible a little while only whilst it decays, and will not produce any further seed.

'*Pipilika santhana.*' Again, Trishna, the yearning thirst, is compared to a creeper which grows like a parasite on the sála trees, and eventually destroys that on which it was nourished ? (Dr. Rhys David's Manual of Buddhism).

are wrought on it by reason of its youth, maturity and old age; and after such changes, the subtile (Sukshuma) body remains, though the Sthula Sarira is destroyed.

15. If you say bodies are formed from the mixture of the four elements, then these cannot unite as their natures are opposed to each other. If you say they are formed by the union of blood and semen, then account for toads being found in the heart of rocks and worms in the heart of trees. If you say the real cause is good and bad Karma, then these, being opposed, cannot join and form bodies. If food is the cause, then the food which in youth develops the body is not capable of preventing decay in old age. If intelligence is the cause, then that which is formless Chaitanya cannot assume Achaitanya (non-intelligent) form. If you assert that bodies are formed from nothing, then we could cull flowers from the sky.

16. If you say that forms can be produced from nothing as the tree from the seed, then we assert that the tree was already in the seed. If you object that we do not find the tree in the seed by actual observation, then the fact that a paddy seed does not produce a palm tree but only one of its own kind requires explanation. As one species of tree do not grow out of another species of seed, what does not exist cannot be produced. The seed is the cause and the tree, the effect. You also forget what you before asserted that forms (as effects) are produced from their cause the five Skandas, as the Moon is formed by beams of light.

17. If you say that the bodies are formed by means of the four elements and their causes, then these cannot unite, as their natures are opposed to each other; and each of the elements cannot be limited to the nature of all other elements. Understand also that these elements and their causes are all objects of sensation.

18. If you say that it is matter, in its eight various forms that forms the body, becoming subtile, as the extracts of medicinal herbs in medicated oil, then we require a God who could bring about this creation, as the Physician who prepares the oil. If matter alone is the cause, then all forms must be of the same nature. But, as their natures are different, you have not really understood the drift of your words. Then again, show me if you can the four causes of the four elements, which are Guna (attributes), apart from the four elements themselves.

19. If you say that intelligence dies at one moment, and at another moment is born again what is dead cannot give rise to a new product. Then the new intelligence cannot know objects and perform functions which the former intelligence knew and performed. If you say that the old intelligence ceases to exist after creating the new intelligence, then two such intelligences could not exist at the same moment. If you say that the old intelligence does not die wholly before creating the new, then the sentience becomes Sat-asat, and your assertion that it is Asat cannot be true. If you instance the case of old straw used as manure becoming new straw, to prove that the old sentience dies and is reborn, then know that the old straw does not die altogether but is only reduced to its subtile condition and from this condition, is produced forth as new straw.

20. If you say that sentience is generated by association of ideas, then this association must be eternal. If you instance the flow of water in a stream to illustrate your position that the moment one sentience dies another takes its place, then, as the things in solution in the first flow of water will flow away with it alone, then all the Good, Bavana &c., attaching to the old sentience will die with it and will not become united to the new one. If you say there is no break in knowledge as there is no break in the waterflow, then this knowledge cannot be momentary but must be eternal.

21. Is this Santana (association) the cause or the effect or the cause-effect? In either of these cases, it must be eternal. If you say that succession involved in causation is the intelligence, even then it must be held to be eternal, as it is ever recurring. If the intelligence is separate, then it is different from the external senses and as such it will become an eternal object. The consequence will be that instead of our understanding the intelligence as subject, and the rest as objects, the senses must be regarded as subject and intelligence as object. Consider deeply the absurdity of this position.

22. If creation and destruction take place at the same moment of time, then these two functions must be the same. If Time is merely the change in the conditions of things, then why do you speak of present,

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22. We are bound to say we are not convinced by these arguments. No doubt there is succession in Time, but whether there is a distinct entity like Time apart from things and actions succeeding one another, that is a matter of doubt altogether. It is an abstraction like many other notions such as space, &c. If there is no perception of succession, there will be no perception of Time. If there is no perception of co-existing objects, there will be no perception of space. But that the Buddhist who believes in so

past and future Time. If this is so spoken, as things undergo the successive changes, then you must not speak of it properly as the present, past and the future and all the activities of things must be one and the same. If all the different activities are comprised within the same point of Time, then this point of Time is capable of division into three kinds of Time, as for instance, when a needle is passed through a pack of 100 lotus-petals, though the time taken up is ever so short, yet the succession of time can very easily be perceived.

23. According to you, one sentience is produced from another sentience; this cannot be, as the sentience you postulate suffers momentary death. Sentience if it dies once, in its course once, cannot survive. If the body, as the cause of sentience makes another sentience, then the body must manifest active intelligence even in deep sleep If the bodily senses are the cause of intelligence, then as the senses are always active, the intelligence also can be eternal (non-momentary).

According, to you again, Karma is the cause of sentience. Then any particular act performed must be intelligence itself. It is not a fact that any such acts are so.

24. If you say that Karma begets sentience and sentience begets Karma, then as memory is an attribute of sentience, Karma must also possess memory. As Karma is non-intelligent, one cannot produce the other. As everything is *momentary*, one cannot produce the other and then die. If sentience after being produced from Karma, destroys Karma, as fire produced from a piece of wood destroys the firewood, then this is fallacious, as Karma is destroyed the moment sentience is born, and one cannot produce or destroy the other in succession. The fire born of the firewood, though it can destroy the firewood, cannot produce another piece of firewood.

25. You assert that that there are dwellers in astral and Devachanic planes (Devils, Celestials, Brahma &c.) and that these have bodies but not born of a father and mother; as a body is merely a product, there must be a cause for the same. If the cause of this body, sentience, or the finer matter (8 kinds of them), or Karma, or was it produced by some other person. The Truth is causation is of three different kinds, first cause, (நிமித்தம்), material cause (முதல்), and instrumental cause (துணை). To perceive this is real wisdom.

26. O Bauddha, you assert that except the product of the five Skandas, there is no separate entity like Atma (soul). You also assert that there is no being who understands the five Skandas separate from himself.* It is Buddhi that perceives those Skandas. Then, who it is, who has knowledge of this Buddhi? If Buddhi knows itself and other objects, as the lamp makes its own presence felt, while it illumines the eye and other objects; then understand from the same simile, that there must a soul who is conscious of Buddhi and other senses and objects, as the eye perceives the lamp, and other objects.

27. You loudly assert that your Ego is merely your body and senses and mind (andakarana) The body does not know in sleep. The external senses are also dormant in sleep, and, besides, are not able to perceive the sensations of each other As your mind is only momentary, it cannot perceive the past and the future and the present. So the real Ego is the intelligence which, perceiving the body, senses and mind and their functions, discriminates itself from these, and becomes conscious of objects in contact with the mind, through the channel of the senses, and performs actions with the body.

28. You say that there is no soul independent of the mind as the latter perceives objects; when it born again after momentary extinction. Then when I say, 'I said so,' what does the 'I' mean? Is it merely the mouth that uttered the words? Clearly it means a person different from the mouth &c. Just so, that which says after knowing everything possible to be known by all the senses (internal and external), I know,' this 'I' is the soul, the true Ego. That which perceives with the mind, utters with the mouth, acts with the body and at the same time is the support mind &c., is the true Ego, Soul.

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many airy nothings such as his Karma, his Nirvana &c., should dislike time is wonderful indeed! C. f. The following passage from Dr. Rhys Davids' Manual of Buddhism.

"Strange is it and instructive that all this should have seemed not unattractive these 2,300 years and more, to many despairing and earnest hearts—that they should have trusted themselves to the so seeming stately bridge which Buddhism has tried to build over the river of the mysteries of sorrows of life. They have been charmed and awed perhaps by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests in a more or less solid foundation of fact; that on the one side of the key-stone is the necessity of justice, on the other the law of causality. But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, this imaginary cause beyond the reach of reason—the individualized and individualizing force of Karma!"

26. c. f. 4th Sutra and notes in my Sivagnana Bodha.

29. You say that the Chitta born of the external senses, and the Chitta born of the mental senses are of two and one is born after the death of the other. If so why don't people feel the same in dreams, as in their waking state; and *vice versa*? Besides, the man born blind has no knowledge of form and colour. If you say the defective sense is the reason of the defective knowledge, then it must follow, that when the senses, and knowledge, in waking and dreaming are all stilled in deep sleep, nothing will remain to bring these senses &c., back again to life. The True Ego is the real cause of man's volitional, mental and bodily activities (இச்சா, ஞான, கிரியை) and perceives both in waking and in dreaming states.

30. If according to you, a sentient act arises in one external sense at one moment only, then, the sound perceived by the two ears could not be perceived by one ear. Besides it is a fact that at one and the same moment, a person sees another with his two eyes and hears his words with his two ears and knows him. The five external senses can no more percieve anything when dissociated from the mind. Each of the senses can only perceive objects one by one. The mind too cannot perceive all the sensations together. Besides, each sense will not perceive what the other perceives. This is what is done by mind. That which understands everything by means of the senses, internal and external, is the True Ego

31. It as you say, the five senses with the formless as the sixth, become conscious in each organ after undergoing change every moment; then, as the mind is formless it cannot unite with the body and undergo change of youth, maturity and old age. When a man wakes to consciousness when his body is disturbed in sleep, where does his consciousness proceed from? If you say from mind itself, no, it cannot so proceed, by becoming conscious through the senses; and the senses and sound and air cannot rouse the mind, as these are Asat (objective). The light proceeding from the wick will vanish when the wick is exhausted and will not flash up again from the earthen lamp. Tell me also where consciousness [illegible] when a man is unconscious.

32. Desire and hate, pleasure and pain, intelligence and action are all qualities of the soul. Desire is the liking we feel for an object, say a fruit, when we see it again after once we had tasted it. Hate is the reverse feeling; and the other qualities also imply similar previous experience. As its experience thus refers to the past and future, the wise postulate an eternal soul and disagree with your theory.

33. Akas (Ether), supports and affords room and is in inseparable union with everything, is neither darkness nor light and yet gives room to both. Its attribute is sound; air and fire and other elements are produced forth from it and reduced into it. We have already explained our position about the soul. Time is divided into morning, noon and evening, days—past, present and future—and is ever changing and is productive of good and evil. The cardinal points are four, East and West, South and North—and are eternal in their nature and invariable and productive of good and evil.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(To be continued)

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31. The commentator gives an another illustration of the Buddhist. A lame man and his crutch cannot cross the river each by itself. But the one with the other could. So consciousness does not arise when, the mind, and senses and air &c. act together. The reply is that a boat is necessary and even with the boat lame man and his crutch and the boat cannot reach the other shore without a boatman. In the illustration of the lamp, light is consciousness, wick is the soul the body is the lamp mind and senses are the [illegible] oil

26—32. These verses controverts the position that there is no separate entity called soul, apart from the body and the senses and the Andakarana. As definition is the most important thing, in these respects, to avoid all misconceptions and confusion in thought and argument, the attention is drawn to the way these various senses and organs are distinguished one from the other. For futher information on the subject, reference may be made to Sutras 3 and 4 and the notes thereon in my Edition of Sivagnanabotham. Atma is something other than Buddhi and other Andakaránas, senses and the body: There may be no such thing. It will be useless to confound these one with the other: The arguments herein given tend to show that the phenomena of existence cannot be fully and adequately explained without this postulate. The test of a true hypothesis consists in that the theory ought to cover all facts and explain them without any self contradiction. Stanza 32, controverts the opponent's theory that desire is the cause of sentience.

33. Akas may mean space, in which case it is an abstraction no doubt, or ether when it is a padartha. The word is used in both senses and is then often the cause of much confusion. As regards time, the belief is an old one and quite conventional. Compare the passage from Mahabharata.

No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain, all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep indeed. Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing as thou dost that all things past and future and all that exist at the present moment are the off-spring of Time, it behoveth thee not to abandon [illegible] reason

THAYUMANAVAR'S POEMS.

(*Continued from page 84*)

கருணாகரக்கடவுள்.

உடல்குழைய வென்பெலா நெக்குருக விழிநீர்கள்
உவற்றென வெதும்பி யூற்ற
ஊசிகாந் தத்தினைக் கண்டணுகல் போலவே
யோருறவு முன்னியுன்னிப்
படபடென நெஞ்சம் பதைத்துண் ணடுக்குறப்
பாடியா டிக்குதித்துப்
பனிமதி முகத்திலே நிலவனைய புன்னகை
பரப்பியார்த் தார்த்தெழுந்து
மடலவிழு மலரனைய கைவிரித் துக்கூப்பி
வானேய வானி லின்ப [illegible]
மழையே மழைத்தாரை வெள்ளமே நீடூழி
—வாழியென வாழ்த்தி யேத்துங்
கடன்மடை திறந்தனைய வன்பரன் புக்கெளிமை
கன்னெஞ் சனுக்கெ ளியையோ
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (ருரு)

55. O Supreme Lord of Grace who dost play the joyous dance in the worthy stage of wisdom! From the flinty nature of my heart I see that I am not worthy that Thou shouldst make me the object of Thy Blessing. And I know, indeed, that Thou wilt be moved at Thy devotees only if they at once resort to Thy Help and render themselves the fit objects of Thy Divine Favour, by ever praising the boundless flow of Thy Love and by worshipping Thee, the inexhaustible spring thereof, with their beautiful hands in great excitement:—that is, by dancing and singing Thy Glory with as pleasant a smile as the bright moon-light and with tears of love springing forth from their eyes, with throbbing hearts and choking voices and their bodies relaxed with dissolved bones.

O for the day, my Lord, when I will be Thy Bhakta of this description.

இங்கற்ற படியங்கு மெனவறியு நல்லறிஞர்
எக்காலமும் முதவுவார்
இன்சொறவு ருர்பொய்மை யாமிழுக் குரையார்
இரங்குவார் கொலைகள்பயிலார்
சங்கற்ப சித்தர வருள்ளக் கருத்திலுறை
சாக்ஷிநீ யிகப ரத்துஞ்
சந்தான கற்பகத் தேவா யிருந்தே
சமஸ்தவின் பமு முதவுவாய்
சிங்கத்தை யொத்தெனைப் பாயவரு வினையினைச்
சேதிக்க வருசிம் புளே
சிந்தா குலத்திமிர மகலவரு பானுவே
நீனேன் கரையே றவே
கங்கற்ற பேராசை வெள்ளத்தின் வளரருட்
ககனவட டக்கப் பலே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. (ருசு)

56. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! Let me, now, state the virtues of true Gnanis* to whom Thou wouldst be readily accessible. They are so wise as to foresee that their future is to be meted out according to their tendencies in *this* life. They are ever intent on benefiting others. They have strict regard to truth and to the fulfilment of their promises. With 'clemency' as their watchword, they prove themselves quite harmless to *all* creatures. When they are thus prepared for Thy Grace, Thou, who art the everlasting witness, dost bestow on them both heavenly and earthly happinesses, just like the trees of Heaven such as *Kalpataru* † and *Samtánaka*‡ &c.

May Thou, therefore, be a *Sarabha*—like§ foe to the lion of my *Karma-bhanda*,¶ and be the solar light to expel the darkness of my cares and anxieties.

O Thou art the safety-boat regularly plying in the celestial sphere of Thy Grace and anchoring to take me in at the harbour of my undying love of devotion to Thee.

சித்தர்கணம்.

திக்கொடு திகந்தமும் மனவேக மென்னவே
சென்றோடி யாடிவருவீர்
செம்பொன்மக மேருவொடு குணமேரு வென்னவே
திகழ்துருவ னளவளாவி
உக்ரமிகு சக்ரதர னெனவுநிற் பீர்கையில்
உழுந்தமிழு [illegible]சமனையா
ஓரேழு கடலையும் பருகவல்லீ ரிந்த்ரன்
உலகுமயி ராவ[illegible]முமே
கைக்கொளிய ப[illegible]ா வெ[illegible]க்தவிளை யாடுவீர்
சகலவட்ட[illegible] செல்வரோ
கட்கிடை யிருத்திட [illegible] வெற்றையுங்
காட்டுவீர் [illegible]

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* Gnanis are men of Divine Wisdom.

† Kalpa-taru is the wishing tree or the tree of paradise.

‡ Samtanaka is another tree of paradise. There are said to 5 trees of paradise which do yield all wishes.

§ An eight-legged animal, the foe of the lion, inhabiting the snowy mountains.

¶ *Karma*-bhanda—bond of *action*.

மிக்கசித் திகளெலாம் வல்லநீ ரடிமைமுன்
விளங்கவரு சித்தியிலிரோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. (௫எ)

PRAISE TO THE HOST OF SIDDHAS.*

57. O the Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! Wonderfully diverse and manifold are your *siddhis* or supernatural powers: you can tour round, in no time, over and beyond the regions of the universes; you can expand yourselves to reach the region of *Dhruva*† which is as bright as the golden mountain of *Meru*‡ and can stand in great splendour and loftiness like the mighty *Trivikrama*§; you can collect and reduce the waters of the seven|| oceans to the size of a black gram and take them in as the small draught of *âsamana*$; you can make a play-ball of both *Indra's* world and his elephant ¶; you can compress in a mustard-seed all the heavenly spheres and make a show of all the eight** classes of mountains together. In short, you can make a molecule of a universe and a universe of a molecule.

O, then, demi-gods, it can never be out of your will and power to favour me with your *darsana*†† in full.

Note.—The reference in this verse is to the wonderful powers of of the Siddhas. These powers will seem supernatural to the material world alone. Those entering the spiritual plane of existence will feel nothing impossible for man. My *Holy Guru* exhibits the *Siddhi* of pra-kâmya (floating in earth). *Vide* note to 44th verse.

பாட்டளிது தைந்துவளர் கற்பகன னீழலைப்
பாரினிடை வரவழைப்பீர்
பத்மநிதி சங்கநிதி யிருபா ரிசத்திலும்
பணிசெயுந் தொழிலாளர்போற்
கேட்டது கொடுத்துவர நிற்கவைப் பீர்பிச்சை
கேட்டுப் பிழைப்போரையுங்
கிரீடபதி யாக்குவீர் கற்பாந்த வெள்ளமொரு
சேணியிடை குறுகவைப்பீர்
ஓட்டினை யெடுத்தா யிரத்தெட்டு மாற்றுக
ஒளிவிடும் பொன்னாக்குவீர்
உரகனு மிளைப்பார யோக தண்டத்திலே
உலகுசுமை யாகவருளான்
மீட்டிடவும வல்லநீ ரென்மனக் கல்லையனன்
மெழுகாக்கி வைப்பதரிதோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே (௫அ)

58. O the Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! Let me further declare your marvellous deeds. You can bring on to this earth the Heavenly tree of *Kalpa-taru** with its delightful shade, around which the sweet singing wasps swarm up with merriment; you can make *Sanka-nidhi*† and *Padma-nidhi*‡ stand by and supply all needs and make a poorest beggar a monarch; you can condense in a well the world deluge at the end of a Kalpa§; and you can convert a tile-stone into the purest gold.

O Mighty Gods, you would sustain the world on your yoga-danda|| and kindly allow A'dhi-sêsha$ to take breath.

Could it, then, be any difficulty at all to you to melt towards Love my solid mind like the bees-wax on fire?

Note.—In this and the next verse (59) the saint continues with pleasure his enumeration of the miracles of the Divine Siddhas to whose *school* his Guru Mauni belongs.

R. SHANMUGHA MUDALIAR.

(*To be continued*)

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* Vide notes to 21st and 43rd verses.

† Dhruva is the polar star. This state of eternity was bestowed upon Dhruva, the son of a King named Uttana-pada and the grandson of Manu, for his austerity and penance after his initiation by Narada his Teacher.

‡ *Mêru* is the golden mountain in the centre of Gambudvipa round which the planets are said to revolve *vide* note to 12th verse.

§ Trivikrama means literally '*the three steps of Vishnu*; hence Vishnu is so-called. [The references to Vishnu and his three steps are frequent in the Rig Veda, but in all these instances it does not mean any other than the Sun. His three strides are his positions at dawn, noon and evening; for example.

"Vishnu strode over this universe; in three places he planted his step: [The world or his step] was enveloped in dust." Rig. i. 22. 17 ff.

Sakapuni's interpretation of the three steps is, fire on earth, lightning in the firmament, and sun in the sky. According to Sayana. this refers to the story of Vamana Avatara.]

|| Seven oceans are :—Salt-waters—Fresh waters—and those like milk, curd ghee, sugar-cane. juice and honey.

As[illegible]na is the drop of water taken in by the palm at the offeri[illegible] of daily prayers.

Indra's elephant is called 'airâvatha' or 'airâvana.'

** Eight classes of mountains are:—(1) Kailâs, (2) Himâlayas, Mandra, (4) Vishya. (5) Nidatha. (6) Yama-gûda, (7) Nilgiris and (8) Khanda Mâdana. This is one classification.

†† Darsana=sight (of Guru or spiritual Teacher); Our Saint Guru is a Siddhi. Hence this special address to them Si[illegible]

* Kalpa-taru. See notes to the 56th verse.

† Sanka-nidhi is the gold of the figure of *conch*.

‡ Padma-nidhi is the lotus-like gem. These two nidhis or treasures are said in Kuvéra's or Indra's world. Such kinds of treasures are said to be nine in all.

§ Kalpa Vide note to 36th verse.

Yoga-danda is the wooden-staff used by the Yogins as a support when seated in a particular *Athana* or seat in meditation.

$ A'dhi-sêsha is the Serpent-Deity supporting the earth and forming the conch of Vishnu during his sleep.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, OCTOBER 1897.

AN UPANISHAD TEXT.

Atmanam aranim kritva, pranavamcha uttararanim
Gnananirmathanabhyasath, pasam dahati pandithah.

In our Tamil edition was appearing an excellent translation of Kaivalyopanishad by that great Tamil and Sanscrit scholar of Jaffna, *Srimath Senthinathier*, who is now staying in Benares. His commentary is a most valuable one, tracing as it does the passages in Kaivalyopanishad to other similar passages in various other Upanishads. This Upanishad is by some called a sectarian and a modern one. This we deny and we will take some other fuller opportunity to expound our views on the age of the Upanishads. At least this is older than the time of Sri Sankara who includes it among the Pancharudram which he has commented on. The Mantra,

Atmanam aranim kritva, pranavamcha uttararanim
Gnana nirmathanabhyasath, pasam dahati pandithah.

following as it does Mantra 13 and 14, Part I. Swetaswatara Upanishad, and with Mantra 11 above would completely demolish the theory of that talented lady Mrs. Besant, that the Ishwara evolves and the sole purpose of his so evolving is that he make himself manifest from his unmanifest condition like butter from cream, fire from sticks &c. The passage as it occurs in her last beautiful Adyar lecture is as follows "As salt in the water, in which it is dissolved (Chandogya VI, 14) as fire in the wood before the fire sticks are rubbed together, as butter in the milk that is brought forth by churning, (Swetas I, 14 to 19) as cream in clarified butter Ibid IV, 14) so is Brahman concealed as the Self of every creature" (Hinduism p. 16 No doubt the form in which she has quoted herself has misled her. The passages themselves are these (we quote from Mr Mead's translation and from [illegible] others.

"By knowledge of God, cessation of all bonds-
With sorrows perishing, birth and death's ceasing comes
By contemplating him, with body left behind,
All Lordship. Pure Passionless is He" — (Mantra 11.)

How is this knowledge of God to be obtained? The next verse says,

"This is to be known as ever surely settled in the (self, soul); beyond this surely nought is knowable at all. When one hath dwelt upon what tastes, what is tasted, and what doth ordain, all hath been said. This is the three-fold Brahm (Sat, Chit and Ananda) (Mantra 12)." The unbelieving may ask, "how do you say God is concealed in our soul, body, we do not see it. No it is not there." The answer is given, illustrating it at the same time and explaining the mode of realization, in the next Mantra No. 13.

"Just as the (outer) form of fire, withdrawn into its source, cannot be seen, yet there is no destruction of its subtle form,—once more indeed out of the upper and lower stick it can be drawn,—so *both* indeed (are to be found) by means of the word's power within the body."

This is more fully explained in the next Mantra.

"One's body taking for the lower stick and for the upper Om (the word), by meditation's friction well sustained, *let me behold the God*, there lurking, as it were."

In the next Mantra, several similes are heaped together to illustrate the same subject.

"As oil in seeds, butter in cream, water in springs, and in the fire sticks fire, so is that Self (Paramatma) found in the Self (Jivatma)—*by Him who seeks for Him with truth and meditation*—The Self pervading all, as butter milk pervades, in meditation and self-knowledge rooted, that Brahman, theme sublime of sacred teaching, of sacred teaching theme sublime."

We will quote again Mantra 16 in part IV, relied by Mrs. Besant, [illegible] as the Mantra preceding it before we finish our comments.

"Surely is He the guardian of all, in every creature hid; in whom the seers of Brahm, powers divine are (all) conjoined. Thus knowing Him, one cuts the bonds of death. Most rare, like as it were that essence rarer far than butter clarified, Him knowing (in his form) benign (Siva) in [illegible] creature hid, though one (yet a [illegible] knowing Him God, from every bond one is free.

Any one reading these verses together as we have read it, will fail not to see that the theory of Mrs. Besant gets no footing here at all. This simply explains the way of salvation of the bound Soul (Jivatma) and the nature of the Supreme. The bound Soul which cannot see the 'subtler than subtle Shiva' (IV 14), by pursuing the Sadana herein indicated, namely the search after Him with all one's heart and with all one's soul in all love and in all truth, with the aid of the divine word, will surely behold the Supreme, hid in himself, not the Supreme as himself, and then his bonds will be cut-off, and the darkness will vanish as the Sun rises in one's horizon. Butter is butter whether it remains in the milk or separately. It itself gains little in one condition or other, but it makes a vast deal to the person who has to eat it. No sane man will think that it matters anything to the Supreme, whether he remains manifest or unmanifest but it matters a great deal to his creatures who are wallowing in the mirky darkness of sin and misery. There are those again who think Pasatchaya is alone that occurs in Moksha and that the freed Soul is in itself and with no knowledge or enjoyment of any sort. No doubt, the moment of Pasatchaya is also the moment when he recovers his own self (one of the two comprised in '*both*',* of Mantra 13, the other being God) and at the same moment is the Divine Effulgence cast full on him, enveloping him on all sides and swallowing him up wholly. "I *know* the great Purusha, *sun-like beyond darkness*, Him and Him *only knowing* one crosseth over death; there is no other path at all to go."—(Mantra 8, Part III).

Nothing can be clearer than this passage, as to the person seeking salvation, the object of the search, and the mode of attainment, and the only path of securing it. But is one's powers all sufficient? No. "Smaller than small, yet greater than great in the heart of this creature the Atma (God) doth repose That, free from desire, He (creature) *sees*, with his grief gone, the mighty Isa, by His *Grace*." (Mantra 20, Part III).

These two mantras are reproduced in the famous verse No. 7 in "House of God" in Tiruvachakam a valuable translation of which we printed in our August number.

"Light of Truth that entering body and soul has melted
all faults, and driven away the false darkness,
"O Splendour that rises in my heart, as asking asking
I melt."
"This day in Thy mercy unto me, thou didst drive
away the darkness and stand in my heart as the
Rising Sun."

And let the reader ponder well again on the whole verse 7. Every blind man's heart desire is to regain his eye sight (His own self-atma) but suppose he regained his eye sight will the darkness be removed, which formerly pressed on his eye. Not surely, unless the Glorious Sun (God) deigns to show to him in His Supreme Mercy (அவனருளாலே அவன்றாள் வணங்கி). And the Sun is of course of no use to the blind man so long as his blindness lasted. So he has to realize himself by இருவினையொப்பு (being balanced in pleasure and pain) and மலபரிபாகம் (Removal of his Egoism) and to realize His maker, till now hid in his heart. And people have asked and will ask always, whether there is pleasure from this passage from bondage to Freedom. And Saint Meikanda Deva asks us to consider the case of the blindman passing from darkness to sudden Light. Will there be pleasure or not? Did it ever matter to the Sun, in any whit when it was hid from the blindman and now when it shines fully on his newly opened eyes?

"It was Thyself Thou didst give and me Thou
didst take.
Beneficent Lord, who is the gainer?
Endlessbliss I have gained. What hast Thou
gained from me?
O Lord, that hast made my heart Thy temple, Siva,
dweller in the great holy shrine,
O Father, Sovereign, Thou hast made Thy abode
in my body. For it I have nought to give it
in return."*

To remove all doubts that the Being to be sought after is not one's own self, the passage 'Atmanam Aranim Kritwa' refers to the self (Atma) itself as the lower piece of firewood. In the Swetaswatara, it was the body that was the lower piece in which case both, Soul and God could be realised, but generally the phrases, in my body, in my eye, in my heart, in my mind, and in my soul mean almost the same thing, including soul and all below it.

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* Mr Mead absurdly supposes that both refers to the lower Brahm and higher Brahman, that the God of Mantra 14 is the lower Brahman or Ishwara, the "self" of Mantra 15 and 16 is the higher Brahman. Reading again these verses together could any discover difference in the nature of Godhead in these Mantras?

*Verse 10 [illegible] Thiruvoghika Hymn. "The House of God."

Our Saint Appar puts in beautiful and unmistakeable Tamil, the idea conveyed in these Upanishad Texts :—

விறகிற்றீயினன் பாலிற்படு நெய்போல்
மறைய நின்றுளன் மாமணிச் சோதியான்
உறவுகோல் நட்டுணர்வு கயிற்றினால்
முறுக வாங்கிக் கடைய முன்னிற்குமே.

(Like the fire latent in firewood and ghee in milk,
Non-apparent is the Great Light ([illegible])
With the churner of love and rope of knowledge
One excites friction, He will become manifest before him.)

SYMBOLISM.

The June number of the *Christian College Magazine* assigns the premier place to a paper contributed by Mr. O. Kandasami Chetty, B. A., on 'Idolatry: A Retrogression.' As in other questions connected with the Religion and Literature of the Indian people, the question of Idolatry has advanced a further stage. The Christians, and with them, the then new Indian Reformers, the Brahmos, joined in denouncing 'Idolatry' as a most unpardonable crime and sin and as the worst of superstitions. Then it was thought that the custom was not so heinous as it appeared and that it marked only a low morality and religion. It was afterwards admitted that such worship was only adapted to the illiterate mob and the uncivilized rustic, who could not comprehend these high things; but then it was found that the greatest sages, with the soundest theistic beliefs were sincere worshippers of these forms, and that these sages themselves had denounced worship of forms without knowledge and love. Then we arrive at a climax and we quote the words of a Missionary friend of ours. "Educated people may use Symbolism with advantage, the mob are unable to do so. And the conception of the mob respecting God and duty, has not, so far as I could find, been elevated by the use of idols." And Mr. Chetty thinks that it must be admitted that God is immanent in everything and overruling the universe and that as such, we might identify God with his creation for purposes of worship, yet this is calculated to confine man to lower and lower conceptions of God, than to higher and purer conceptions of Him. We question this; and we point to numerous examples of the best and noblest minds, among us, on whom this degrading influence has not been felt. And we may be pardoned if we make bold to say that Mr. Chetty argues without understanding the real philosophic basis and nature and purpose and aye, the necessity on which this worship is based. Mr. Chetty believes, if we mistake not, on the necessity of Prayer. Will he try, for once think over the words he utters by his lips in prayer, on the sounds produced in his ears by these words, and on the mental image produced by them, and compare these, and then transfer them on canvas with his pencil? When he has done this, would he not find himself a most gross idolator? Why should he think that the images percepticle to his eye, the most intellectual of all the senses, less precious and less noble than the empty words he had uttered and the sound he had listened to. We say, empty words, as these could neither describe nor reach Him, whom the *mind* cannot grasp ('உள்ளத் துணர்ச்சியிற் கொள்ளவும் படான்') and whom the senses cannot perceive ('கண்முதற் புலனாற் காட்சியுமில்லோன்'). What, then, is requisite to see Him, to know Him and how are these words &c. efficacious. They are efficacious so long as they open out your heart and head, and love can gush forth like ('சிறைபெறு நீர்போல்') a mighty flood, its bounds withdrawn. If the form of worship chosen fails to achieve this end, then it is of perfectly no use, whether the worship offered be in the most gorgeous cathedrals and mosques with gilded spires and minarets or in lowly temples. 'Choose the Form which excites your love most', says sage Meikandan. And the idol of Christians is Christ. Says a Christian writer. "Christianity is Christ Himself... Let our Christianity be faith in Christ, love of Christ and allegiance to Christ and he will lead us out of darkness." And we wont say, they are wrong. Let us not however be misunderstood into supporting all those monstrosities and abuses and tamasha and fun which has crept into our midst under the name of religion and philosophy But of this, some other time.

We wrote this sometime back but could not find space for it earlier. In the meanwhile, a noble dissertation on the subject had been appearing in our Tamil edition, from the pen of the great Preacher and writer, Srila Sri S. Somasundara Nayagar, under the heading of "திருக்கோயில் வழிபாடு." We give a summary of it below.

"Among Astikas who hold that there is an Infinite Satchidananda Supreme Being, some hold God as Nirguna, some as Saguna, some as Nirguna-Saguna, some, as all these and transcending all these. Of these, the Nirguna Vadis alone do not postulate that God has form (Rupa). The other three schools respectively postulate Rupa, and Arupa, these two and Ruparupa and none of these. Vaishnavas and Sivadwaita Saivas postulate only Rupa; Vedantis, Rupa and Arupa. The last school represents the true Siddhanta view. Of these again, the Vedantis, followers of Sri Sankara, agree in most respects in the forms they choose with the Siddhantis, in what they call the Vyavahara stage. It is in their Paramarthika, their 'mere theory' they differ. The Vaishnavas are divided into two sects as Madhwas and Ramanujas. The other schools, Sivadwaitas, Vedantis and Siddhantis (among whom are followers of Meikanda Deva and Srikanta Siva Charya) are Saivite in form. As such among those who believe in the Vedas, there are none who are pure Nirgunavadis and as such postulate no form. The six schools we have mentioned above, use certain forms in their worship Atmartha and Parartha) and this worship of form is only as a Bavana (a Symbol) and it cannot be otherwise. And the necessity for the use of symbols is thus manifest.

But there are some among us who misled by the doctrines of the Christians, and holding on to some of their doctrines pose as Vaidikis and quote Vedic texts to show that the Vedas and Upanishads ascribe no form to God, and that as such the formless God should not be worshipped in forms and that there is no authority for worship of idols (அர்ச்சை) in the Vedas and thus mislead the ordinary people. Let us examine some of these contentions.

1. They quote a Swetaswatara text that God is *Arupam* and *Anamayam.*

"*Thatho Yathuttara taram, Tatarupamanamayam.*"

2. A text from Katha Upanishad says that God is *Arupam Avyayam.'*

3. Mantras 3 to 7 in Kenopanishad are quoted to show that God is what no mind, nor ear, nor eye, nor word can reveal and what revealeth these and that this is to be known as Brahm and not this which they worship below, and that the last clause prohibits idol worship altogether.

4. A Taittiriya text is quoted which says that God is '*Athrisya Asarira.*'

5. A Vajasneya text is quoted according to which God is called 'Akaya.' "He hath pervaded all, radiant, incorporeal (Akaya) scatheless, without muscles, pure, by sin untainted; a Seer wise, omnipresent, self existent. He disposed all things rightly for eternal years." (Mantra 8)

6. Mantra nine which says all who worship what is Sambhuti (things made) enter into blind darkness. (The text followed by English translators give 'Avidyam' and not Sambhuti). Let us consider these texts.

In regard to the first text from Swetaswatara, the Purvapatchi (opponent) translates the neuter word 'Tat' (It) into 'He.' Probably he did so, as he thought 'Tat' that this Upanishad is considered as one of the Pancharudrams and Rudra is spoken of as 'one without a second.' "*Eka Eva Ruthro Nathrithiyayathasthah.*" That the word Rudra is simply used as equivalent to Brahm is apparent from the following verses.—"*Eka mevadvitiyam Brahma,*" "*Sarvo Hyashu Rudra,*" "*Sarvam Kalvitham Brahma.*" As such it does not matter to us if God is called 'He' or 'It.' There are innumerable texts where God is called 'He' and 'It.'* The following Vedic texts show that Rudra is Purusha. "*Purushovai Rudrah,*" "*Purusham Krishna Pingalam,*" "*Tat-Purushaya Vidmahe,*" "*Purathanoham Purushohamisam,*" "*Tamisasanam Purusha,*" "*Sahrasirsha Purusha*" as such as we hold that God is 'He' and 'It,' and 'Purusha' and 'Tat' it does not conflict with our theory that God is 'Tatarupam.' Only it must be remembered that the same Vedic texts speaks of God as a Person and our opponents always speak of God as 'He';† and translate even 'Tat' as 'He.' The Tamil writers also affirm all these characters to God and go on to say "சிவனுரு வருவு மல்லன்" (He is not Rupi nor Arupi), "உருவன்றருவன்று" "இன்னதன்மைய னென்றறியாச்சிவன்," (His nature cannot be described); holding as such that God is all these and not all these and that it cannot be contended one sidedly that God is formless.

In regard to the second text, it only emphasizes the fact that our human senses and faculties are all born of Maya and God is "Mayarahithan" and as such possesses no such faculties and organs This has no connection with the present question whether we can speak of God in a personal manner and worship Him as a 'Person.'

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* Professor Max Muller points out how even as between Mantras 15 and 16 of 3rd Adhyaya, the Gender changes from Masculine to Neuter.

"That person alone (Purusha) is all this, what has been and what will be; He is also the Lord of immortality; He is whatever grows by food. (15)

Its hand and feet are everywhere; its eyes and head are everywhere; its ears are everywhere, it stands encompassing all the world" (16).

† Christians always speak of God as He, as also Vaishnavas to a great extent, though the Tamil Christians have adopted such words 'Param,' 'Paráparam' and 'Paráparavastu.

In regard to text No. 3, these simply assert that God is not perceivable by the external and internal senses of man "*காயம், வாக்கு, மனாதீதன்,*" as these latter are Asat, and Asat cannot perceive Sat; and Asat receives its play and activity only when the Sat moves it. These same sentiments are embodied in such sacred Tamil Texts as, "*கண்முதற்புலனாற்காட்சியுமில்லோன்,*" "*உள்ளத் துணர்ச்சியிற் கொள்ளவும்படான்,*" "*சித்தமுஞ் செல்லாச் சேட்சியன் காண்க,*" "*மறையினால் அயனால் மாலால் மனத்தினால், வாக்கால், மற்றும், குறைவிலா அளவினாலும், கூறொணாதாகி நின்ற, இறைவனார் கமலபாதம்.*" These texts are all quoted by our opponents no doubt but they never pause to consider whether they support their own case. When the text is quoted, "what reveals the mind, words, eye, ears, &c." do they hold that what controls the body so, namely Soul (atma) is God and if so, why should not the body be worshipped in which the soul so dwells. This could not be their meaning. As the text referred to the relation of Sat (Paramatma) and Asat (Maya) the text by implication (Parisesha) includes the Satasat (Jivatma) as being revealed by God also. Body is Asat, non-intelligent, Soul cannot manifest its intelligence independent of the body nor can the body move without the soul nor either without the Beneficent will of God by pervading them all and being independent of them as the text says, "உலகெலாமாகி வேறாயுடனுமாகி" (He is in Betha and Abetha and Bethabetha relation with the world).

THE POETS OF THE TAMIL LANDS.

Some readers may ask, which are the "Tamil lands"; and the answer is, the districts of South India where the Tamil language is spoken. Those that wish to know more about this language may study the "Tamil Hand-book."* These districts in very ancient times were divided (though of course the divisions varied at different periods) into the Sora, Pandya and Sera kingdoms, to which must be added the Tondai Mandalam, at times a distinct kingdom. The capital of the Sora kingdom was for the most part Kumbakonam or Tanjore. That of the Sera dominion was Karoor; while Madura was the chief city of the Pandiyan territory at the time of the events recorded in our legends. The Tondai Mandalam, which really belonged to the Sora kingdom is the district between the Palar and the Pennar. In it was Kalahatti. This region is now divided into Collectorates, of which Chingleput, North Arcot, South Arcot, Tanjore, Trichinopoly, Madura, Tinnevelly, Coimbatore, and Salem, are inhabited by Tamil speaking people. The area of these regions extends considerably further, as many of the sacred shrines lie to the north and west; but, on the whole, it is with this country that these legends are concerned.

A great number of temples, some dedicated to Vishnu, but many more to Siva lie scattered over this region. Some of these are of great magnificence, and possess large endowments Others are small, but almost every village has its temple; and the stonework of very many of these attests the skill, devotion and liberality of former generations of Saiva worshippers.

Before the reader is introduced to a few of the many poets of South India, it seems desirable to give a fact or two about the languages in which they have sung. These constitute the *Dravidian*, or South-Indian family of languages, in which are included Tamil, Telugu, Canarese, Malayalam, Tuluva, Kurgi Toda, and Badaga. These are spoken by forty-five millions of people, *i. e.*, by all the indigenous inhabitants of India south of the river Kistna, and by many north of it. To these it has become the fashion to apply the epithet *Dravidian*; but the Sanskrit term *Dravida* is applied to a much larger extent of country, and would include the Mahrattas, and the inhabitants of Guzerat, who are of altogether different race and speech. It is said that the term *Dravidian* is a convenient appellation: but, what is incorrect will be found in the long run to be inconvenient; and it is used here under protest, and with this explanation. In ancient times, before there were any Muhammadans in India, or indeed in the world, the Southern Hindus knew of two great languages—the Vada-mori and the Ten-mori, *i. e.*, the *northern speech* and their own *southern*

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* The Pandiyan land included the present districts of Madura and Tinnevelly.

*speech.** The northern was Sanskrit, with its Prakrits, or dependent vernaculars; the southern was Tamil, with its cognate dialects. It has been almost taken for granted that the name Tamil was derived from the Sanskrit DRAVIDA. Native scholars deny this; but it must be allowed that on philological points their authority is not always conclusive. In regard to the derivation of the word Tamil, I have ventured to suggest that it is a corruption of *Ten-mori, Tem-mori, Tamir*, which Europeans write Tamil. A parallel derivation may be adduced. The cocoa-nut palm was brought into India from Ceylon, and originally, most probably from the Nicobar Islands. In the Tamilian languages it has no name except *Tenna-maram*, "the southern tree." Its fruit is called *Tennankai and Tenkai*. In this case the proper name for the South-Indian family of languages would be the *Tamilian*. They differ very widely now from one another, though possessing in the main a common stock of roots, and having abundant signs in their inflectional systems and idioms of their common origin. In later days, after the Afghan and other Muhammadan invasions, and during the long and splendid reigns of the Mogul emperors, there arose, and was spread over India, a composite language which is variously called Hindi, Urdu, and Hindustani, in which Arabic and Persian words are strangely mingled, in different proportions, with Sanskrit and various vernaculars; and this, in some shape or other, is understood by vast multitudes of people even in the extreme south. It will be seen, therefore, that for a perfect mastery of the languages of India, three great parent languages have to be studied, and these are SANSKRIT, TAMIL, and ARABIC. The Sanskrit is the key to all the oldest Hindu sacred writings, and mingles itself in varying proportions with well-nigh every dialect in India. Classical (or high) Tamil is the basis of the great languages of the South; while Arabic is the key to Muhammadan literature, and one of the chief elements in all varieties of the Hindustani. Tamil had the advantage of being cultivated, fixed, and formed chiefly by the Jains, who hated everything Brahmanical, and gave it a highly original and most beautiful grammar, preserving its peculiar characteristics, and developing it according to the genius of its own idiom and structure. Canarese and Telugu fell more under the influence of the Brahmans, *i. e*, of foreigners, who tried to reduce everything to the likeness of Sanskrit. Those literatures are, therefore, saturated with Sanskrit. Malayalam is a later development, or corruption, of Tamil. To illustrate the whole subject from the analogy of Greek, Telugu is the Ionic dialect, with a large amount of added Sanskrit: Canarese is the Doric, with a somewhat smaller infusion of the same: while Malayalam is modern Greek, and the Tamil itself is the pure and mighty Attic speech of South-India. The other southern dialects are almost wholly uncultivated.

Telugu is the most flexible, harmonious, and, from its illimitable Sanskrit resources, the most sonorous of the family. Tamil obliges all Sanskrit foreigners to become natuaralised, and to conform to its phonetic system; and it has this great peculiarity, that it is possible to write or speak exhaustively in it on any given subject without any introduction of Sanskrit derivatives; or, on the other hand, a speaker may use Sanskrit notional words almost exclusively, while the particles and inflections are Tamil, just as an English writer or speaker might adopt the Saxon style of Swift, or the classical pedantry of Johnson. Of course, in Tamil as in English; the tasteful combination of the two is the perfection of style. Tamil poetry, however, as you would expect, is best when it is as nearly pure as possible. And the best poetry is a well of Tamil undefiled.

South-Indian verse, like all other Oriental poetry, presents its special difficulties, and these often repel the English student, who thinks (often rightly) that the result will hardly repay him for his toil. Yet, it may be affirmed that a foreigner can never really understand a people till he has made himself familiar with the verse in which the soul of the nation gives expression to its deepest convictions, its most cherished feelings, and most earnest aspirations; and although in prose we do not use the archaic words, the poetic inversions, and the condensed elliptical style of poetry, we can hardly expect to write or speak any language with power and precision unless we have made ourselves familiar with its best poetry. It is, therefore, a pity that South-Indian poetry seems to the student to be written in a language quite different from that in ordinary use. The reasons for the exceeding difficulty of South-Indian verse are, partly the fact that almost the whole of it is very old (and most of the verses quoted in these chapters are from eight hundred to a thousand years old); and partly the fact that Eastern bards, for the most part, regard all that is simple in expression as superficial, and compose nothing which is not intended to have at least three sets of commentaries. Thence arises the difficulty that commentators multiply, and disagree, and the poetical idea is often lost in the inky floods which these literary cuttle-fish pour forth around it. If we take such a poem as Browning's *Sordello,* with its infinity of perplexing allusions, its curious inversions and ellipses, and its embedded gems, we can form some idea of much of the most esteemed South-Indian verse. Suppose again, that Sordello had been written in the dialect of Chaucer, or Piers Plowman, and that all its words were run up together without division or stops, in a character like that of some of the old manuscripts in the Bodleian, and often on stained and worm-eaten palm-leaves instead of paper,—and an idea can be formed of the difficulties to be encountered in the study of much Oriental poetry. And the stanzas themselves are often like some ancient tessellated pavement around which you walk perplexed and pondering until at length its meaning dawns upon you and you slowly come to recognise a pattern sometimes grotesque, or even repulsive, but sometimes too of rare and suggestive beauty.

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* There has always been a rivalry between North and South. Thus in *Naladi* it is said:

> "Whatever soil you sow it in, the *Strychnos* nut
> Grows not a cocoa-palm. Some of the *Southern* land
> Have entered heaven! *Man's life decides his future state.*
> Full many from the Northern land inhabit hell."

See "The four hundred quatrains." Clarendon Press. 1893.

South-Indian poetry is full of conceits and fancies too often of impurity. It is indeed hard to distinguish, and it requires the power of the fabled Hamsa* to separate the wisdom and beauty of most of the Indian literature from the inanity and grossness which too often mingle with these. Though, indeed one must say (and educated Hindus are not slow to detect it), that many books in various languages—Italian, French, Latin, Greek, and English—are nearly as objectionable as anything in Tamil and yet circulate freely among ourselves.

In India generally nothing but poetry is allowed to be literature. Everything of any value is in metre. Tamilians divide all books into the "*Illakkanam*" and "*Illakkiyam*"—*i.e.*, (1) grammars and (2) compositions which conform to the laws of the grammars. And all —even medical and mathematical treatises—are in verse. This is not unknown in Europe. The reader will remember the Eton grammar:

> "Vo fit vi; ut volvo, volvi: vivo excipe vixi."

As a specimen the reader of Tamil may be referred to the *Nannûl,* which is one of the best Tamil grammars. This has a verse in which scholars are classified in a way which cannot fail to interest all professors, tutors, lecturers, and teachers. It may be quoted as eminently characteristic:

> "The swan, the cow, the earth, the parrot pert,
> The pot with holes, the browsing goat, the buffalo,
> The straining fibre: these, the first, the middle sort,
> And last of scholars shadow forth."

There are these eight types of students. He means to compare the worthiest—(first class men)—to "swans or cows"; the middle sort—(second class)—to the "earth and the parrot"; the last to the "pot with holes," "the goat," "the buffalo," and the "fibrous web of the palm-tree," which is used to strain *ghi* or melted butter. And why?

A "swan" —(the Hamca, a fabulous bird)—is reputed to have the faculty, if you put before it milk mingled with water, of drinking only the milk, and leaving the water in the vessel. A "cow" eats abundantly, and then ruminates at leisure. These two then are emblems of the discriminating and reflective student, the best sort of all.

Again, the "earth" yields her increase, but only in proportion to the labour bestowed on it; and the "parrot" retains in memory your instructions, but can only repeat the lesson taught, without expanding or applying it. Thus these represent the second and inferior class of students, who are deficient in spontaneity and originality.

The lowest sort of would-be scholars is compared to a "pot full of holes": what you pour in runs out as fast as you pour it in; to a "goat," which goes from shrub to shrub, eating the tips only; to the "buffalo," that rushes into the stream, flounders about in it, stirs up the mud, and then drinks the turbid water and to the thin muslin-like "web of the palm-tree,' used as a strainer, which lets all that is valuable pass away, and retains only the impurities and worthless dregs! The Native grammars contain much of this ingenious trifling. The commentaries, often very able ones, contain the only really classical prose in the languages of South India.

G. U. POPE, M. A.

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* See *Naladi* 135.

CAMEOS FROM TAMIL LITERATURE.

FROM KALITOGAI, PALAI THINAI.

II.

1. "மரையா மரல்கவர மாரி வறப்ப
வரையோங் கருஞ்சுரத் தாரிடைச் செல்வோர்
சுரையம்பு மூழ்கச் சுருக்கிப் புரையோர்த
முண்ணீர் வறப்பப் புலர்வாடு நாவிற்குத்
தண்ணீர் பெறூஅத் தடுமாற் றருந்துயரம்
கண்ணீர் நனைக்குங் கடுமைய காடென்றா
லென்னீ ரறியாதீர் போல விவைகூறி
னின்னீர வல்ல நெடுந்தகா யெம்மையும்
மன்பறச் சூழாதே யாற்றிடை நும்மொடு
துன்பந் துணையாக நாடி னதுவல்ல
இன்பமு முண்டோ வெமக்கு."

1. [*Scene. Husband proposing to start on a perilous journey, having to cross a desert, for the sake of gain, the fond wife expostulates.*

She.—You vainly tell me of the dangers of crossing the rainless hilly wastes, so parched that the wild elk is forced to feed on thorny aloes and travellers pierced with arrow heads and fainting from loss of blood and thirst are forced to wet their parched tongue with their bitter tears.

You do not know my real nature, my lord.
To tell me such things is it meet for you?
Do not sunder our bonds of love and leave me.
If I cannot cross the same sorrowful path with you,
what is there else that can give me pleasure?

2. எறித்தரு கதிர்தாங்கி யேந்திய குடைநீழ
லுறித்தாழ்ந்த கரகமு முரைசான்ற முக்கோலு
நெறிப்படச் சுவலசைஇ வேறோரா நெஞ்சத்துக்
குறிப்போல் செயன்மாலைக் கொளைநடை யந்தணிர்
வெவ்விடைச் செலன்மாலை யொழுக்கத்தீ ரிவ்விடை
யென்மக ளொருத்தியும் பிறண்மக னொருவனுந்
தம்முள்ளே புணர்ந்த தாமறி புணர்ச்சிய
ரன்னா ரிருவரைக் காணிரோ பெரும

காணேமல்லெங் கண்டனம்கடத்திடை
யாணெழி லண்ணலோ டருஞ்சுர முன்னிய
மாணிழை மடவர ருயிர்நீர் போதிர்;

பலவுறு நறுஞ்சாந்தம் படுப்பவர்க் கல்லதை
மலையுளே பிறப்பினு மலைக்கவைதா மென்செய்யு
நினையுங்கா னும்மக ளுமக்குமாங் கனையளே;

சீர்கெழு வெண்முத்த மணிபவர்க் கல்லதை
நீருளே பிறப்பினு நீர்க்கவைதா மென்செய்யுந்
தேருங்கா னும்மக ளுமக்குமாங் கனையளே;

ஏழ்புண ரின்னிசை முரல்பவர்க் கல்லதை
யாழுளே பிறப்பினும் யாழ்க்கவைதா மென்செய்யுஞ்
சூழுங்கா னும்மக ளுமக்குமாங் கனையளே;

எனவாங்கு.

இறந்தகற்பினாட் கெவ்வம் படரன்மின்
சிறந்தானை வழிபடிஇச் சென்றன
ளறந்தலை பிரியா வாறுமற் றதுவே.

2. [*A desert track. The mother of the young lady who had so left with her husband meets some brahmins and asks them and they reply.*]

She.—'O Ye Virtuous Brahmins, who art carrying an umbrella to shade you from the burning rays and a pitcher hung to a pole and the trident, and art so indifferent to this world, that your senses do your bidding and art pursuing the right path, Ye art, not unfamiliar with this dreary road.'

'Did you see my daughter and another's son go this same road?

'Their love was not till now known to the public eye.'

They.—'Not that we did not see. We did see the pair. May you be the mother of the well-bedecked lady who accompanied the manly lover through this fearful desert.'

'Except to those who wear them,

Of what avail is the fragrant sandal to the Hills,
Though the Hills gave them birth.
Think well. Your daughter will be of equal use to you.

'Except to those who wear them,

Of what avail is the beautiful white pearls to the water,
Though the water gave them birth.
Consider well. Your daughter will be of equal use to you.

'Except to those who play on the Vina,

Of what avail is the sweet tunes proceeding from seven strings of the Vina,
Though the Vina gave them birth.
Ponder well, your daughter will be of equal use to you.

'Do not be distressed on account of this lady of countless virtue.
She has simply preferred her lord and has followed him.
This is the true path of virtue in this life and for the next too.

KAMBAN.

(*Continued from page 94*).

THE NAME OF THE POET.

In his Indian Empire, Hunter remarks :—" Indeed, it is worthy of remark that several of the best Indian authors, whether Sanskrit or Vernacular, have left no indication of their names. As it was the chief desire of an Indian sage to merge his individual existence in the universal existence, so it appears to have been the wish of many Indian men of letters of the highest types to lose their individuality in the school or cycle of literature to which they belonged. This remark is doubly apt in the case of Tamil scholars and poets; from the days of Agasthya down to very recent times. The names of Tamil poets are in the majority of cases after their birth-places or after their family names. Some names denote the distinguishing features and idiosyncracies of authors. Not one out of a hundred is known by the name by which he was called by those near and dear to him. It is but natural that our poet shares the same fate. In his own time he was known by the name of Kamban or Kambanadan. Poems eulogizing him have கம்பநாடன், கம்ப நாடுடையவள்ளல் and கம்பநாட்டாழ்வான். The name of his country after which he is called is certainly Kambanadu in the District of Tanjore. The village in which he was born and in which he resided in his declining years undoubtedly was திருவழுந்தூர் as stated in the last stanza of சடகோபரந்தாதி—" மன்றே புகழுந் திருவழுந்தூர் வளனல் &c.", and in the தனியன் of the Ramayan—" காரணன் * * * சேணார் சோழ நாட்டுத் திருவழுந்தூரில் வாழ்வோன்."

HIS PARENTAGE.

About the parentage of Kamban traditions vary and scholars differ. There are those who assert that he was the posthumous son of a small king who died in battle and that his mother sought the refuge of an ஓச்சன் of திருவழுந்தூர். Some state that his birth was calculated by the court astrologers to be productive of evil and that on their advice the king ordered the child to be left in a jungle where he was found by the ஓச்சன் of திருவழுந்தூர் who was childless. There are others who declare that he was only the son of an ஓச்சன் of திருவழுந்தூர். Those who assert that he came of royal parentage ~~rely upon a~~ tradition that he killed the son of the king while he was pursued by a wild elephant saying, " காட்டானை விட்டாலும் கவி யானை விடாது" for revenging the cause of his son Ambigapathy who was sentenced to capital punishment by the sovereign, because he had a sort of clandestine intercourse with the princess, and that Kamban would not have dared to do so, had not the revengeful temper of a Kshatriya been strong in him. If he really came of royal parentage, there could have been no objection for the consummation of marriage between his son and the princess himself, his son or grandson might have become a king, as they had every facility of acquiring dominion over at least a small tract of country under any one of the three great sovereigns of the Tamil country. But they proved to be only scholars and poets. Hence, even according to the law of heredity this proposition falls down. That he was an ஓச்சன் by birth is a dogmatical statement. There are also those who hold and believe that Kamban was only a Vellala by birth, and that on the death of his father, his mother who was suffering from abject poverty entered as a handmaid in the household service of Sadaiyappa Mudaliyar of திருவெண்ணெய் நல்லூர். There is not substantial evidence to prove this thesis, nor is there any material argument to disprove it. When Kamban became a famous poet he was treated on all equal terms by his guardian and patron and also by the Kings. But this cannot be held as an argument to assert that he was a Vellala, because poets are in all times and ages adored and treated as more than equals by all nobles and Kings. தொண்டைமண்டல சதகம் a poem in one hundred stanzas eulogizing Vellalas, poets and the charitable nobles of the Vellala community and their far-famed gifts and valorous deeds—all within the local limits of தொண்டைமண்டலம்) which sings the name and fame of புகழேந்தி and other poets of தொண்டைமண்டலம் does not praise Kamban except incidentally in stanzas No. 45 " படையிற் கொடையிற் &c., No. 94 " பேணிய செந்தமிழ் &c.," No. 85 " எத்தனை [illegible] பாடல் &c.," No. 87 " தாருற்ற செந்தமிழ்மொழிப்பாவலர் &c This was perhaps he was a native of சோழநாடு. But in stanza No. 86 and from the commentary and it (*vide* page 264 of தொண்டைமண்டலசதகம் annotated by அகஸ்தியப்பமுதலியார், Victoria Press, Vellore, 1887) there seems to be some reason to conjecture that Kamban might be a Vellala. Then again on page 240 of the same commentary there is related an anecdote that ஏகம்பவாண முதலியார் the famous disciple of Kamban visited his teacher one midnight and that he remained some days in his house. If this anecdote which is supported by the வெண்பா :—

பாண்டியனைப் பேர்மாற்றிப் பாணற் காசளித்த
ஆண்டகையென் றன்னை யடற்கேறே—மூண்டெழுந்த
கார்மாற்றுஞ் செங்கைக் கடகரிவா ரனுவதா
பேர்மாற் றவதரிதோ பேசு.

is true, Kamban should certainly have been a Vellala, because a Vellala even in a time of dire necessity would not even quench his thirst in the house of an இச்சன். Even if ஏரெழுபது, which every one accepts as the genuine production of Kamban and is certified to that effect by the above cited stanza No. 86 of தொண்டைமண்டலசதகம், will not convince one that Kamban was a Vellala, for the reason that he would not have extolled the praise of his own class, we declare that Kamban, if he had not been a Vellala would not have put the last line of "அரியணை அனுமன் தாங்க &c., * * வெண்ணெயூர்ச் சடையன் றங்கள் மரபிலோர் கோடேக்கவாங்கி வசிட்டனே புனைந்தான் மௌலி," as it stands. If he had been a King, he would neither bear this line nor the lines in ஏரெழுபது

"தொழுங்குலத்தில்............சுடர்முடி மன்னவராகி
எழுங்குலத்திற் பிறந்தானென்........
உழுங்குலத்திற் பிறந்தாரே உலகுய்யப் பிறந்தாரே."

Kamban is said to have been a Vellala in the mirasi Right (Appendix page XVI). ஈட்டி யெழுபது was written by ஒட்டக்கூத்தர் enlogizing his own caste. So might Kamban have enlogized his own caste in ஏரெழுபது and திருக்கைவழக்கம். From all these premises before us we are led to conjecture that Kamban was a Vellala by birth.

HIS BOYHOOD AND INSPIRATION.

There are two accounts of his having been inspired as a poet while he was yet a school-boy under ten years of age. One relates to the widely known anecdote of காளிங்கராயன் குதிரை believed to be true by the majority of Tamil Pandits. The other is the one found in ஏரெழுபது முகவுரை (தொழுவூர்-வேலாயுதமுதலியார்'s edition). where it is stated he was inspired by a Brahma Rakshasa. The inspired Kamban at once sang *Saraswathi Anthathy*. After the occurrence of either of these incidents, his guardian grew closely attached to the inspired youth and introduced him to the king and nobles of the court. (Tradition attributes another incident to the origin of *Saraswathi Anthathy*-vide விநோதரசமஞ்சரி). What may be deduced from these time honored mythical incidents may be simply this—that Kamban while yet a boy evinced signs of future greatness and that he was a poet born not made.

These are the only traditional accounts we possess of the boyhood of Kamban. Who his teacher was and who were his school-fellows, how his benius developed and what books he read with interest, what sports he was fond of and how he was regarded by his play-fellows, and whether he produced any work in his young days which indicated the future poet, we have no means of rescuing. All are lost to oblivion. This is no wonder considering what one knows of that immortal English Bard of all times, that poet of poets —Shakespeare. The exact date of Shakespeare's birth is still a mystery. The exact date of the death of the father of English Poetry-Chaucer is still a problem. Thanks to the labours of the Indian Archælogists in this land of myths and traditions, we are at least in a position to fix the age of Kamban with tolerable approximation, though we cannot exactly fix the dates of his birth and death and of his compositions.

T. CHELVAKESAVARAYA MUDALIAR, M. A.

(*To be continued*)

REVIEWS.

VIVEKACHINTAMANI SERIES.*

The Secretary of the Diffusion of Knowledge Agency has sent these to us for a full review. And we have with us a full review of these which the Rev. Dr. G. U Pope has kindly sent; and we are unwilling to publish the same, as we are afraid such long reviews do not in any way help the author or publisher here, as in England, and we wish very much that the utmost help and encouragement should be afforded to the learned, patient and hard-working Secretary and the Editor of the *Vivekachintamani* magazine and the serial publications. He has been doing in a quiet and an unassuming way a work which ought to command the sympathy of the richest of our Tamil land, and he has been the means of bringing to the front a number of graduates of our local University who at other times would not have condescended to read a line of Tamil.

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(1) '*Kamulambal or the Fatal Rumour.*' Published by C. V. Saminatha Aiyer, D. K. Agency, Triplicane. Beautifully bound. Price Rupee 1-8-0.

(2) '*Fairy Tell True.*' Published by C. V. Swaminatha Aiyar, D. K. Agency, Triplicane. Full Cloth. Rs. 0-5-0.

(3) '*Story of Colbert.*' Published by C. V. Swaminatha Aiyer D. K. Agency, Triplicane. Full Cloth. Rs. 0-5-0.

(4) '(*Vivekarasathalattu*) (*A lullaby*) *6 pies. Postage extra.*

These gentlemen have struck altogether a new and fruitful vein of literature in Tamil and with success too, as is borne testimony to, by most learned Tamil scholars among Indians and Europeans alike. We have read these stories when they appeared in the magazine and we have re-read them now to ourselves and what is more important to our ladies at home and the young children, and the stories are as delightful as ever. Kamalambal in one sense is not new. Almost all the words and thoughts are current coin among the people and it is the chief merit of the author that he has used such available materials with so much dexterity as to afford pleasure and to adorn a tale and point a moral. The conclusion of the poem is truly oriental in its imagination, and touching in the extreme and the author aptly concludes with those divine words from Thiruvachakam out of the hymn of which we gave a translation of in our August number. We pointed out that this hymn contained the cream of the Advaita Siddhanta and we failed to add that this particular stanza in which the quotation occurs contains the churned butter and its delight. Thayumanavar refers to this passage in the following words. "Clausing it among the greatest sayings of the greatest sages."

"சென்சென்றே பணுவாய்த் தேய்ந்துதேய்ந்தொன்றுகி
நின்றவிடத்தெமென்றநெறி நிற்குநாவொக்கனோ."

As regards the Lullaby, we need say nothing more about its popularity except that since I put the book into my children's hands I hear nothing but these verses repeated ever and anon.

'Lives of great men always remind us' of our duties and our own possibilities and they serve as a becon of light to guide and cheer us in our struggles in this life. Life of Colbert is no exception in this respect and instead of one such life, our Tamil people should be made familiar with scores of such among European men and women.

The books are printed and bound in the best of styles and unlike our friend who is a Master of Arts who remarked that our magazine was costly and it need not be got up so well, we think it a duty to introduce a good taste in respect of books, we are given to read. 'Good wine needs no bush' but no merchant desiring to win his money will dispense with the necessary bush and how would a diamond look, given the worst of setting.' Yesterday we worshipped learning as a Goddess and why should we not give her the best dress and appearance. We would only wish that our Tamil land will wake up soon enough to extend their help and encouragement to enterprises of the sort so distinerestedly undertaken by our friend of the D. K. Agency.

"**Gnana Bodhini.**" We have received the first two numbers of this Tamil Magazine and we are glad to give it a hearty welcome. And this is an additional sign of the times It shows our English educated youths and men are slowly waking up to their real duties and responsibilities and gradually losing their indifference to their mother tongue. Our mother Tamil expects every one of her sons to do his duty, as one of our friends put it. But still a considerable rousing up is necessary all round. The public must come round and do all they can to support and encourage such things. If as the writer, in this Magazine, laments, there are no kings and great potentates to patronize Tamil learning as in days of yore, yet in course of time, Demos must assume Kingship in this respect, as in the civilized European countries. It is prayed at the same time that the Government and the Universities may not be indifferent to the claims of the vernacular languages.

The contents of the two numbers are interesting. And a serial story called 'மதிவாணன் கதை' is well begun by Mr. V. G. Suryanarayana Sastri, B.A. In the article on the 'Condition of Tamil,' the writer would have done well in giving the history of Tamil to have traversed the views of Prof. M. Seshagiri Sastrigal, in regard to the existence of the three Sangams. The Pandit who writes on 'some grammar questions,' could afford to state the questions more fully and in plainer terms. Of course, it is needless to remark that anything in Tamil cannot safely part company from Religion, as these two numbers themselves indicate. We wish the magazine every success.

NOTES AND COMMENTS.

THE October number of the *Awakened India* has a short appreciative notice of our last two issues and proceeds to say, "An another side aims at establishing the preference of Sivite Siddhanta over the Vedanta. The Vedantin welcomes all such attempts and says, 'so long as it is a mere matter of theory why assume only three padarthas, assume three hundred as well, if by that means, you can simplify the problem and put an end to all metaphysical wrangling." We appreciate no doubt the good nature which prompted the observation but we fail to see neither logic nor truth in it? All systems divide themselves into a code of practice, moral and spiritual and the exposition of a metaphysical or natural Theory as to the nature of things, and their ultimate origin or resolutior

So far as the former is concerned, in the whole of India, the code is the same, in spite of difference in forms and names and the practice is rigid. On this subject therefore there need not be any wrangling at any time at all, though on this subject, people would fight, whether with sense or without sense, as on the subject of 'Namam.' But on the subject of metaphysics, it has all along been 'mere matter of theory' from the world's beginning and it will continue on, till the world's end, in spite of our contemporary's earnest protest against metaphysical wrangling. These endless controversies have however curious modes of resurrection, in new shapes and forms at different periods in history and in different countries. But for this metaphysical wrangling again, the world would possess no literature in philosophy, worth having. But for this 'mere matter of theory' and 'metaphysical wrangling,' what would be the size of the Vedantic literature and what would be the special merit of Vedanta at all? Does not a writer in the September number of the *Awakened India*' claim pre-eminence to Vedanta. (?) over all other systems, by reason that it postulates only one Padartha and that this Padartha is myself and that all that we see &c., is all Maya, an endless delusion and a snare? Are these 'matters of mere theory' or not, and subjects of 'metaphysical wrangling. Did not the great Sankara establish this superior theory after great trouble and expenditure of learning. Nay did he not give forced interpretations to texts, according to the opinion of several European and Indian savants, to establish his theory on the most ancient authority. And was not this theory after all later than Buddhism and derived from it in part? As for our article Another side, the very title was intended to convey not an idea of pre-eminence or preference, and do not understand the point of our contemporary referring to it as 'Sivite Siddhanta' though our whole article we spoke of it as Seshwara Sankhy or Theistic Philosophy, and we quoted largely from the Gita. Of course, the phrase in one sense is tautological as Siddhanta, means in the Tamil language at any rate 'Saivam' and Siddhantan, Siva as any school dictionary will show

⁂

However, it may not be, out of place, to observe here, that in our 'metaphysical wrangling', we will confine ourselves most, to human reason and human arguments, so far it is gifted for man to understand them, and we will never appeal to our own individual experience and intuition, not capable of proof and demonstration, nor would we appeal to authority, except as corroboration of our views, and as showing the historical basis on which our views are based. We may be allowed also to controvert the position, if possible, of one school of men when they assert that such and such an authority favours their view only. We may also observe that in regard to logical methods, and rules of interpretation, there is a consensus of opinion among the majority of mankind.

⁂

It is with the greatest regret and sorrow, we record the death of Professor Sadhu Seshayya, B. A., Rao Bahadur. It was only in our last number we quoted him and expressed our hopes and wishes. But such is the nature of human stability. "இன்றைக்கிருந்தாரை நாளைக்கிருப்ப ரென்றெண்ணவோ திடமில்லையே." Philosophy apart, the loss to the country of such a good and noble man at such a time is a great misfortune. Our heart is full and the words stick at our throat and the pen refuses to write. May the All-Merciful Sankara rest his soul in Peace!

⁂

"But what was it that the agnostic Buddhists worshipped. What was the concrete form which Gautama's religion took in the early age of which we are speaking, before vast monasteries and an unwieldy preisthood replaced the primtive faith? What was the actual form of worship which drew and engaged the multitude who could not all have appreciated or worshipped the abstract idea of a holy life? The reply is simple. For centuries the people worshiped holiness and virtue as typified in the life of Gautama. They revered the memories of the Great Teacher, they worshipped his invisible presence. The sculptures at Sanchi, at Amaravati, at Bharhut and other places, represent homage paid to tree, to serpent, to the wheel, or to the umbrella; but in every case the object represents the presence, or religion of Buddha. It was a worship "paid to the invisible presence of the Teacher, or to the power supposed to reside in his teaching (the wheel.) It is a worship of association or of memory. The spots rendered famous by Buddha's presence during his life-time are consecrated in the mind of his disciple to sacred recollection, and worship is offered on those spots to the invisible object of faith." Thus early Buddhism was the worship of holiness as typified in Buddha, and of his holy invisible presence."

Such is the defence of Buddhistic fetish worship by such a scholar and uncompromising agnostic as Mr. Romesh Chunder Dutt. Why could we not defend our symbolic worship, on similar lines when in fact our symbols are so pregnant with meaning and is non-historical and purely philosophic.

⁂

THE language of a people has been called "a moral barometer, that indicates and marks the vice and fall of a nation's life. Says Bacon 'men conceit that their reason hath the mastery over their words, but it happens too that words react and influence the understanding. Words, as a Tartar bow, do shoot back up on the intellect of the wisest and mightily entangle and pervert the judgment."

⁂

'FORGET' and 'forgive' are the key words to the respective moral standard of the Indian and the Christian, according to the learned contributor on the Ethics of Kural. In 'forgivenees' there is an active remembrance of the injury done and the sense of your having done a noble thing in excusing your *enemy*; who for ought may remain your enemy still. Then to love him, may be impossible. But when you forget, nothing can impede you in your duty to love and do good to others. This moral standard has also affected our ideal of God. Our God is not a vengeful God. He is 'சலமிலன்' (has neither likes nor dislikes). His name is 'சங்கரன்' (Doer of Good-Beneficent). And not one moment passes but He is doing good. Evil and darkness of mortals are not reflected in His mind. But under His Supreme Law, each one reaps good or bad according to each one's work and deserts.

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day. 1897.

VoL. I. MADRAS, NOVEMBER 1897. **No. 6.**

TRANSLATIONS.

TIRUMANTRA BY TIRUMOOLAR.

(*Continued from page 76*).

மண்ணளந் தான்மல ரோன்முதற் றேவர்க
ளெண்ணளந் தின்ன நினைக்கிலா ரீசனை
விண்ணளந் தான்றன்னை மேலளந் தாரில்லை
கண்ணளந் தெங்குங் கடந்துநின் றானே. (௧௩)

13. Vishnu who measured out the earth, and Brahmâ residing in the Lotus, and the other Devas, though they have been thinking of Siva for immeasurable time, have not been able to think out Siva. None has measured out Siva transcending all heavens, with the intention of His eyes; Siva sees all and sits above all, pervading all.

This verse gives another reason for Siva's superiority. Reference is herein made to Vishnu occuping the whole earth with a foot of His with a view to crush the Emperor Bali. Such a great being as Vishnu could not find out the foot of Siva in spite of effort that direction. This story is explicitly referred to in *Sarabhopanishad*:

Yat padambhoruga dwandwam, mrigyate Vishnu nadhuna, Stutva stutyam mahesana mavang manasa gocharam, Bhaktya namritanor visnnoh, prasada makorodvibhuh.

This high authority explicitly says that Siva is beyond the reach of word and mind and His two lotus feet were sought for by Vishnu; and being unable to find them out, Vishnu praised Siva with devotion and worshipfulness, and Siva showed Grace to Him. In this connection omission [illegible] made [illegible] a ref. [illegible] Brahma [illegible] king the head of Siva while Vishnu was engaged in seeking the lotus feet of Siva. These stories have an esoteric significance. In the human body, the part between the knees [illegible] upper extremities of the thighs, forming [illegible] and having four faces, is the part ascribed to Brahma. The triangular part above it is the part ascribed to Vishnu. In the [illegible] of Yoga-practice, the practitioner has to conceive himself as Brahman conceives Brahma who in substance is identical with himself and in seeking for a knowledge of Siva who is seated in Brahmarandhra (*Turyateetam Param Brahma B[illegible] hretu rakshayet*) he has to rise up through Brahma Nadi or the tube in the spinal nerves up to Brahmarandhra. The same practitioner has to descend from the triangular seat [illegible] Vishnu to the square seat of Brahma for the same purpose. Thus Vishnu has to descend and Brahma has to ascend in order to see Paramatma. He, as has been said is unreachable by word and mind, but reachable by concentrated devotion which secures His Grace and thereby reveals Him to the devotee. As is observed [illegible] *B*[illegible] spiritual Jnanam resulting from yoga-practice is dependent ultimately or at least in part on the grace [illegible] Paramatma. *Tris khabrahmanopanish* enumerates the various seats of Dhyana in the body from the toe the foot to Brahmarandhra in the head in the ascending order. This does not clash with the view we have expressed. Enumeration of Dhyana-centres in an ascending order with reference t physiological position does not conflict with [illegible] ord development in the course of yoga-practice.

கடந்துநின் றான்கம லம்மல ராதி
கடந்துநின் றான்கடல் வண்ணனெம் மாயன்
கடந்துநின் றானவர்க் கப்புற மீசன்
கடந்துநின் றானெங்குங் கண்டுநின் றானே. (கச)

14. Brahma stands far beyond (far superior or far great) ; Vishnu further on Brahma (superior to Brahma) and Siva further than both, superior to both ; Siva sees all everywhere.

As shown in the translation this view is capable of double interpretation of the sense indicated. In the **Purana** there is a **reproduction of the Vedic text from *Sarabhopanishad* regarding relative superiority** already quoted. The other sense is one **based on *Brihadaranyopanishad*** and forms a third reason for the **superiority of Siva.** According to the last mentioned Upanishad, the world of Brahma is situated *below* the world of Vishnu, and the world of Vishnu is situated *below* the world of Siva, and further those worlds are related to one another in the same way as warp and woof in a cloth. The cross thread represents the particular world of a particular deity and deva. The longitudinal thread represents the extent of influence and permeation of a particular deity not only in his own region but also in the region appropriate for deities below himself. In this sense too the region of Siva is higher than the region of Vishnu and Brahma, and His influence extends not only all over His own dominion but it also permeates through the dominions of Vishnu and Brahma.

ஆதியு மாயர னாயுட லுண்ணின்ற
வேதியு மாய்விரிந் தார்ந்திருந் தானருட்
சோதியு மாய்ச்சுருங் காததோர் தன்மையு
நீதியு மாய்நித்த மாகிநின் றானே. (கரு)

15. He was the Beginning, is the Hara (The Destroyer), is Brahma or the Being knowing from within body. He is the light of grace of those who are unfolded and settled in a condition of peace. He is non-compressible, all-expanding nature He is an embodiment of Justice, and He is eternal.

The only part requiring comment in this verse is His being a light of grace to those who are unfolded and settled in a condition of peace. A yoga-practitioner is unfolded as he expands his idea of self, confined to his body, to everything in the universe, and this idea of self as co-extensive with the universe and Paramatma receives a real and practical sanction only in the peaceful and settled condition of Samadhi.

சோதி குலாவிய கொன்றைக் குழற்சடை
மாது குலாவிய வாணுதற் பாகனை
யாது குலாவி யமரருந் தேவருங்
கோது குலாவிக் குணம்பயில் வாரே கசு)

16. Devas praising Him with Jata (matted hair) wearing Kowrai flowers shining with petals, with sakti incorporated with Him, with the fore-head eye ever living in Him, will get rid of their sins and experience great benefits.

The meaning of Jata as representing innumerable luminous rays emanating from Him as a central mass of light has been already given *Hiranya Smasru, Hiranyakesa* (*Chandingyopanishad*), Some explanation is needed of Kowrai flower. I happened to express in my contribution to one of the issues of the *Siddhanta Deepika* (probably the first No.) that the reference to Kowrai flower implies suppression of desires. This view was declared wrong in its Tamil edition, and the writer who contributed the Tamil version observed that in case an esoteric meaning is deemed necessary for the flower, it resembles Pranava in appearance, and so it may stand for Pranava. He also took objection to my explanation, as erroneous on the ground that the idea has been expressed already in a prior verse. He finally asked us to accept the conclusion that Siva wears the flower in its physical and literal sense.

I do not see how the flower bears any resemblance to Pranava. I will be very much obliged to him if he can quote a single authority in support of his observation. My view is certainly supported by authority. The name of the flower **is certainly derived from the root கொல் (to kill). In Sanskrit, the flower is (*Aragvadha*);** the tree *Cassia Fistula* largely used in medicinal recipes—*Lingabhatteeya* and Apte's Sanscrit-English Dictionary; and it is called Aragvadha for the two reasons given in *Lingabhatteeya*

The flower is called *Aragvadha* **as it kills skin disease which makes** the hand red (including Leprosy). **The flower is called Rajavriksha (king of trees)** as it kills the **king of diseases or the chief disease.** The chief disease is stated to be **Samsara** in *Gopala poornatapiniyopanishad*. Here mental **diseases and physical diseases are** identified with the ocean of **Samsara.** According to *Mahopanishad* "It is Chitta (Desire) that **constitutes Samsara,** spoiled by attachment or disease and sorrow **or misery.**" The same Upanishad further on says "**my firm conviction is that** the distribution in diverse affairs is Samsara." VAGBHATA in **addressing** his introductory verse to Iswara describes Him as the **Primeval doctor** or Vaidya. He describes God as the **original doctor who kills the disease** of attachment &c. **Nothing can be a greater disease than** Samsara which is **necessitated by desire** replete with ever recurring and over **crowding miseries. Desire &c.** is the worst disease possible for man, and **Kowrai** flower referred to as an effective medicine for the same, means nothing more than the suppression of Desire &c. As *Mahopanishad says,* Nirvana is non-desire As a Rajavriksha, it kills **skin** disease in the hand. The disease of Rajas which necessitates the infinite round of **Samsara** is called **a skin** disease as it **affects Siva** without **affecting** Paramatma; but being in touch with **Paramatma.** The **skin** implies **all the** senses which are just **the modifications of the sense of touch, and** so it implies all the desires enjoyable **by all the senses, and then the** skin disease becomes in fact the **disease of desires. It is called a** skin disease reddening the hand as **desire develops Rajaguna** more than any other Guna. **Desire is called a skin disease in the hand** is our usual way of stating anything which is unmistakable (உள்ளங்கை நெல்லிக்கனிபோல்). This is itself an Upanishadic idea and has its exact counterpart in one of the **Upanishads.** The verse **under comment tells us that the forehead** eye of **Siva is ever** living, that is, His eye of **Jnana** (spiritual) is ever **active, ever asserting itself, and this is possible only in** Samadhi, **which, defined** by *Mahopanishad* reference to desires, means **an attitude in** which attachment or **desire, hatred &c.,** have **dropped. Siva as** Paramatma or a **personal being** absorbed in **ever-living spiritual** Ji cannot be said to wear a physical **flower, and the idea is** out of question at such a stage. **We have authoritative Vedic** interpretation itself for **Bilva** leaves **which Siva is said to wear as** much as Kowrai flower—Aragvadha flower (*Vadha*-கொல்), and in the light of this interpretation by a parity of reasoning we may be permitted, I think, to give an esoteric significance to Kowrai flower as I had occasion to do in a former contribution and as I persist in so doing in this contribution.

Bilva is called *Trisuparna*, literally of three leaves. According to *Pasupatabrahmopanishad*, Hamsah (breath) internal, all-pervading internal, is the half-form. The word internal is twice repeated in the Vedic text to show that it first goes into the lungs and thence it goes further inwards with the blood. Breath inward alone is reckoned the leaf-form Hamsah, and thus it is clear that Rechaka, Pooraka and Kumbhaka processes alone are referred to in the text. These three processes are the three leaflets in a Trisuparna or Bilva leaf. I shall refer to these processes in full later on in the sequel. The three leaflets in a Trisuparna or Bilva leaf being the processes of Pranayama, the question is whether Siva wears them, and if so in what sense. Paramatma is *Apranah*, without Prana (*Prasnopanishad*).

Siva as identical with Paramatma cannot wear Trisuparna as He is devoid of Prana. Siva as a personal being has Prana and consequently he wears it. TIRUMOOLAR uses the word Siva both as identical with Paramatma and as identical with Rudra. It therefore behoves us to see in what sense Siva as Paramatma bears or wears Prana. According to *Pasupata Brahmopanishad*: *Brahma swaroopo Hamsah*, that is "Hamsah (Prana) is the form of Paramatma." This is affirmed in so many places in *Chandogyopanishad* and other Upanishads. Paramatma can bear his own form which is Hamsah or Prana or Suparna, or Bilva. According to *Pasupata Brahmopanishad* again *Hamsa pranavayorabhedah*, that is "Hamsah and Pranava are not different from each other". Pranava is the name of Paramatma or His symbol, why Paramatma Himself (*vide Chandogyopanishad*, the very beginning). Cannot Paramatma bear Himself or His own transformations?

According to *Bhasmagabalopanishad* the three leaflets in a Bilva or Trisuparna represent the three Vedas. Vedas are embodiments of Jnana, and so Paramatma bears Jnana, for He is Sat, Chit and Ananda. Trisuparna, though divided into three leaflets, is after all one and the same leaf in nature, and Jnana in Paramatma is not divided but continues one and the same, non-dualistic in character. In ceremonial Yagas implying dualistic conception, the three Vedas play their own respective parts. The *Ric* is employed in inviting the Devas and the presiding Deity; the *Yajus* is employed to praise them when they arrive in pursuance of our invitation, and the *Sama* is sung to please them. In understanding the same with reference to its esoteric side, the *Ric* invites the Self buried in the flesh and so afar off from us; the *Yajus* praises the Self as the multifarious forms found in the universe, and the *Sama* phases, it with Brahmananda on altruistic grounds. The functions of these Vedas are essentially the same. The *Ric* asserts the Reality of Atma or Paramatma alone; the *Yajus* praises Him as everything and thus confirms the *Ric* idea by illustration, and the *Sama* indicates the bliss attendant on such a knowledge. Thus all the three Vedas indicate the same idea of unity and reality of Atma or Paramatma and the Jnana-form bliss in Him on the basis of non-dualistic spiritual Jnana. It is thus plain that Paramatma bears Trisuparna indicating the three Vedas. Except in the Tirabhavam period, Paramatma not only lives as such but in certain forms, with Prana as His body (*vide Chandogyopanishad*). So he bears the Bilva or the body of Prana. Siva as identical with Rudra, is a personal Being, and as such can bear the physical leaf. But the probability is that the Puranic idea is more esoteric than exoteric. Rudra is admitted by the Yogi of Yogis and according to TIRUMOOLAR, He has an ever-living fore-head eye or the eye of Jnana. Evidently, such a great yogin cannot derive any pleasure or can have no incentive in wearing Kowrai flower or Bilva in a physical sense. Trisuparna is called Bilva as it removes the sins of persons who have regard for them in a religious way. This is explicitly asserted in *Lingabhatteeya*. The Power of Pranayama practice in removing sins is emphatically asserted in several Upanishads, in *Sootasamhita*, in several Smritis and Puranas. Trisuparna has several symbolic meanings. For instance, Lakshmi is adored as *Bilvanilayam*, (or one seated in Bilva). The seat of Lakshmi is Trikona or a Triangle. Trisuparna represents a triangle. It is needless in this connection to give all the symbolic meanings of Bilva or Trisuparna. If Siva can wear Bilva or Trisuparna in an esoteric sense, can he not wear Aragvadha in a similar sense?

The objection on the ground that the esoteric idea is simply a repetition is worth nothing if we bear in mind that repetition of several things in several places is found in *Tirumantra*. There is esoteric meaning for Nirya (மான்·Deer) &c., borne or worn by Siva.

The effect of the Upasana of Siva is said to be clearance of *Mala* (impurity) and the attainment of benefit constantly experienced or repeated. This part of the verse will be discussed in another connection in full.

காய மிரண்டுங் கலந்து கொதிக்கினு
மாயங் கத்தூரி யதுமிகு மவ்வழி
தேசங் கலந்தொரு தேவனென் றெண்ணினு
மீச னுறவுக் கெதிரில்லை தானே. (௧௭)

17. Though garlic, white and red, boil together, the smell of civic rises above their smell in and through it. Though there is only one Deity (or Chit-resplendent Atma) pervading all bodies, there is nothing equal to the friendship of Isa, as Siva.

This verse is intended to show the superiority of Siva by means of an analogy. The three smells, viz., the smell of white garlic, that of red garlic and that of civic, correspond to Brahma, Vishnu and Rudra. Each smell is strong by itself and the fragrance of civic (Kasturi) is so strong as to assert itself above the smell of white or red garlic or both, when smelt in and through the same. This is in fact the test for finding out genuine *Kasturi*. Similarly, though Brahma and Vishnu are great and powerful, still the greatness of Siva is greater than that of Brahma or Vishnu, or both jointly, and so there is nothing equal to the friendship of Siva. TIRUMOOLAR acknowledges that the same Paramatma is found in or pervades the Deity, and notwithstanding this fact, he tells us that just as the smell of Kusturi which in supercession of the smell of garlic white and red, appears foremost, the power of grace of Siva stands forth foremost. There is one beauty in the analogy which cannot but be referred to. The color of red garlic represents the Rajoguna of Brahma whose color is red. The color of white garlic represents the Satwaguna (external) of Vishnu and the color of Kasturi, which is black, represents the Tamaguna (external) of Rudra. The difference in odour represents the internal character of the Trinity.

அதிபதி செய்த வளகை வேந்தனை
நெதிபதி செய்த நிறைதவ நோக்கி
பதிபதி யாதரித் தாக்காம தாக்கி
விதுபதி கொள்ளென்ற வெம்பெரு மானே,

18. It is my Lord Siva who, in view of the strong Tapas by Kubera, the Lord of riches, ruling from Alakapuri, supported his kingdom and strengthened and enriched the same and blessed that in his devotion and tapas, Kubera should continue in the condition of affluence and power.

Verse 16 states in general terms the benefit accruing from the Upasana of Siva. This verse gives a special instance of grace shown to Kubera by Him for his devotion and tapas. While the world of the Devas which is under the special protection of Vishnu is ever open to aggression by Asuras, the world of Kubera full of affluence and riches is free from such attacks, being under the protection of Siva. Even Brahma and Vishnu have been, it is said in Puranas, molested by Asuras. No doubt it is said in our Puranas that Siva gave an Asura the blessing that on whosoever's head he (Asura) placed his hand, his head should burst and he should die, that on getting this blessing, he pursued Siva Himself to place his hand on His head in order to kill Him, and that on His running away, He took shelter under Vishnu, who by His Maya made the Asura place his hand on his own head which thereon split and brought about his death. This story is to be understood in its esoteric sense and not literally. It means that a person of murderous propensity, however powerful might have been his Tapas in prior days, cannot catch hold of or find out Siva, that Siva is indestructible, that Siva recedes from him whose character is Tamasic, who thinks that by destroying head, he can destroy Atma, the all-powerful, ever-existent and invulnerable, and that a person who confounds body with Atma kills himself and thus becomes *Atmahanha* (self-killer) condemned by *Isavasyopanishad*. Siva takes shelter under Vishnu as He is according to *Krishnopanishad* an embodiment of *Ajeya Vaishnavee maya*. The Asura as an offshoot of one of the features of Maya, must be vanquished by the all-powerful Vaishnavee-Maya, and regard to such an individual, Siva or Paramatma takes shelter under Vaishnavee Maya (the all-embracing Maya), hides Himself behind the thick curtain of this all-comprehending Maya. Is it proper for Siva to give such a gift of power to the Asura who applied for it with a view to kill every body on whose head he placed his hand? Asura is an embodiment of all evil propensities (*vide* Sankara's commentaries on *Chandogyopanishad*) and all those who were touched by these propensities must meet death and destruction. Unless Siva or Paramatma gave this power of destruction to evil propensities in touch with individuals or influencing their intent, will, and deed, an evil will cease to be an evil, and so the very object of introducing evil in the universe will be defeated. Why should Sivâ Himself run away from the sight of evil when He Himself introduced in the world and blessed with a power of destruction in respect of all affected by it? Siva as a Personal Being is subject to all the ills to which flesh is heir to order that He might keep Himself from the dangers of evil, in the from of wicked propensities or illusory dualistic notions, confounding body with Atma, He has to fly away from the sight of evil

Can we not apply similar esoteric interpretation in the case of Brahma and Vishnu and give them pre-eminence over and above Siva? No. Brahma and Vishnu are beset with Maya which is the greatest evil so far as their individual selves are concerned. Being subject to the greatest evil, what avails it to vanquish subordinate evils? Vishnu no doubt puts down subordinate evils which are turned in unjust aggressive directions, but He fosters Maya in regard to self, when the evil propensities are not directed in aggressive ways to the injury of others. For instance, Banasura was overflowing with Ahankar, and Krishna did not interfere with him till *Anirudha* was stolen away and kept in custody by him. When this wrongful confinement took place, Sri Krishna took himself to his slaughter. The same may be said of Ravana, Jarasandha, Duryodhana and a host of others within the domain of dualistic conceptions. Vishnu fosters them in so far as they are limited to just and proper Dharmas regulating intent, will and deed in practical life, conducted on the basis of dualistic notions, and with this object He even incarnates Himself every Yuga; whereas Siva not mindful of these Dharmas as really due to Adhyastha (illusion), ever takes Himself to spiritual Jnana and so to the destruction of everything within the domain of Adhyastha. The Symbolical forms of propitiating these deities indicate the above destruction. Whereas Vishnu likes or is propitiated by Tulasi leaves, Siva likes or is propitiated by Trisuparna or Bilva leaves. The Tulasi leaves come out in sets of two on parallel axes indicating thereby the ever-recurring parallel course of dualistic illusions, whereas the Bilva leaves indicate the Triune principle establishing unity among seeming diversities. While Vishnu has to vanquish Adharmas or evil propensities turned in improper or unjust directions, for the purpose of maintaining Dharmas or evil propensities turned towards good, Siva disregards both as illusory, and desires in Himself the Sovereignty of Atma Jnana and freely interprets it to those who seek the same by Him. He is *Buddhi vivardhana karana lingam* as the Great Sankara beautifully expresses Himself. Even for putting down evil turned towards Adharma, Vishnu has to put forth a huge struggle. He is not able to put it down without such a struggle. I regret I deferred the discussion of the effect of practising the Upasana of Siva relatively to that of practising the Upasana of Vishnu and other Devas to a future occasion. It may be stated in this connection that higher spiritual or Atma Jnana is solely within the gift of *Siva* and His upasana alone will lead to it. The Upasana of Vishnu may secure riches, may gain a seat in the world of Vishnu, may take the disciple near Him, and may give him His form, but His upasana does not suffice to give him spiritual Jnanam and gain him the highest condition of Sayujya. According to *Chandogyopanishad* there is nothing greater than Atma Vidya, and the whole sublunary wealth in this ocean-girt earth is not equal to it. According to *Annapoorno-panishad*, the profit of Atma is the greatest profit attainable, and this can be reached only by spiritual Jnana within the gift of Siva. The Upasana of Vishnu has not conferred on the disciple the same extent of influence and affluence as that of Siva. Vishnu's gift of affluence to Kuchela, to Indra and others is nothing when compared to Siva's gift to Kubera. In the case of Kubera, not only riches were given; but also the great wealth of devotional Tapas was given concurrent with the gift of riches. It is on account of Vishnu's incapacity to give us higher Jnanam and thereby Savujya, getting rid of Samsara, *Sarabhopanishad* tells us *Tasmat Sarvan parityajya dhyeyan Vishnvadikan suran, Siva eva sadadhyeyah sarva samsara mochakah*: that is, it asks us to give up the Upasana of Vsihnu and other Devas and to carry on the Upasana Siva, who is alone competent to rid us of the rounds of Samsara. *Chandogyopanishad*, after describing the motion of the sun and his rising and setting in the cities of the four Dikpalakas, states that the duration of life in the city of Kubera though double as much as in Samyamani.

(the City of Yama) is half as much as in the city of Varuna. This limitation affects the history of those who are lifted into the world of Kubera for their deeds on earth, but it does not affect the condition of Kubera at all. It should be carefully borne in mind that the Upasana of Vishnu as Paramatma is efficacious in gaining the higher spiritual Jnâna and thereby salvation in the form of Sâyujya. At the same time the Upasana of Vishnu as Paramatma is different in effect from the Upasana of Vishnu as a Personal Being. We see in Puranas and in Itihasas that ***Vishnu*** **showed His** ***form*** **to His disciples, but nowhere do we hear of His having taken His disciples in Himself. This is one of the reasons why Vaishnavites give up what is called Sayujya salvation. In** ***Ramottaratapiny, upanishad*****, it is said that Siva with a bull-flag, practised the Upasana of Rama, and Rama appearing before Him asked Him to request of Him any Vara or gift** *from* **Him and told Him, He would give Him the same; that Siva asked Him the following gift:** ***Manikarnyam mamakshetre, Gangayamva tatepunah, Mriyate dehinojjanto. Muktikanto varuntaram.***

S. Ramasawmi Iyer, B. A., B. L.

(To be continued.)

SIVAGNANA SIDDHIAR

OF

ARUL NANDI SIVA CHARYAR.

Refutation of (Sautrantika) Bauddha.

(Continued from page 106)

34. As the world is a product like a pot, we require a first cause like a potter. Vedas and Agamas are the most ancient works in Sanskrit, teaching our duties in regard to the four great Purusharthas and they enlighten our understanding and action. As these words had at first been promulgated by the greatest gods and seers, a properly qualified teacher should be found to teach their meanings. We require a witness for attesting the truth of the Vedas themselves. Such a person and author of the Vedas is the Supreme Siva.

35. You said that trees (Vegetable kingdom) are lifeless. They have life, as they fade when they are not watered and grow when they are watered. If not, even dead trees must grow by watering them. It is the nature of bodies with life that they grow with food and decay without it. If you say that the trees have no life as they have no external organs, you forget that eggs and spawn which contain life have no sense organs. If you say that when the eggs are hatched at least, the animals come out with organs, but we do not see this in the case of trees, know that trees have flowers and fruits, they have organs and life.

36 If you ask, whether one life divides itself into many, as when we cut the branch of a tree and transplant it, no; souls enter into seeds, roots, branches and the eyes of trees, as their womb and are born. If you say that oviparous and filth-born animals have the power of locomotion after birth and the trees have not, then why don't lame men and animals walk. The variations in creation are infinite.

37. O Bauddha, you assert that it is no sin to eat killed meat. Does not the sin attach on your account to those who kill animals, knowing that you will eat their meat? If you were not known to eat, no body would kill animals and offer it to you. If you again say that it is only those who kill are blamable, where is your charity when you earn sin for your own kind host. Why don't you offer meat to your God? When you despise your own body as unclean, where is your sense when you eat the flesh of lower animals?

38. If you say that sentience is again born as the shade of an umbrella and the image in a mirror, then know, these shadows will disappear with the umbrella or thing itself. So, when your five Skandhas die, the sentience will also die and not be born and there will be none to attain Nirvana. If you say that the sentience is again generated from the embodiment of Karmic memory as the walking intelligence after dream-sleep: then, the spawn and the eggs and the blind man will indeed attain Moksha after losing their vitality. Hence, the soul will never be separate from the body.

39. O Bauddha you defined your Mukti (Nirvana) as the annihilation of the five Skandhas and their asso-

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35. We know that the Buddhist's logic and Psychology were faulty enough but never knew ere this, that their Biology &c. was also faulty. Hindu philosophers class the vegetable kingdom with living organisms possessing only one sense, namely touch. European scientists have now no doubt about the point and the characteristics of plant life are most analogous to animal life, and they are most varied and curious, nay, they manifest such adaptations to conditions and circumstances, displaying the greatest intelligence. And if we want to study God's handiwork, we could not find a better and more beautiful subject than plant-life. The root and fibre and bark in plants correspond to the alimentary canal in animals; the leaves to the respiratory organs; flowers (containing the Pistil (ovary, style and Stigma), and stamens (filaments and anthers) to the reproductive organs. Most flowers contain both organs in each flower. In some plants the male and female flowers are different, the commonest example of which are supplied by the gourd species, (சுரை, பூசணி, பீர்க்கம்) &c). There are also separate male and female plants, as the female and male palmyra. Of all the flower shrubs, the orchids are the most wonderful in creation, possessing every variety of from and adaptation to needs. There are some most beautiful specimens in the Ooty Government gardens one of which is of the exact shape of an insect மழைப்பூச்சி which is itself a mimic, but in most gorgeous colours. These flowers mimic birds, doves, pigmies, &c., &c.

ciated sentience and the burning up of desire and sorrow as lighted camphor. We ask who it is then that attains Nirvana? You reply that there is none. Then who feels the Bliss of Nirvana? If it is the sentience born of the five Skhandhas, then it cannot die, and cannot lose its body, and you will never release yourself from Bandha nor attain Moksha.

40. Hear our idea of Mukti. Our Parameshwara, who is eternally pure, the supreme, the immutable, all-intelligent, all-powerful, and all-beneficent, appears as the Divine Guru to him who is balanced equally in good and evil, (இருவினையொப்பு) and grants his Grace (சத்திநிபாதம்) after burning up all his evil by his Eye of Gnan, destroying thereby his external and internal senses, and showing them the four paths of adoring Him, lifts them by his hand of Grace, out of the slough of birth, into eternal Bliss.

அநாதிமுத்த னாம்பரனு பலருக்கெல்லாம்
அறிவுதொழில் அநுக்கிரக முடையவன் கன்மம்
நுகர்கமற் றொத்தவிடத் தேசத்திநிபாத
நுழைவித்து மலங்களெல்லா நுங்கநோக்கி
மனுவிகர ணங்களெல்லா மடக்கித்தன்னை
வழிபடுநல் லறிவருளி மாக்கருணைக் கையால்
இருதபிறப் பிணினின்று மெடுத்துமாறு
இன்பமுத்திக் கேவைப்பன் எங்கண்முத்தி யிதுவே

YOGACHARA BAUDDHA'S STATEMENT.

1. The Yogachara, not thoroughly learned in Philosophic lore, states that it is Buddhi that is evolved as the senses and the forms of perception and that this intelligence is manifest only when in union with the sense experience (Vadana) and that intelligence is formless, and affirms therefore that the world is a dream and intelligence (Buddhi) is alone Sat.

HIS REFUTATION.

1. You asserted the existence of Buddhi and something else which you called sense experience (Vadana). They must be different according to you. If not, say that Buddhi and sense experience are one and the same. If so, know, that Vadana is the renewed activity displayed by the Buddhi when induced by Raga (desire), it once unites with sound, light &c. Dreams arise in the mind after an original perception.

If you say that Intelligence is the body, then must exclaim 'I am the body.' These are different. If you say they are different and the intelligence stands apart from the body and the universe, no; when the body is united to the intelligence, the intelligence will not be apparent, as the crystal is lost in the colours reflected in it.

J. M. NALLASWAMI PILLAI, B. A. B. L.

(*To be continued.*)

TAYUMANAVAR'S POEMS.

(*Continued from page* 108).

பாரொடுநீ ராதியென வொன்றொடொன் றாகவே
பற்றிலயமாம் போதினில்
பரவெளியின் மருவிவீர் கற்பாந்தவெள்ளம்
பரந்திடினதற்குமீதே
நீரிலுறைவண்டாய்த் திவண்டுசிவயோகநிலை
நிற்பீர்விகற்பமாகி
நெடியமுகிலேழும் பரந்துவருஷிக்கிலோ
நிலவுமதி மண்டலமதே
ஊரெனவிளங்குவீர் பிரமாதிமுடிவில் விடை
யூர்தியருளாலுலவுவீர்
உலகங்கள்கீழ்மேல தாகப்பெருங்காற்
றுலாவினற்று ரணையினுன்
மேருவெனவசையாம னிற்கவல்லீருமது
மேதக்கசித்தி யெளிதோ
வேதாந்தசித்தாந்த சமரசநன்னிலைபெற்ற
வித்தகச்சித்தர்கணமே. (௫௯)

59. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! I would now disclose your situation at the end of a *Kalpa*: when the elements *earth, water*, &c. dissolve and dissappear into one another, you will soar high in the sky; and if

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2. The Yogachara is the follower of the Mahayana School and called as such Mahayanikan in Tamil works. The founder of this School was Asanga or Vajra Satwa and it was introduced into China from Ceylon about 720 A. D., by Vajrawati whose great pupil was Amoga, Pu-kung. This is called the Tantra School and they borrowed their rituals from Brahmanism and Shaivism combining with the doctrine of Dhyana Buddhas (of Nepaul) and the Mahayana Philosophy. (Edkins).

Vadana is what is usually miswritten as Vedana in Buddhist Text books.

The statement and its refutation of this school is very brief, as this school virtually accepts all that the Sautrantika affirms and any recapitulation is therefore unnecessary. The points wherein they differ are alone set forth here. According to the Sautrantika, Buddhi is a product and not independent of the senses. The Yogachara is inclined to think that it may be independent of the senses but links it in a peculiar manner with sensations (Vadana). Any how this is an advance on the Sautrantika who is a thorough *Sunyavadi* and Mayavadi.

the Final Deluge[*] should take place, you will whirl round in water like the sea-beetles and be in Siva-yoga.[†] When there is a heavy down-pour of rain by all the seven clouds together, you will inhabit yourselves in the moon-planet. If the Trinity, *Brahma* &c. should cease to live, you will live by the Grace of Supreme Siva[‡] who rides on the white Bull[§] When the endless worlds or universe roll up and down against one another by the force of the Great Storm[||] you will remain in yoga[$] unshaken like the Mêru mountain.

O Great Siddhas, your glory surpasses my power of description.

எண்ணரியபிறவிதனில் மானிடப்பிறவிதான்
யாதினுமரிதரிதுகாண்
இப்பிறவிதப்பினு லெப்பிறவிவாய்க்குமோ
ஏதுவருமோவறிகிலேன்
கண்ணகனிலத்துநா னுள்ளபொழுதேயருட்
ககனவட்டத்தினின்று
காலூன்றிநின்றுபொழி யானந்தமுகிலொடு
கலந்துமதியவசமுறவே
பண்ணுவதுநன்மையிச் சிலைபதியுமட்டுமே[illegible]
பதியாயிருந்ததேகப்
பவுரிகுலையாமலே கௌரிகுண்டலியாயி
பண்ணவிதனருளினாலே
விண்ணிலவுமதியமுத மொழியாதுபொழியவே
வேண்டுவேனுமதடிமையான்
வேதாந்தசித்தாந்த சமரசநன்னிலைபெற்ற
வித்தகச்சித்தர்கணமே. (௧௦)

60. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

Of multitudinous births, the human birth is most valuable and best fitted for the attainment of spirituality. O! I cannot know my future life or plane of existence if any! O! what toils and troubles I should then be subjected to! May you, my masters of perfection, therefore, grant me, before I should discard this body, the divine state of being absorbed in the Gracious Lord of Love and Blessedness; whose mercy flows like the heavy showers of rain from the thick clouds in the sky. And I will, until then, try to preserve intact the fabric of my present embodiment by Siva's Arul Sakti Gauri,[*] so as to cause the incessant flowing of Soma's[†] nectar in the Chidâkas.[‡]

பொய்திகழு முலகநடை யென்சொல்கே னென்சொல்
பொழுதுபோக்கே தென்னிலோ [கேன்
பொய்யுடனிமித்தம் புசிப்புக்கலைந்திடல்
புசித்தபின்கண்ணுறங்கல்
கைதவமலாமலிது செய்தவமதல்லவே
கண்கெட்டபேர்க்கும்வெளியாய்க்
கண்டதிதுவிண்டிதைக் கண்டித்துநிற்றலெக்
காலமோவதையறிகிலேன்
மைதிகழுமுகிலினங் குடைநிழற்றிடவட்ட
வரையினெடுசெம்பொன்மேரு
மால்வரையின்முதுகூடும் யோகதண்டக்கோல்
வரைந்துசயவிருதுகாட்டி
மெய்திகழுமஷ்டாங்க யோகபூமிக்குள்வளர்
வேந்தரேகுணசாந்தரே
வேதாந்தசித்தாந்த சமரசநன்னிலைபெற்ற
வித்தகச்சித்தர்கணமே. (௧௧)

61. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike.

Painful it is to consider the vanities of this worldly life. To depict the same in brief, it consists, to the detriment of our aims of existence, in nothing but our struggles for food and, when food secured, in stuffing up our bellies therewith and sleeping away our precious moments. Even the blind and ignorant are alive to this fact.

O Benefactors, in whom the Satvic 'goodness' ever preponderates, I do not know when I will be able to disentangle myself from the ties of these wordly engagements.

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[*] Final Deluge is the Great deluge that takes place at the end of a Kalpa or Maha-Kalpa when all including the Trinity Brahma, Vishnu and Rudra are destroyed, the Turiya-Mûrti (Siva or Parabrahman) alone remaining.

[†] Siva-Yoga is the contemplation of Sivá the Turiya Murti.

[‡] Supreme Siva is the lord over Trinity above mentioned. *Brahma* of the Trinity and Rudra of the Trinity should be distinguished from Brahma or Siva or Eswara (the popular name of Siva all over India used with reference to Siva-Temple say Eswara's Temple (ஈசுரன் கோவில்). He (Siva) is then called Turiya-Mûrti (*i.e.*, Fourth Murti or Brahm or Parabrahmam beyond and above the Trinity, Brahma, Vishnu and Rudra). 'Siva' is used for Rudra in many modern publications, which is consistent with its *meaning* and unauthorised by 'Sruti' as meant by the Agama c. f. Notes to 21st verse.

[§] c. f. Pattanathu Pillai our beloved Saint where he says of Siva "Thy riding on the Bull is to shew that Thou art the God of Goodness."

[||] That which takes place at the end of the worlds.

[$] Dhârana in the text c. f. Notes to 61st verse.

[*] Gauri is the personification of Sakti of Siva *i.e.* active power or female energy of Siva. (*Vide* also page 74 of this journal where my learned brother Mr. S. Ramaswamy Ayyar explains this very well on authority).

[†] Soma - Moon. Vide 38th verse and notes

[‡] Chidakas: Sphere of wisdom in us.

May you help me, O Yogi-îsas* to whom the dark masses of clouds obey and gather to form at once a beautiful parasol overhead and who distinguish yourselves as warriors in the field of Ashtânga Yoga,† while the banner of your *Yoga-danda*‡ will be flying not only over the golden *Meru* but also over the *Eight*§ chains of mountains.

கெசதுரகமுதலான சதுரங்கமனமாதி
கேள்வியினிசைந்துநிற்பக்
கொடிகொண்டதலமாறும் மண்டலத்திலுங்
கிள்ளாக்குசெல்வமிக்க
தெசவிதமதாய் நின்றநாதங்களோலிடச்
சிங்காசனாதிபர்களாய்த்
திக்குத்திகந்தமும் பூரணமதிக்குடை
திகழ்ந்திடவசந்தகாலம்
இசையமலர்மீதுறை மணம்போலவாநந்த
இதயமேற்கொள்ளும்வண்ணம்
என்றைக்குமதியோகசிவராசயோக
மிந்த்ராதிதேவர்களெலாம்
விஜயஜயஜயவென்னவாசிசொலவேகொலு
விருக்குநும்பெருமையெளிதோ
வேதாந்தசித்தாந்த சமரசநன்னிலைபெற்ற
வித்தகச்சித்தர்கணமே. (சு௨)

62 O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

O Siva-Raja-Yogins,* I can hardly find space to write in the greatness of your psychic powers. Like a sovereign's four kinds of forces† war-chariots, horse &c. Your four Antahkaranas *Manas*‡ and the rest submit themselves to your control always.

The greatness of your *Siddhis*§ spreads itself over the dominions of the six centres‖ and the three *Mandalas* ꟹ you fix yourselves in the lion's seats of your hearts wherefrom *Ananda*¶ flows as pleasant as the fragrance of the seasonal flowers; while amidst the musical sounds of *Dasa-natham*,** all the Devas *Indra &c.*, praise you with acclamation and joy, your *Soma's* orb†† radiating its bright rays of light in all possible directions

O! Praise be to your Siva-Raja-Yoga of eternity

R. SHUNMUGHA MUDALIAR.

(*To be continued*).

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* A Yogi-îsa is a prince of Yogins.

† Ashtânga Yoga=Yoga of *Eight Angas* or parts. The Eight parts as best stated by Swami Vivekananda are:—'(1) *Yama*,—non-killing, truthfulnes, non-stealing, continence, and non-receiving of any gifts. (2) *Niyama*,—cleanliness, contentment, modification, study, and self-surrender to God. (3) *Asana or Athana*,—posture, learning to have a firm erect seat. (4) *Pranayama*,—learning to control the Prana or *vitvl forces* in one's own body. (5) *Pratyakara*,—learning to control the mind completely; this is a difficult task requiring a continuous struggle for years.' [**Hence the true Saints like our Tha'yumanavar have sung and sung over and over again towards subduing their minds, which may appear to the unwise to be nauseous repetition**]. '(6) *Dharana* is holding the mind; so subdued, to certain points. All these 6 steps are necessary to bring us scientifically to Dhyana and Samadhi. (7) When the *mind* has been trained to remain fixed on one point, internal or external, there comes to it the power of flowing in an unbroken current towards *that* point. This state is called *Dhyana*. (8) When this power is so much intensified as to be able to reject the external power of perception, and remain meditating only on the internal part, **the meaning,** that state is Samadhi or super-consciousness' or knowledge of self. [After *knowing the self*, one shall be intent on the Divine Arul of Supreme Siva. c. f. the saint's couplet " தன்னையறிந்தருளே தாரகமாய்நிற்பதுவே, யுன்னையறிதற் குபாயம் பராபரமே.

O The Supreme. to know one's self and be
On Thy Grace e'er intent helps to know Thee.

‡ Yoga-danda. Vide note to 58th verse.

§ c. f. Vide notes to 57th verse.

* Siva-Raja Yoga is the concentration of mind immediately conducive to the one's *union* with the Supreme Siva [This verse defines the said Raja Yoga which can be only better enjoyed than told or described. The initiated only can understand it best. It is called also Ashtanga-Yoga vide 61st verse.

† The 4 kinds of forces are:—infantry, chariots, horse and elephants. The tamil compound is 'இரத கஜ துரக பதாதி.'

‡ Manas, Buddhi, Chittam and Ahankara. Vide 96 Tatwas under verse 48.

§ Siddhis = powers.

‖ 6 centres are (1) A'nus. (2) private part. (3) the navel, (4) the heart. (5) the uvula and (6) the forehead. Vide notes to 'sushumna' and 'soma' under 36th verse.

ꟹ The 3 Mandalas or orbits are (1) Solar circle, (2) Agni circle or circle of fire or heat and (3) Lunar circle. These three are said to remain, respectively, betwixt the two of the six centres from below. Vide note to Siva-Raja Yoga above.

¶ Ananda bliss.

** Dasa nádam ten-fold are said I felt by the Yogins.

†† Soma's orb moon's orb or circle. (Vide note to Siva-Raja Yoga above).

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS NOVEMBER, 1897.

'THE ORIENTAL SIDE.'

The question has again come to the front, in a manner unexpected, by the strongly pronounced views of His Excellency Sir Arthur Havelock, which in the language of the *Mail*, 'have caused some commotion among educationists, and have mystified not a few;' and a regular war of correspondence has ensued in newspapers and magazines, displaying not much either of reason or of decency ; and the innocent Pandit on the one side and the educated Indian on the other have also come to receive an amount of abuse which, under the circumstances, is altogether unmerited and unwarranted. The Pandit is not such an unprogressive creature, as he is supposed to be, believing in milky seas and juicy oceans, but on the other hand Pandits are much more intelligent and shrewder than the average educated man turned out by our University, and they possess as much of general knowledge on scientific subjects, as any student of our English schools. Our old school Pandit (nearly 2 decades back) could also lecture to us on Human Physiology and Anatomy. In fact we know more than a dozen Pandits of our acquaintance who know English. Many of these belong to the very old-school, and half a dozen of them are actually living the life of recluses, bachelors for life, devoted only to the cause of truth, religion and learning. We wish we could feel the joy our Benares Pandit felt on receipt of a rare Sanskrit manuscript we sent him. And our educated friend scorns to live laborious days in the cultivation of the sciences and the arts, and he talks of these expensive days and his reduplicated wants. But it is not to be supposed that we blame him either. He is merely the creature of his environments though departing far from the simple ideals of his ancestors. Taking the matter however out of purely personal considerations, such as the merit or demerit of one party or the other, we will turn our attention solely to the higher and truer aspects of the question. Those who have read our first contributions on the subject (Vol. I, Nos. 1 and 2), may remember that the question at one time was (more than 50 years back) whether English or the Vernaculars should be the medium of communicating *the best knowledge*, and whether use should be made of the existing vernacular literature itself or not for effecting this purpose. It was tacitly admitted and it is not denied now that there was much in the arts and sciences and civilization of the West which had to be imparted to the Indians to make them fit to take their place in the scale of civilized nations ; and we have summarized all the arguments on the subject in our two previous articles, and not one of the several correspondents to the *Mail* seems to be aware of such, though the name of Macaulay is frequently dragged in to conjure with. We will request our readers to go over them again, and in the light of Mr. Hodgson's views, the meaning of "The People's Governor," will not be far to seek. What His Excellency actually said was this. "In my humble opinion, education in the Madras Presidency has gone a little too fast, and has been a little too radical. I should personally have preferred, if I had the starting of an educational system in this country, to have built upon what already existed, rather than have destroyed and begun on a new foundation. I should have preferred to expand and improve Eastern ideas, and not to substitute for them in their entirety our own Western ideas." This was at Ernaculam. At the Maharajah's College for Girls at Trivendram, His Excellency again observed that the aim of female education should be to implant upon existing social and family conditions the improvements and the enlightenment of the West and that there should be no attempt to destroy what already existed. they should try to improve, brighten and perfect it. At page 43, we quoted from Mr. Hodgson to the same effect. The best and surest means of effecting this *needed change* is not by ignoring their past life and past literature, which are inseparably intertwined and inter-reflected, *not by destroying the warp and woof of their national existence*, but by a process of preparation, conciliation and compromise by finding the means of closing that gulf which separates European and Indian affection and intellect —in the use of that literature, which I shall venture to say cannot be dispensed with, and that any other attempts to remove the woof and warp of Indian society would disorganize society and insure our own destruction." This is the highest phase of the question. And Mr. Hodgson spoke of a necessity arising 50 years hence, in case his suggestions were not acted upon, to retrace our steps. No doubt, the calamities he foretold have not yet occurred, but the evils that have arisen are already serious enough to demand the attention of the rulers and the ruled; and we are glad that the matter is attracting their attention. We have observed then also that we do not wish to retrace our steps in our present discussion, but simply to reconsider and remedy the defects. And His Excellency has now observed that what has been done cannot be undone we must accept things as they are, and *make the best of them*—and after all they are not so bad. The next best thing was, what has been attempted till now, a combination of European and Indian languages and literature, instead of attempting a purely vernacular medium. But the result has not justified the expectations Not that the system itself is bad, but the course of study has been too much one-sided. All the inducements and encouragements for learning have been in favour of English, and dead against the vernaculars. The vernacular subject was only one out of many in the school and college curricula. It was very easy for the students to secure a pass by devoting all their attention to the English subjects and very little to the *optional* language. It won't pay to learn the vernaculars at all. No honour was to be acquired by scholarship in the vernaculars. And need we wonder that the school-boy who is very acute in these things has come to neglect his vernaculars to such an extent that it formed the subject of serious comment, even within the very walls of the Senate House? No less a person than the late Head of the Education Department of this Presidency, we mean the late lamented Mr. H. B. Grigg, in his Convocation address, delivered in 1892, advising the assembled *alumni* to improve their vernaculars, observed, No one can feel more strongly than I do that, if the peoples of India with their numerous vernaculars, are ever to rise to a nobler life and greater wealth, the proportion of those who know English must be ten, nay twenty-fold of what it is, and be equally distributed among men and women; but no [illegible] strongly believes that the great mass of people [illegible] never be regenerated until each vernacular is made a [illegible] vehicle for carrying on that knowledge." The [illegible] learned Rao Bahadur [illegible] P Ranganatha Mudaliar than whom we never possessed a better instance of an Indian, cultured in the lore of the East and the West equally so well, conveyed them the same advice in the following words: "You have to cultivate the study of your mother-tongue, and to improve it to such an extent as to make it a fitting medium for the communication of Western ideas in Science and Philosophy. And time after time, every University Orator, has dinned into their heads to educate the masses, "to carry joy and gladness into a million homes, and become a potent means in helping on the regeneration of the country," "to carry that lamp of learning, of which we spoke, into the caves of superstition and ignorance, casting its beams into every cranny and crevice." And how is all this possible, except by possessing the power of expressing oneself idiomatically and vigorously in one's own tongue and interpreting through it, one's new knowledge and new ideas. We are also glad to add to this the opinion of an Ex-Governor of Madras, whose soundness of learning could at any rate never be questioned. He questioned the assembled graduates "Are you satisfied with what you are doing for your own literature? How many of you are seeking to obtain a large and scholarly knowledge of the Vernaculars of South India?" and he remarked that this University will not have done anything like its fair share of work till South India too has many Actors; and after instancing one or two cases of encouragement of native science and native learning by Indian Princes and nobles, he regretted that 'the great names of the land have not yet begun to take the place they should do, either in the accumulation or in the encouragement of learning.' And to-day, the opinions of gentlemen like the Hon'ble Dr. Duncan, the Hon'ble Mr. Justice Subramania Aiyar, Dewan Bahadur Raghunatha Row, the late lamented Rao Bahadur Sadhu Seshayya have taken the same trend; and the question arising as to the best ways of effecting these needed reforms and improvements, the first two have proposed, what we consider the least that can be done at present and the least costly to boot. Further it is actually sheer necessity that has pinched the learned Director to propose this. The old class of Pandits are slowly disappearing and there are none coming to take up their places. The vernacular literature; if they are to be formed and made intelligible to future generations. require the unremitted attention and untiring devotion of the few who make it their study. We are inclined to think with our Ex-Chancellor and Governor that all their learning is not trash and we are inclined to repeat the questions "Trash, what is Trash? Who has a right to say that till they (old books) have been examined?" and this when we find that most of those who have joined in the discussion, we beg their pardon if we are wrong, are persons who cannot claim to be any authority on the vernacular literature. We have discussed the subject with a large number of cultured men, both European and Indian, both inside and outside the Educational Department, and they all commend Dr. Duncan's proposal, only they think it to be a very small measure. We do not wish to lengthen the subject further, and now that Dr. Duncan has returned from home, may we hope that the Committee of Senate appointed to consider the proposal will soon meet, deliberate and mature a scheme with the least possible delay?

EVIDENCES OF NATURAL RELIGION.*

I

On the Primitive Religion of Mankind.

GENTLEMEN,

I propose to bring forward for your consideration a course of lectures on religion. I intend to examine together with you that great subject, for which all men entertain a supreme interest, *i. e.*, religion. We shall look into it from a philosophical as well as from a theological point of view. We shall ask the general opinion of mankind on the subject. We shall carefully peruse the tenets and aphorisms of the greatest sages and philosophers of antiquity. We shall try to search deeply into our own minds, whether perchance we may still find in the recesses of our hearts a glimpse and spark of that true light with which Almighty God, the Creator and Father of all men, enlightens every man that comes into this world.

Gentlemen, to search after truth, to follow the sunny path of truth when found, to obey the dictates of truth is every man's duty. God will condemn no one to everlasting punishment for the mere fact of his having been born in a false religion. But everybody is bound in conscience to search after truth, to embrace truth, and he is responsible to God for his conduct, should he, running after the perishable pleasures of this world neglect the proper means to enable himself to arrive at man's last ethical end, *viz.*, final union with God in the everlasting happiness of heaven.

Gentlemen, this evening by way of introduction we shall attempt to survey from the serene height of history the opinions of mankind on the existence and nature of the primitive religion of mankind. It will be an historical rather than a philosophical lecture. The documents I shall bring forward are most trustworthy. I have discarded altogether the doubtful ones, as truth need not be dressed in the meretricious apparel of falsehood. These documents will mainly consist of ancient hymns, which have been handed down to us by ancient peoples about 2,000 years B. C. and bear evidence to the fact that the first religion of mankind was monotheism, not polytheism.

The verdict of mankind on the existence of God.

Gentlemen, suppose I summon around me in a great circle all the people that ever appeared on, and passed away from, the earth—the old Semitic, Egyptian, Chaldaic and Aryan nations, all the men that now live in Europe, Asia, Africa, America and Oceania—and propose this question to them. Is there a God? Is there a superior and infinite Being, the creator and ruler of this universe, the father of all men, the chastiser of the wicked and the rewarder of the good? The answer would be undoubtedly this one. Yes, there is a God. We must admit the existence of God. This idea, this belief is deeply rooted in our hearts. We cannot be so foolish as to deny the existence of the creator of this beautiful world; and the reason is because man, in all stages of civilization and among all races of mankind, is irresistibly roused by an inward impulse to assign a cause or an author for every phenomenon and event. Man, even in the infancy of civilisation thus reasons. There is no effect without a cause. A mansion pre-supposes an architect, a painting an artist, a statue a sculptor. The earth with its gigantic mountains, its fertile plains, its lakes, its rivers; the sea with its immensity and its foaming waves, its regular currents and its monster inhabitants, the heavens with their resplendent, enormous innumerable worlds all pre-suppose an omnipotent cause and source of so many wonders. What is this cause? Are these wonderful works their own cause? No, All created beings reply to us in their eloquent language, "It was God who made us and not we ourselves" No, they did not make themselves, nor are they God The earth is not God, the sea is not God, the heavens are not God, because all these creatures, are limited and finite, and God is unlimited and infinite they are perishable and God is imperishable, they are subject to many and constant changes, God is immutable they have no intelligence, no will, and God is the first most absolute and independent Being, whose intellect devised and whose will raised up from nothing, all these visible things.

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* A series of lectures in St. Aloysius College Hall. Mangalore

Gontlemen, this is the answer of mankind. All peoples have a name for God, all have believed and still believe in the existence of a Supreme Being, who is the source of all other beings. Go to the human race in its cradle follow it though all the different regions which it has successively inhabited: let no climate, no nation, no class, escape your observation: pass from the civilized to the barbarous; search among the degenerate tribes that have planted their tents on the burning sands of Africa, or the savage hordes that wander over the vast savannahs and prairies of America, everywhere you will hear the name of God; everywhere you will find nations believing in a Supreme Being and dedicating to him temples, altars, priests, festivals, sacrifices you shall not meet a single tribe, however savage it may be, without some kind of worship. And what is true now-a-days was likewise true, nineteen centuries ago when Plutarch, a Greek philosopher, wrote as follows. "You may find cities without walls, without literature, without laws, without palaces, without money, without schools, without theatres; but as for a city which has no temples or Gods, which makes use of no prayer or oaths, which consults no oracles which offers no sacrifices to obtain the blessings of heaven or to avert the evils with which it is threatened, this is what no one has ever seen; it would be easier to find a city built in the air than a people without some religion (*Plutarch Contra Colote*)." Nor are the conclusions of modern science different. "The statement," says Professor Tiele, "that there are nations or tribes which possess no religion rests either on inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with, destitute of belief in any higher being, and travellers who asserted their existence have been afterwards refuted by facts. It is legitimate therefore, to call religion, in its most general sense, an universal phenomenon of humanity." (*Tiele, Outlines of Religious History,* page 6.) Indeed the belief in the existence of God is an universal phenomenon of humanity, because God the creator of man moulded in such a manner his heart that even when reduced to the condition of an irrational beast and wallowing in the mire of the grossest vices, allows nevertheless the name of God to escape him, and raises his suppliant looks to the abode of this eternal Being. Such is the remark made by Tertullian to the Pagans of his time "Do you desire," he says, that I should prove the existence of God by the simple testimony of the soul alone? Well, although buried in the dungeons of sin, held fast by the chains of prejudice; weakened by passion and concupiscence, the slave of false divinities, yet, when the soul awakes from its languor, like a man recovering from drunkenness or fever, in the very first instant of his health it proclaims the name of God and invokes the only Being who can assist it. Great God, Good God, are the words that come naturally to the lips of every man. It is the voice of all. O testimony of the soul naturally Christian. And when it utters this language, it is not to the capital it looks, but to heaven, the abode of the very God from whom it comes"—(*Apolog.* 118.)

Gentlemen, I shall not dwell any longer on this subject. I am sure the gentlemen who this evening have favoured me with their presence are not atheists nay, they are religious people. Atheism could never take root in this land whenever I turn, my eyes meet with undisputed monuments of the faith and belief of the Hindu people in a One and Supreme God. "There is but one Being, no second."

Monotheism or Polytheism?

But it being universally granted that God exists, what is the nature of the worship by which ancient nations honoured Him? History tells us that in times previous to the Christian Era, all nations with the exception of the Jewish people paid devine honours to many and different Gods. Now, was idolatry the primeval religion of mankind? Was the first religion of mankind monotheism or polytheism? Did man soon after his appearance upon earth forget his creator and Lord, and debase himself so as to worship the works of his own hands?

Now, gentlemen, on this question we heve the evidence, first of Theophrastus one of the most ancient among Greek writers. Describing the religion of the first men, he says "In the beginning no material image was worshipped no bloody sacrifices were offered, no use was yet made of temples, altars or of any particular class of priests. Men had not yet invented the names, the genealogies of different Gods. The worship which, at the beginning of mankind, was offered up to God, consisted in acknowledging Him to be the First Principle of all things, and in presenting to Him the homage and the adoration of a pure heart. Herbs, flowers, milk, fruits were offered to the invisible Deity, and those ancient men lifting up to heaven their innocent hands used to pour out in honour of God the choicest liquors, and each one was a priest to Himself" (*Theophrastus In Eusebius.' Stromatum V.*) Gentlemen, the traditions of all peoples fully agree with Theophrastus on the primitive religion of mankind, as we shall presently see.

The Religion of the Ancient Egyptians.

Fancy you are carried on the swift wings of thought to the distant land of the Pharaohs, to the land where the remains of the enormous pyramids, of the stately palaces, of the gorgeous temples fill the learned traveller from the West with wonder and admiration. Egypt is the land of Thebes, of Menphis, of Heliopolis, of Abydos, of Philae, of Karnak. It is the land where about 26 dynasties of kings held the sceptre for more than two thousand years before the present era. Listen to the high priest of Thebes when, clad in snow-white priestly robe, he thus addresses the Supreme Being under the name of Ptah-tanu: "Hail to thee Ptah-tanu. Great God who concealeth his form.........thou art watching when at rest...... ....the father of all fathers and of all Gods. Watcher who traversest the endless ages of eternity. The heaven was yet uncreated, uncreated was the earth, the water flowed not; thou hast put together the earth,............... ....What thou hast found apart, thou hast put into its place. O God, architect of the world, thou art without father, begotten by thy own blessings. Thou art without a mother, being born through repetition of thyself. Thou drivest away the darkness by the beams of thine eyes. Thou ascendest into the zenith of heaven, and thou comest down even as thou hast arisen. When thou art a dweller in the infernal world, thy knees are above the earth, and thy head is in the upper sky; thou sustainest the substances which thou hast made. It is by thine own strength that thou movest. thou art raised up by the might of thy own arms. The roaring of thy voice is in the cloud, thy breath is on the mountain tops; the waters of the inundation cover the lofty trees of every region.........Heaven and earth obey the commands which thou hast given, they travel by the roads which thou hast laid down for them, they transgress not the path which thou hast prescribed to them. and which thou hast opened to them......Thou restest, and it is night; when thine eyes shine forth, we are illuminated...O let us give glory to the God who hath raised the sky, and who causeth his disk to float over the bosom of Nut, who hath made the Gods and men and all their generations, who hath made all lands and countries and the Great Sea in his name of "Let the earth be......" (*In a papyrus at Turin translation by Le Page Renough; Hibbert Lectures, page* 221).

Such were the teachings of the ancient Egyptians about the nature and attributes of Almighty God, and their worship was therefore monotheistic not polytheistic, because although we find among them a very old belief in numerous divinities, yet this were rather God's personified attributes, and were always subordinate to one supreme-uncreated and creating God. But alas they soon fell from so high a conception of God; they soon fell from the true knowledge of God. They had known God, but they did not glorify him as God, nor give him thanks: therefore they became vain in their thoughts and their foolish heart was darkened by these beautiful things that are seen, they could not understand him that is, neither by attending to the works. they acknowledged who was the workman, but they being delighted with their beauty took either the fire or the wind, or the swift air or the circle of the stars, or the great water, or the sun and moon to be gods that rule the world; and they changed the glory of the uncorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things; and changed the truth of God into a lie; and worshipped and served the creature rather than the creator, who is blessed for ever. We may sum up the religious belief of the Egyptians in the words of the eminent scholar Mariette..." On the summit of the Egyptian pantheon hovers a sole God, immortal, uncreate, invisibe, and hidden in the inaccessible depths of his own essence. He is the creator of heaven and earth he made all that exists and nothing was made without him. This is the God, the knowledge of whom was reserved for the initiated, in the sanctuaries. But the Egyptian mind could not or would not remain at this sublime attitude. It considered the world, its formation, the principles which govern it, man and his earthly destiny as an immense drama, in which the one Being is the only actor. All proceeds from him, and all returns to him. But he has agents, who are his own personified attributes, who became deities in visible forms, limited in their activity, yet partaking of his own powers and qualities"—. Mariette quoted by Max Muller. *Lectures on the Science of Religion.* Lecture III—This is the history of religion in Egypt, and it is likewise the history of religion in Chaldea, in India, in Persia, in Greece, Rome, in China. Thus may we account for the strange mixture of monotheism and polytheism which is apparent in the religious worship of all nations. The first religion of mankind was monotheistic. It was God himself who at the first break of human life, vouchsafed to reveal himself to man as the self-existent, the one, the one without a second, the father of all men, the rewarder of the good, the chastiser of the wicked, who had instituted from the beginning for all men one and the same path of salvation. But in the course of time, the premitive traditions were altered by tables, the knowledge of the true God was effaced from the memory of a large part of mankind; and idolatry at once the daughter and the mother of all passions, began her dismal reign.

The Religion of the Ancient Chaldeans.

The primeval revelation of a sole God was still flourishing on the banks of the Euphrates, when the childern of the mighty Assyrian Empire, standing, with their hands and eyes turnted towards the starry heavens, were wont to close the toilsome day with following prayer for forgiveness:—

> "O Lord, let the dreadful wrath of thy heart be appeased.
>
> "I feed upon the bread of terror and I drink the water of sorrow.
>
> "I nourish myself with trespasses against my God, without attending to them, I walk in sin and I do not mind it.
>
> "O Lord, numerous are my faults, heavy are my sins, *heavy are my faults* most hevy are my
>
> "O Lord, thou that knowest man, most he y faults.
>
> "I have fallen into sin, and I do not mind it. I have sinned, and I do not mind it.

> "The Lord in his indignation has kindled his wrath against me. God has crushed me in his fury.
>
> "I kneel down and no one raises me up with his hand—Crying, I utter my prayer, and none hearkens to me. But I approach my merciful God, and I Give vent to my repentance.
>
> "I have committed many faults. Let the wind blow them away; my blasphemies are many, thou O Lord snatch them from me as a veil. O my God, my sins are seven times seven, acquit me of my sins. O God, thou who knowest what none else knows, my sins are seven times seven, acquit me of my sins! Thy heart is like that of a mother that is just delivered of an infant babe, like that of a father who begot a child let thy heart be appeased
>
> "O Lord, put an end to my bewailings pardon my faults, my wicked works, my errors Cause seven winds to dissipate my sorrows: let the birds of the air scatter them to the winds let the fishing net entangle them and the river roll them away in his waters." Lonormant. *History of the Ancient Orient.* V 304.

S. J. BURTOLI, M. A., D.D.

(To be continued).

MULLAIPPATTU.

ONE OF THE TEN IDYLS IN TAMIL,

An Idyl in English is defined to be a short highly wrought descriptive poem, or a short pastoral poem This definition is closely applicable to the Ten Idyls in Tamil, except in that some of them are not very short nor all of them pastorals. Every one of these Idyls is one highly wrought complex sentence in blank verse with one central idea in each. This complexity is rendered still more complex by the commentator whose linking at random the various co-ordinate and subordinate clauses puzzles even scholars of the highest type. But for this commentator, however, these Idyls as well as many other valuable works would have become only forgotten things of the past and would never have been rescued from oblivion. Within our own times we know of a whole class of Pandits who neither knew nor heard of any of these Idyls except the first திருமுருகாற்றுப்படை, which, as part of the XI Book of Saiva lore, has ever been popular, though not well learnt and understood by all. When மதுரைக்காஞ்சி was first introduced as a text for the B. A. Examina- of 1894, we know how even Pandits of first grade colleges were grumbling and murmuring against it. We know also of some cases in which some Pandits, who owned stray copies (Mss) of some of these Idyls, gave up in despair all hopes of deciphering what the nature of their contents were. Even in print now, these are only bitter cups in the hands of some of the otherwise able scholars. The collection, verification and publication of these long forgotten heirloom of literature would have paralysed the energies of many a literary giant. This task, however, was reserved for Mr. Swaminatha Aiyar of the Kumbhakonam College for accomplishment His apprenticeship in editing other works previously and the publication of other accessories by other scholars have considerably lightened his task. Nevertheless he deserves the highest credit for the indomitable courage with which he has succeeded in the attempt. His masterly edition reveals his vast erudition and scolarship of a rare specimen. Scholars cannot too well thank him (and that other veteran, Mr. Damodaram Pillai) for the immense benefit conferred upon them.

These Idyls are not enjoyable in parts. It is only when you have mastered a whole Idyl and grasped its central idea that you can understand what the author wishes to convey in his Idyl. Encumbrance of a number of clauses and sub-clauses, many words and phrases now out of fashion, very strange grammatical endings and forms, and the difficulty of finding the connecting links render the mastering of every Idyl a very enduring task. Even mature scholars have to pore over these Idyls as schoolboys over their lessons. But such patience and labour do not go amiss. They have their own reward. Some familiarity with these Idyls in one way enables us to understand the inherent beauties of their ancient classics very easily. Another important feature of these Idyls generally is that the descriptions are life-like and simple, and not forced and far-fetched like the tremendous exaggerations of modern authors. Our ancient classics generally, excepting in point of diction and style now out of vogue, are very simple and enjoyable They would not repel refined scholars of Europe who abhor our recent poets.

One half of these Idyls come under that class of literary productions called ஆற்றுப்படை *i.e.*, a poem, the object of which is to conduct or introduce one to a superior In திருமுருகாற்றுப்படை one who already obtained the favour of the deity Subrahmanya explains the path leading to the abode of the deity and conducts a votary to that place to obtain of Him salvation. In the other four பொருநராற்றுப்படை, சிறுபாணாற்றுப்படை, பெரும்பாணாற்றுப் படை, மலைபடுகடாம் (கூத்தராற்றுப்படை), the favourites and adherents of kings and nobles guide the warrior, the musician and the dramatist to the palaces and mansions of those kings and nobles to obtain princely gifts. The object of these Idyls is the praise of the deity or noble whose favor the author had won. Of the remaining five, four treat of love (and heroism incidentally). These are முல்லைப்பாட்டு, நெடுநல்வாடை, குறிஞ்சிப்பாட்டு, and பட்டினப்பாலை. மதுரைக்காஞ்சி, admonishes worldliness on account of its transitoriness and the Pandiyan to whom it is addressed is strongly advised to keep in view the method of obtaining salvation. We now propose to review one of the above, முல்லைப்பாட்டு, rather briefly here.

To those who are not familiar with அகப்பொருள்—that part of Tamil grammar which draws Rules for amatory poems, the following brief introduction is necessary (which we propose to treat more elaborately in a separate article in some subsequent issue). அகப்பொருள் is developed in these three constituents, *viz.*, I – முதற்பொருள், primary arrangements of nature with regard to (1) நிலம், soil, in five varieties (*a*) குறிஞ்சி, hilly tracts, (*b*) பாலை-arid tracts (desert), (*c*) முல்லை-sylvan tracts, (*d*) மருதம்–agricultural tracts and (*e*) நெய்தல்-maritime tracts and ; (2) பொழுது-time, in two grand divisions (i) – பெரும்பொழுதாறு-the six seasons (*a*) கார்-cloudy (August and September), (*b*) கூதிர்-cold (October and November), (*c*) முன்பனி-evening dew (December and January), (*d*) பின்பனி-morning dew (February and March), (*e*) இளவேனில் milder hot season (April and May), (*f*) முதுவேனில்-hot season (June and July) ; (ii) சிறுபொழுதாறு—the six different portions of the day (each four hours)—(*a*) மாலை the first hours after sunset, (*b*) யாமம்- midnight, (*c*) வைகறை-the last hours of night, (*d*) காலை-morning, (*e*) நண்பகல்-midday, (*f*) எற்பாடு-evening. II—கருப்பொருள்-natural peculiarities incidental to each of the divisions of the soil under fourteen heads (1) ஆரணங்கு tutelary deities, (2) உயர்ந்தோர் chiefs, (3) இழிந்தோர், (4) புள்-birds, (5) விலங்கு-beasts, (6) ஊர்-city or town, (7) நீர்-water, (8) பூ-flowers, (9) மரம்-trees, (10) உணா-food, (11) பறை-drum, (12) யாழ்-stringed musical instruments, (13) பண்-tune, (14) தொழில்-occupation, trade or mode of earning a livelihood. III—உரிப்பொருள்-essential characteristics of lovers. The subject matter of உரிப்பொருள், to which the two former are auxiliary or conducive, is developed in five dispositions or actions, either mental or corporal, *viz.*, (1) புணர்தல்-union or the state in which husbands and wifes are together in their family, (2) பிரிதல்-separation when for lawful purposes, (3) இருத்தல்-the state in which they continue solitary, especially the bride, (4) ஊடல்-love quarrels, (5) இரங்கல்-weeping and lamentation in any period of their life for any cause. These five characteristics are respectively ascribed to the above five species of soil, as appropriately adapted to their nature, as புணர்தல் to குறிஞ்சி, பிரிதல் to பாலை, இருத்தல் to முல்லை, ஊடல் to மருதம், and இரங்கல் to நெய்தல். When these five dispositions or actions are set in verse, it is but proper that the poet should describe their respective கருப்பொருள்.

Now then, முல்லைப்பாட்டு, the subject of our present review, deals of the disposition இருத்தல் or the state in which the bride continues solitary. The king—her lord requests her to forbear his separation until his return from a military exploit. His consort accordingly forbears with great pangs this separation without failing to perform the household duties. This forbearance is the subject of this poem.

The queen was on her bed in the lofty and spacious seven-storied palace. The lamp held in the hands of a gold statue kept burning near her. The noise of the adjoining rivulets reached her ears. There was not her lord beside her. She was all alone. The thought of her husband crossed her mind. A confusion came over her. She sighed. She adjusted her bangles which were slipping off. She shivered like a pea-hen pierced with an arrow, and her ornaments consequently, were dislocated. The queen however cannot help this; they must forbear separation from their lords; otherwise, kingdoms will fall down. This thought consoled her. Such was her plight every night. The days had no charm. The nights were long and tedious. The appointed time of the arrival of her lord is not yet come.

Where was the king all the while? He was in his camp in the battle-field. The scene of action bordered on a wild torrent in a forest tract whose tall trees and thick shrubs were cleared away. The fortifications therein of wild clans who guarded the dominions of the enemy were also pulled down. Just imagine a large tract of land encircled on all sides by a wire fence. Substitute bones, spears and bucklers for iron posts, and ropes for wires. [The bones on which quivers were suspended resembled the treble stone of a Brahman hermit with his ochre-colored cloth suspended on it. The heads of spears were beautifully engraved]. In this enclosure fortified by a fence of such weapons was encamped the army of the king composed of warriors of various nationalities. The entrance of the enclosure was guarded by rutting elephants, which stood at ease fanning their heads with twigs, caring not to eat food or sugar-canes, corn sheaves and sweet tender grass, and were fed with morsels of rice by ignorant mahouts who threatened them to eat (in Sansk [illegible] words familiar to elephants) with goads in their hands. In the middle of this encampment was pitched the tent of the king screened apart from the surrounding din and confusion of the army.

After the day's exploits are over, he enters his tent. The beautiful maid-servants snuff up the lamps. His body-guard go round his tent and keep watch even at midnight. Every now and then his time keepers inform him the time shown by his hour-glass. He paces into his dormitory adorned by a Yvana servants and lit by diamonds. The screens of rope are let down. The mute mlechas watch his bed room. He is alone on his bed recounting elephants whose proboscis have been chopped off, dutiful soldiers who have fallen in battle, and horses which stand wofully without feeding on grass, having been wounded by arrows. With one hand on his bed and the other on his head, sleepless he sits pondering over his loss and the probable plans of success.

The last day of the appointed time is come. There has been heavy shower in the evening. The lady whom we have left in the palace just now begins to weep as her lord has not returned yet, in accordance with his promise. Old women who have been despatched with flowers and sacrifices to the gods to consult omens returned to her and said "O beautiful lady, please dispense with your sorrow, we have had a very good omen. While we were praying the gods, a young shepherdess, who clasped her shoulders with crossed arms on account of the cold breeze, seeing her calves calling aloud the cows, was soothing them with the [illegible] ords. Be not troubled, your mothers will [illegible] here instantly. Is this not a good omen? There s [illegible] doubt that our lord will return ere long with [illegible] plete success. Even these words had no effect. The lady [illegible] sitting [illegible] moody posture, when a [illegible] umbling sound tickles her ears. Hark! What is it?

It comes from a distance. The blowing of trumpets and conches! The weather is clear. Blue lotus and Konrai are blossoming; other forest flowers are opening their petals. The deer [illegible] skipping over plains of millet. In [illegible] the trampling of horses is distinctly heard. An army [illegible] pproaching with uplifted flags. The king has conquered his enemies and won their dominions. Lo! his chariot stands in front of the door-way.

The above is the substance in English of this pastoral of 105 lines. We have omitted certain qualifying phrases and clauses which may seem awkward in English. Now, reader, try to put the whole of the above in one complex sentence and note the result. We do confess that it was with considerable difficulty that we patched up in parcels the above humdrum translation. Even now we are unable to comprehend how the commentator links the clauses into one whole intelligible string. His linking is a *habra-cadabra*. It may be that our scholarship is not up to the work to comprehend him. We repeat this only to show how much patience is required to master every Idyl.

T. CHELVAKESAVARAYA MUDALIAR, M.A.

THE AGE OF TIRUMANGAI ALWAR.

HIS METRES COMPARED WITH TE'VARAM.

சீதேவி மன்னு மருமத்திரு மாவின்செய்ய
பாதாம் புயங்கள் பரவுந்திரு மங்கைமன்ன
னோதா துணர்ந்த வுரவோற்கலந் தான்கொலென்னும்
வாதே குறித்த விவகாரம் வகுத்துமன்றே.

According to the Vaishnavites, Tirumangai Alwar is the latest of the Alwars, and was born in Kali 398 which is about 3,600 years ago, at a place called *திருவாலி*, probably south of the Cauvery in the Chola territories near *திருநீரையூர்*, a place celebrated for 4 *தேவாரம்*. They have also recorded, in their short biographical notes of him, that in the course of his travels from shrine to shrine, he had met Sambandha's disciples who took him to their master at Shiyali before whom he sang what was then known as *திருத்தாண்டகம்* beginning with the following stanza:—

ஒருகுறளா யுருவிலமூ வடிமண் வேண்டி
யுலகனைத்து மீரடியா லொடுக்கி யொன்றும்
தருகவெனு மாவலியைச் சிறையில் வைத்த
தாடாளன் தாளணைவீர் தக்க கீர்த்தி
யருமறையின் திறள்நான்கும் வேள்வி யைந்து
மங்கங்க ளவையாறு மிசைகளேழும்
தெருவில்மலி விழாவளமும் சிறக்குங் காழிச்
சீராம விண்ணகரஞ் சேர்மினீரே.

Then he asked Sambandhar to sing, which he did, but which is not preserved by them. This seems to be the true version of the interview between the two saints at Shiyali as given in their authentic books.

The truth of this interview, it seems, has been doubted by the late Mr. Sundaram Pillai, though I had not an opportunity of knowing the weighty reasons which induced him to suspect the genuineness of the tradition, and it would further appear that the 11th century has been fixed as his period.

If we rely upon the following stanza giving the date of Tamil Ramayanam, *viz.*

எண்ணிய சகாப்த மெண்ணூற் றேழின்மேற் சடையன் வாழ்
நண்ணிய வெண்ணெய் நல்லூர் தன்னிலே கம்ப நாடன் (வு
பண்ணிய விராம காதை பங்குனி யத்தநாளில்
கண்ணிய வரங்கர் முன்னே கவியரங் கேற்றினானே

Kambar must have lived towards the end of the 9th century; and Skandham must be dated the 8th century if the following stanza in the preface is true:—

வேதமொடு வேதாங்கம் பயின்று வல்லோன்
    விரிந்தசிவா கமமுணர்ந்து மேன்மை பூண்டோன்
போதமிகு சிவமறையோன் காஞ்சி வாழும்
    புனிதமிகு கச்சியப்ப குரவ னானோன்
வாதமிகு புலவர்குழா மகிழ்ந்து போற்ற
    மதிமலிமா டம்புடைசூழ் குமர கோட்டத்
தேதமறு சகாப்தமெழு நூற்றின் மேலா
    யிலகுகந்த புராணமரங் கேற்றினானே.

Then the result would be the Alwar, whose date is the 11th century, is about two or three centuries posterior to Ramayanam and Skandham.

I propose at some length to test this astounding result by a method which is none the less reliable because it is novel in Tamil literature. If we just turn our attention to the metres of the Alwar and compare them with Sambandhar's and his undoubted contemporary Appar's தேவாரம் **on the one hand and with Ramayanam, Skandham and other such works on the other, we shall arrive at reliable and substantial results, instead of literary conjectures hazarded sometimes for the mere pleasure of contradiction or through sectarian animosity**

The application of this method is, I am aware, beset with a great many difficulties. In the first place prosody is considered an extremely barren and uninteresting subject, not only by the general reader but even by men who have made a special study of Tamil, including Pandits, and one will be surprised to hear that Telugu prosodians are, in this respect, far in advance of Tamil grammarians, and have done full justice to their subject while Tamil, with a wider and, I believe a more ancient field in prosody, not having been watched and treated by Tamil writers, has fallen back and grown defective. Perhaps Tamil scholars are not altogether to blame as several causes in the history of Tamil literature may have contributed to this deplorable state of things.

In the next place, the Tevaram metres are not marked in the book, as they might have been, by நம்பியாண்டார் நம்பி **who was in the most favourable circumstances and would have been the fittest person to do it. Nor has any other editor attempted to do it, as might have been expected, from the extreme difficulty and complication of the task. While on the other hand great credit is due to the original editors of the Alwar's Prabhandams for the laudable attempt they have made in pointing out the metre of each** பாசுரம், **I regret I am compelled to remark, in the interests of Tamil literature, with very great deference to them, that their indications of metre are faulty in too many places as may be discerned even by a superficial reader, and as I shall shew fully on a future occasion These faults mar the excellence of the Praphandam and the metres therefore should either be omitted altogether as in Tevaram, and the reader left to grope in the dark as best as he can, or stated correctly so far as we can at the present day. In a work like the Prabhandam, nothing should proceed upon conjecture. The Alwars themselves if they were now alive, would be much amused at the metrical arrangement.**

But in spite of these difficulties, an investigation of the metres of the Alwar and of Tevaram is not altogether a hopeless task as it may at first sight appear, if we only persevere in the belief that substantial and interesting results will be obtained and that

அரிமந்தி ரம்புகுந்தா லானை மருப்பும்
பெருக்கொளிசேர் முத்தும் பெறலாம்:

and all that I require of the reader is to have the metrical formulae at his fingers' ends as I shall studiously avoid technicalities and try to be very simple in my treatment of the subject even at the expense of elegance and conciseness.

Perhaps it is not generally known that the Tevaram metres belong to an ancient period of Tamil literature and possess many metrical peculiarities which, not having survived to us, appear to the student of modern poetry as irregularities indulged in by the sacred poets to characterise their piety or as scriptorial errors and so on, as variously conjectured as fancy dictates by modern readers that ever casually happened to turn their attention to the metrical construction of the

lines. Of course, the classical works extant upon Tamil prosody are singularly conspicuous by their sullen silence on these metres, on which, from the extreme importance of the subject, they might be expected to be minute even to disgust, and cannot therefore be appealed to for our help. That such indifference on their part, or, whatever it may be, is not excusable will appear from a slight reference to Telugu prosody, where not only the Sanskrit metres, borrowed in common with Tamil, are fully explained after the Sanskrit model, but even the pure Dravidian metres, as I may call them, such as Madhyâkkara, Madhurâkkara, Dwipada, Taruwoja, Utsâha, Antharaccara &c., of which, curiously enough, as I shall have occasion to shew, there are counterparts in Têvâram and other such ancient works, are fully described and named without the aid of Sanskrit prosody and will, I believe, lend us some help in our investigation, and throw much light on the subject.

Tévâram consists mostly of Vrittâs with a few துறை here and there. These Vrittâs, as we know, are only இனம் or subsidiary metres that seem to have entered the language much later than the four main metres வெண்பா, அகவற்பா, கலிப்பா, and வஞ்சிப்பா, but have been so extensively and exclusively used as to have thrown the main metres long ago altogether into the back ground. With reference to these Vrittâs, Tamil literature may be divided into three periods *viz*, (1) The period preceding Vrittâs. (2) The period of ancient Vrittâs (3) The period of modern Vrittâs.

Agastyar and Tolkâppiyar appear to belong to the 1st period, and we may safely assert that Vrittâs in Tamil were unknown to them and that the spurious works in Vrittâs that pass under the name of Agastya are works fathered upon him by modern writers of little or no reputation, and are instances of metrical anachronism. Many old works written in non-Vrittâs may also be assigned to this 1st period.

Tévaram would apppear to belong to the 2nd period, and, I am inclined to believe that சிந்தாமணி is also of this period and that பெரியபுராணம் marks the dawn of the modern period. I shall not here digress by stating my reasons for these propositions. I should here only ask the reader to discard the notion that Tamil, belonging as it is to the so-called unchangeable East, has remained unchanged ever since Agastya. That it has been changing, is nowhere more apparent than in the origin and growth of Vrittâs, though it is to be regretted that Tamil prosodians beyond recognising the advent of these metres into the language have done no justice to them and have failed altogether for some reasons or other not very evident, to watch them in their growth through centuries. There is a futile attempt made in Vîrasoshiyam at an explanation of Sanskrit metres, but the subject is not pursued, probably as being beyond the scope of the work, beyond indicating what are long and short letters for the purpose of Chandas. I am here concerned only with one point, viz., that Tévâram and பெரிய திருமொழி of Tirumangai Alwar belong to the same ancient period, and I hope the following investigation will make it clear without more reasons.

I may here tell the reader that I shall not disgust him by entering into too many details and taking him into what he may here fitly call a deep labyrinth of metrical complications. I am aware I am not entitled to a more than passing attention from the general reader of this Journal, and shall therefore confine myself only to a few salient and interesting points, shewing that Sambandhar and Tirumangai Alwar flourished about the same period, leaving the subject to be treated fully elsewhere.

I shall first take a metre which is very common both in Tévaram and modern poetry, *viz*., what is called திருநேரிசை in Appar which forms the main portion of his 1st திருமுறை. This name is given to it only in Appar and the name has not descended to us, and we now call it by the long sounding name அறுசீர்க்கழிநெடிலாசிரியவிருத்தம் which is a name applicable equally to—I do not know—how many stanzas. This metre, the ancient திருநேரிசை, is the identical and the only metre employed throughout the twelve parts of நிகண்டு. I shall, for the information of the general reader, point out the identity, by scansion, between the Appar's திருநேரிசை and the நிகண்டு metre, hoping, however, to be excused for the comparison of two such extremely dissimilar works.

	கருவிளம் or கூவிளம்	புளிமா or தேமா	தேமா
1.	பொன்னுநன்	மணியு	முத்தும்
	புனைந்தமுக்	குடைகீ	ழுற்ற
2.	மின்னுபூம்	பிண்டி	நீழல்
	வீற்றிருந்	தவனை	வாழ்த்தி
3.	மன்னிய	நிகண்டு	சூடா
	மணியென	வொன்று	சொல்வன்
4.	இங்கிலங்	தன்னின்	றிக்கோர்
	யாவரு	மினிது	கேண்மின்

(சூடாமணி நிகண்டு, பாயிரம் 1).

With this compare the following நேரிசை of அப்பர்.

	கருவிளம் or கூவிளம்	புளிமா or தேமா	தேமா
1.	தானலா	துலக	மில்லை
	சகமிலா	தடிமை	யில்லை
2.	கானலா	தாட	லில்லை
	கருதுவார்	தங்க	ளுக்கு
3.	வானலா	தருளு	மில்லை
	வார்குழன்	மங்கை	யோடும்
4.	ஆனலா	தூர்வ	தில்லை
	ஐயனை	யாற	னார்க்கே.

In these stanzas. the 1st foot is either கருவிளம் or கூவிளம் indifferently, so the 2nd is either புளிமா or தேமா and the 3rd is தேமா only and should not be புளிமா. These three combine in the same order again, and the whole six feet from a line consisting of two equal halves. Four such lines from a stanza. If we examine the whole of சிகண்டு, we shall find each line running most rigidly in the manner above pointed out, without a single instance of the slightest deviation from the law above laid down. This metre is equally perfect in இராமாயணம், திருவிளையாடல் புராணம், பெரியபுராணம், பாரதம், Skandham &c., where it is found dispersed in various places. Sundarakandam with மிதிலைக்காட்சி, பூக்கொய்தல் படலம், நீர்விளையாட்டுப்படலம், and கோலங்காண்படலம் in பாலகாண்டம், commences with it. The 1st seven Sutrams of சிவஞானசித்தியார் are in this metre and கைவல்யம் and சிவப்பிரகாசம் for more than one half of them are also in this metre and வாசிஷ்டம் and Sakndham abound in it. In fact, there is no modern poem of any importance without this metre. In all these works, the rule of scansion above laid down is most rigidly followed.

But on turning to Appar திருநேரிசை, which is no other than this very same metre, we find peculiarities or what appear to us to be deviations from the above law.

	கருவிளம் or கூவிளம்	புளிமா or தேமா	தேமா
1.	செஞ்சடைக்	கற்றை	முற்றத்
	திளநிலா	வெறிக்குஞ்	சென்னி
2.	நஞ்சடை	கண்ட	னாரைக்
	காணலா	நறவ	நாறு
3.	மஞ்சடை	சோலைத்	தில்லை
	மல்குசிற்	றம்ப	லத்தே
4.	துஞ்சடை	யிருள்கிழியத்	
	துளங்கெரி	யாடு	மாறே.

(அப்பர் கோயிற்றிருநேரிசை stanza).

Here, note the underlined word யிருள்கிழிய which is incapable of division into two மாச்சீர் as the rule requires. A modern poet would have இருள்கிழிக்க which is two feet of மாச்சீர் each. This line (4th) sounds rather odd to our ear, accustomed to modern poetry, but must have sounded as a perfect line to the poet and his contemporaries.

This peculiarity of using occasionally an indivisible கூவிளங்காய் or கருவிளங்காய் or (to use better the other formulæ given in Tolkappiyam commentaries) மாவருவாய் or புளிவருவாய், in the place where we expect two மாச்சீர், is very common to Tèvàram and other ancient works. The following are other instances of this peculiarity in அப்பர் திருநேரிசை:—1. இலை பிரியேன் (கோயிற்றிருநேரிசை, பண்கொல்லி stanza 3, line 1) 2. மாலவனும் (Do. stanza 10, line 1.) திருவுருவம் (Do line 2) 4 விரிகுழலாள் (1st திருவதிகை வீரட்டானம் stanza 6, line 3) 5. நாரணனும் (Do stanza 9, line 3) 6. மேலுணரா (திருமறைக்காடு, திருநேரிசை stanza 1, line 2) &c., &c.

Let us turn to Tirumangai Alwar. There this metre which in Appar is called திருநேரிசை is called திருக்குறுந்தாண்டகம் at the end and in another place where it occurs bears no special name. We have on the whole 40 stanzas of this metre in this Alwar. We shall scan one of the stanzas to prove their identity with அப்பர் திருநேரிசை and சிகண்டு metre.

	கருவிளம் or கூவிளம்	புளிமா or தேமா	தேமா
1.	தாம்புடைப்	பணைக்கை	வேழம்
	துயர்கெடுத்	தருளி	மன்னும்
2.	காம்புடைக்	குன்ற	மேந்திக்
	கடுமழை	காத்த	வெந்தாய்
3.	பூம்புனல்	பொன்னி	முற்றும்
	புகுந்துபொன்	வரண்ட	வெங்கும்
4.	தேம்பொழில்	கமழு	நாங்கூர்த்
	திருமணிக்	கூடத்	தானே.

As this scansion shews, this metre is no other than Appar திருநேரிசை or சிகண்டு விருத்தம் we are considering. This stanza of the Alwar is as perfect to our ear as சிகண்டு and free from any peculiarity. But when we examine his other stanzas of this metre, we find peculiarities of the same type as has been above pointed out in Appar திருநேரிசை viz., the occasional use of மாவரு

வாய் or புலிவருவாய் in the place and stead of two மாச்சீர் (i. e., for 2nd and 3rd feet or 5th and 6th feet). The following are the Alwar's stanzas in this metre containing peculiarities:—

கருவிளம்   புளிமா
   or   or   தேமா
கூவிளம்   தேமா
மூத்தவற்   கரசு   வேண்டி
முன்புதா   தெழுந்தருளி

(4-பத்து, 6-வது, stanza 6, line 1)

1. சித்தமுன்   செவ்வை   நில்லா
   தென்செய்கேன்   (தீவினையேன்)
2. பத்திமைக்   (கன்புடையேன்)
   ஆவதே   பணியா   யெந்தாய்
3. முத்தொளி   மரதகமே
   முழங்கொளி   முகில்வண்   ணவென்
4. அத்தநின்   னடிமை   யல்லால்
   யாதுமொன்   றறிகி   லேனே.

(குறுந்தாண்டகம் stanza 10.)

Note the underlined words 'எழுந்தருளி' and 'மரகதமே' used for two மாச்சீர் exactly as in Appar. The words in brackets may also be considered as belonging to this peculiarity unless we consider the letter ஐ in them to be long, and divide them into two மாச்சீர்.

I may also mention that this திருநேரிசை or திருக்குறுந்தாண்டகம் occurs also in நம்மாழ்வார் though not under any of those names, with the same peculiarities as we find in அப்பர் and திருமங்கை ஆழ்வார். Note the following peculiarities in நம்மாழ்வார் 1. ஆயிரமா (10-பத்து, 2-வது, stanza 2, line 4) 2. அனந்தபுரம் (Do. stanza 3, line 3) 3. பொழில்குருகூர் (Do. stanza 11, line 2) 4. அமரலகில் (Do. line 2). The words here used are all கூவிளங்காம் or கருவிளங்காய் without a middle constant or long vowel which would make them divisible into two மாச்சீர்.

T. VIRABHADRA MUDALIAR, B.A., B.L.

KAMBAN.

(*Continued from page* 118.)

THE AGE OF THE POET AND HIS CONTEMPORARIES.

Some state that Kamban lived in the time of Rajendra Chola, who according to one inscription as specified on page 414, Vol. III, of catalogue Raisonie of Oriental manuscripts, lived in the year 460 of the era of Salivahana, i. e., about 540 A.D. This means that Kamban lived 1,350 years ago. As per stanza prefixed to the Tamil Ramayanam "எண்ணியசகாத்தமெண்ணூற்றேழின் மேற்சடையன் வாழ்வு &c.," Kamban composed his Ramayanam about 885 A.D., and so should have lived 1,000 years ago. Mr Duraisamy Muppanar of Kapisthalam in his கம்பராமாயண அருங்கவி விளக்கம் says that the above stanza has also a reading எண்ணிய சகாத்த முந்நூற்றேழின் மேற்சடையன் வாழ்வு &c, and this makes Kamban to have lived 1,500 years ago. Bishop Caldwell says that there is reference to Ramanuja in the சடகோபரந்தாதி of Kamban, and that Kamban should have lived therefore after the age of Ramanuja. Ramanuja according to Guru Parampara Prabhavam was born in the year 939 of Salivahana or about 1018 A.D. But authentic history points out that Ramanuja converted Vishnuvardhana of Mysore in 1113 A.D. From this it would appear that Kamban lived about 700 years ago.

The first of the above statements is neither supported by any reliable tradition nor by facts. We are led to think that Rajendra is perhaps confounded with the (father ?) immediate predecessor of Kulotunga. This is also inconsistent with the approved chronology which places with a degree of certainty Sambandhar and Tirumangai Alwar* between the 5th and 7th centuries of the christian era. Tirumangai Alwar from his reference to கோச்செங்கணான் in his பெரிய திருமொழி appears to have lived some time after the last Madura College as may be understood by களவழி நாற்பது. புகழேந்தி, a contemporary of Kamban has borrowed "சேவல் குயிற் பெடைக்குப் பேசுஞ் சிறு குரல் கேட்டாவி யுருகி யழிந்திட்டான்" evidently from the 7th stanza of திருமங்கை யாழ்வார்'s திருநெடுந்தாண்டகம்—" பொங்கார்மென் ...—செங்காலமடப்புறவம் பெடைக்குப் பேசும் சிறு குறலுக் குடலுருகிச் சிந்தித்தாங்கே." This unvarnished truth refutes the hypothesis that Kamban lived so early. We are sorry we cannot also adopt the statment of that great Dravidian scholar Dr. Caldwell, because we searched through and through the text and commentaries of சடகோபரந்தாதி and could not find any allusion to Ramanuja. Disbelieving ourselves, we enquired of certain elders well versed in Vaishnava lituratere on the point, and their answer corroborates our statement. He is inclined to place all the Alwars of Nalayira Prabhanda after Ramanuja, assuming that Ramanuja was the first founder of Vaishnavism. This is against all internal evidence of the Nalayira Prabhanda and against all evidence of the Sanskrit authors The very சடகோபரந்தாதி, from which the learned Doctor draws a fallacial evidence, has in its 48th stanza "சவடிறக் &c., சங்கத்தடிறகுத்திய மாறப்பெயர்க் கொலையானை &c" that the scholars, of the Madura College were deprived of their pride by Satagopa. If the tradition involved in this stauza be ture, then it comes to pass that Satagopa lived about the age of the Madura College. There were other Alwars preceding Satagopa. There is also a tradition —and there is some truth in it—that Kamban's Ramayanam was published and approved in the presence of Sriman Nadamunigal who lived at least a generation or two before Ramanuja. In fact it was the commentators of the Nalayira Prabhanda who lived in and after the age of Ramanuja. All this tends to refute the bold statement of the Doctor.

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* [From what Prof. Seshagiri Sastrigal points out they could not have been contemporaries. If Tirumangaiyalwar was later than 1064 A. D., then the whole facts of our friend will have to be hauled up fresh.—ED.]

T. CHELVAKESAVARAYA MUDALIAR, M. A.

(*To be continued*).

REVIEWS.

THE LAY OF THE ANKLET.*—A REVIEW.

A CURIOUS Tamil poem called Silappadhikaram: 'the chapter of the *Silambu*' (an anklet worn by dancers, —hollow and filled sometimes with pebbles, sometimes with choice gems, which give forth a tinkling sound) has long been known to a few Tamil scholars. It is in three books and eighty cantos.

This is an elegant, but comparatively little known composition, one of the five ancient Tamil poems, being a romantic story like 'The Lady of the Lake,' and not rising to the dignity of an epic. It is often obscure, sometimes very tedious; but it is full of genius.

The following is a specimen of its style. It is the dedication of the first canto to the Sora king:—

1. Praise we the MOON! Praise we the MOON
   It affords grace to the fair and spacious world, like the cool with umbrella over the flagrant-flower-garlanded head (of the king).
2. Praise we the SUN! Praise we the SUN!
   Like the chariot of the Lord of Kaviri's† domain,
   It wheels around Meru's golden heights.
3. Praise we the vast CLOUD! Praise we the vast CLOUD!
   Like his grace it pours down blessings on the world begirt by the fearsome sea.
4. Prasie we flowery *Pugar*! Praise we flowery *Pugar*!*
   It uplifts itself, and spreads, and grows together with his (*the king's*) clan,
   Above all the world surrounded by the swelling ocean's tide.

Of this work a very complete edition has recently been published by that admirable Tamil scholar, V. Swaminathaiyar, Tamil Pandit of the Kumbhakonam College. (Madras, 1892).

The author was a prince of the Sera royal family, hence often called Seraman. He became an ascetic, and is commonly known as *Ilanko-Adigal* (*the young prince ascetic*).

There is an exhaustive commentary by Adiyarkku Nallar, of whom nothing more is known. The religious ideas are a strange medley of Jainism, Hinduism and pre-historic Demonism.

The poem is divided in three books, which bear the titie of Pugar (Kaveri-pattanam) Madura and Karur, being the chief cities of the Sora, Pandiya and Sera kingdoms respectively. In Pugar there lived a merchant whose name was Macattuvan, who had a son called Kovalan, married to a most beautiful and excellent lady whose was Kannagi. This young couple lived in a splendid palace, and had great stores of wealth which they employed in acts of piety and beneficence. Unhappily there was a great festival held in Pugar in honour of Indra, which was wont to be celebrated with surpassing pomp by all the citizens. At this festival there appeared a female musician and dancer of surpassing beauty and accomplishments. This stranger diverts the affections of Kovalan, and in her society he squanders away the whole of his property. When he broke loose from her he returned to his patient wife penniless, and found her worn away with sorrow and distress. Filled with compunction he resolves to leave the city, repair to Madura, and try to retrieve his fortunes. Kannagi, whose lovely character is exquisitely drawn, has an anklet *Silambu* filled with precious stones of great value, and with this which she gives him as his capital, he hopes to regain his lost fortune. She consents to company him, and that very night, in the mid-night darkness, they set forth unknown to any of their kindred and, going along the north bank of the Kaveri, proceed westward till they reach a park-like enclosure, where a number of Jain mendicants were performing penance ; amongst them was an old lady whose name was Gaunthi, who, learning that they were on their way to the renowned Madura, resolves to accompany them, that she may hear the wonderful lessons of virtue taught by the Madura sages. They proceed onward till they reach *Arangam,* where, in a boat, they pass over to the southern bank of the Kaveri and enter a thicket full of blooming flower plants. Of course, every portion of this history of their pilgrimage is filled with descriptions and digressions sometimes very beautiful, and often not a little tedious, throwing light upon the life of South India in the olden time.

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* Edited by V. Swaminatha Aiyar, Tamil Pandit, Kumbhakonam College, 1892. Price Rs. 5—8—0.

† The river Cauvery.

* The capital at that time Pumpattanam (*See my Nal. Lay*).

The second book, which is entitled 'Madura,' relates how they passed to Uraiyur. There a messenger finds them, giving them tidings of the sorrow which their sudden disappearance had given to their kindred. By that messenger Kovalan sends suitable greetings to his father and mother and all his relations. They then pass on till they come to the river Vaigai, which they cross on a raft, and arrive at the huts of some ascetics outside the walls of Madura. The next morning, arising early, our merchant commits his wife to the care of *Gaunthi,* and after a touching farewell (one of the gems of Tamil verse) proceeds to Madura to begin his commercial enterprise by disposing of the precious anklet.

In the street of Madura he meets a company of goldsmiths, at the head of whom was the King's head jeweller. To him Kovalan shows the jewelled anklet, and asks him to estimate its value. Now this jeweller was an arrant rogue, and had recently made away with a similar ankelt belonging to the Queen, and was living under daily apprehension that he might be called to account whenever the precious trinket should be missed. To him, therefore, the sight of Kovalan's treasure suggests a way of escape. He made the stranger wait a while until he should show the anklet to the King, who might very probably purchase it : and then, making his way to the palace, he exhibits it, saying " There is a thief, whom I have detained yonder, and on whom I found this anklet, which is one missing from your Queen's trinkets.' The King enquired, and found that an ankelt was really missing ; and, blinded by the influence of unpropitious fate, bade his guards go and bring the thief. This king was called Nedun-Seriyan, and renowned for justice ; but alas no one least of all a despotic Asiatic sovereign, is at all times wise. The guards went, and seeing Kovalan, whom the goldsmith asseverated to be a thief, one of them despatched him with his sword.

Soon the intelligence is brought to where his unhappy wife (the virtuous Kannagi) is awiting his return, and she rushes forth to the city, making the streets resound with her cries. She finally finds her husband and embraces his dead body, when he opens his eyes—restored for a moment to life—and after tenderly bidding her await reunion, closes them again, and is received into Paradise. She rushes away filled with fury, tears off one of her breasts, and flings it with curses over the guilty city, and then makes her way to the King. 'You have slain my husband' she said ' who never did wrong or injustice. What gems were in your Queen's anklet, for in mine are rubies ?' So saying she broke the anklet, open- and exhibited them to the King. 'Ah !' cried he in my wife's anklet were only pearls. I have slain an innocent man ; and am I worthy to be a King ? May I this day perish ! " So saying, he fell dead at her feet. Kannagi, raging in her despair, cries upon the God of fire, who immediately appears. O virtuous matron, who hath wronged thee? The instant thine husband was unjustly slain, I had the command to consume the guilty'—Slay not Brahmans or the virtuous, or kine, or women, or the aged, or infants ; but consume the rest.' So the conflagration raged till guilty Madura was wrapped in flames. Then appeared the guardian goddess of the city and thus addressed the raging widow: 'I am the Goddess of the City. No king before this was ever guilty of the least injustice. and in this case I will tell thee the secret of thy suffering. In the town of Singapuram there was a king who slew a merchant named Sangaman, accused by one Bharatan of being a spy. His wife was called Nili, and she wandered long on the mountains, praying that he who had caused her grief might in another birth suffer as he had caused her husband to suffer. Kovalan was that Bharatan, and was therefore born again as you know him, and has suffered for his crime committed in that former birth. On the fourteenth day from this thou shalt join thine husband.' Thus comforted Kannagi left Madura, went to the mountain country, and on the hill of Tiru-senkunru under a *Vengai* tree waited till on the fourteenth day Kovalan appeared in a celestial body, and bore her away to Paradise. Here ends the story as connected with Madura.

The last book connects the history with Vanji or Karur and is evidently composed to account for the worship of Kannagi, as it is now performed in a multitude of temples in the West. Her image is to be seen with the lacerated bosom, and she is adored under the name of the 'Chast Matron Deity.' The idea that any one cruelly wronged becomes after death a powerful demon, inflicting sore calamities unless propitiated, is at the very foundation of the superstitions of the South and West, as indeed of all India. The people who dwelt around the hill upon which Kannagi went up in the chariot, forthwith instituted a solemn dance in honour of the new Divinity, and hastened to inform their king, who came to the spot and erected an altar and ordained sacrificial rites. He then proceeded to the north, and after a variety of wild undertakings brought back a huge stone from the Himâlayas, out of which the statue of the Demoness was cut. This worship is still paid. It is said that the son of the king who so cruelly murdered Kôvalan offerd in sacrifice 1,000 goldsmiths to propitiate the Demoness, and instituted the Feast still celebrated in her honour. It was only then that the plague of drought was removed and the Pândyan land again became fertile. There are doubtless some grains of historic truth here, and it would be very interesting to have the matter scientifically investigated.

G. U. POPE, M.D., D.D.

Indian Institute, July 1897.

VEDIC RELIGION—BAGAVAT GITA.

THE title chosen, perhaps, is not quite happy, and to the ordinary man educated in English, it conveys the idea of Rituals and the worship of the Elements. as set forth in the Rig Veda; and this in the case of a philosophic work, which repudiates the ritual law, as being altogether insufficient to affect one's salvation And Sankara takes great pains to establish that the whole object of Krishna is to teach that perfection is not attainable by work but by knowledge of Atma or Self-knowledge as the translator puts it, and by '*Naish karmya Siddhi*. However we welcome the book for more than one reason. In these days of critical knowledge and study, it is a great desideratum that we know directly what the great masters wrote and taught, instead of having to depend on the unreliable version of the pandits, who themselves take their cue from more modern glosses and tikas. And it was a special difficulty in the case of Sankara's teachings. We demonstrated in a former issue how badly agreed were the several European admirers and followers of Sankara, among themselves, as to the real meaning of Sankara; and we have met many a pandit, who sought to save Sankara from certain absurdities which flowed from his particular positions, by saying that Sankara did not say so and so, or that that he could not have meant so and so We now give thanks to European scholarship and Dr. Thibaut for a valuable translation of Sankara's famous SutraBhashya and it is a matter for sincere congratulation that an Indian Scholar has brought out a careful translation of Sankara's next great commentary The work is as well turned out as it can be. And we note with pleasure that the learned translator has given mostly the sanscrit, in brackets or otherwise, of most important terms, which are more intelligence to us in the original than in the English form. English translators freely translate such words as Maheshwara, Paramêshwara, Ishwara, and Isa as Supreme Lord, or Lord, and Bhava, into Reality, and Mahadeva into Great God, and Shiva into the Gracious; but why they don't take such liberties with such words as Vishnu (The all-pervader) and Narayana (one lying on the waters) we cannot understand. And perhaps, now the vice of translating Atma and Paramatma into Self and the Supreme Self respectively is ineradicable. And our friend has a new equivalent for Brahmagnan. Brahmagnan (Siva Gnan) becomes Atmagnan, which becomes knowledge of the Self, and Self-knowledge! No doubt if every body could know the reasons which induced Prof Max Muller to fix these terms, it may be all very well. But how many know his reasons? And is not the word itself ambiguous, and does not the word in ordinary parlance apply more to the lower aspect of man's Egotism than to the High and Supreme spirit to which Atma and Paramatma are applied? The word itself originally meant animal life and man and God. In the Upanishads, Atman is used both to mean Jiva and God indifferently But in the *Gita*, though Atman is used to mean God, yet a deviation in the use of the word is perceivable, by describing God as the Paramatman. Atma in a reflexive sense, equivalent to the

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Vol. I, Part 1, with the commentary of Sri Sankara Charya, translated by A. Mahadeva Sastri, B. A., Curator, Government Library, Mysore, 1897, Price 3 Rs.—Messrs. Thompson & Co. Madras.

Tamil ([illegible]), is a much later use. Why should we therefore import a later signification into an earlier use of the word? But as we said above, the vice perhaps is now ineradicable, though we have thought it our duty to convey the warning, as even now the confusion of thought arising from ambiguity of expressions is plainly perceivable We will go into Sankara's particular comments on the *Gita* at some future time.

NOTES AND COMMENTS.

Dr. R. N. Cust contributes the substance of a Paper on modern Religious conceptions, which he read before the last Oriental Congress, to the *Calcutta Review*. He propounds two questions for solution :—

(1) Is the same religious conception good for all time? Is there no room for evolution?

(2) Is the same religious conception good for all climes, races, physical peculiarities and geographical environments?

He answers that there is room for spiritual and intellectual evolution, and he illustrates it from the history of Judaism and Christianity itself; and he affirms the existence of difference in Religious thought as determined by distance and time and peculiar environment and he reviews the various forms of Religion as existing in different countries at the present day, by classifying them under two headings :—

(1) The old systems purified, refined and adapted to the environment of civilized society; and

(2) Modern conceptions formed from the blending of old systems with Christian doctrines either consciously or unconsciously.

Under the first he includes Islamism, Neo-Judaism, Neo-Hinduism, Neo-Zoroastrianism. Neo-Buddhism, and Neo-Confucianism, and under the latter Brahmanism, Theosophy, Mormonism, Positivism, Agnosticism, Unitarianism and Theism. He notices the Arya Samaj movement under Neo-Hinduism, though he fails to take note of the changes in modern Hinduism itself. He points out that Buddhism is gaining ground in Europe and America, more on account of its Positivist aspect and that this does not fail in bringing about a revival in Buddhism in the East. But he feels doubt as to its ultimate success, as it under estimates the power of the human heart, in its innate intuitive search after and perception of a supreme controlling Power, and its allegiance to and dependence on Him. It may be true that the Buddhist Ideal was its spirit of universal charity and benevolence and mercy and pity, but he is quite wide of mark, when he says that this doctrine was totally unknown till then. We have not the least doubt in our mind that the *Mahabaruta* was quite anterior to Buddha and these doctrines are set forth in it on a much more valid basis than by Buddha. As any visitor can see, it had no power for good in Ceylon or China and as Dr. Edkins remarks, "The Power shown by Buddhism to win the faith of the Burmese, I should rather trace to the superiority of the Hindu race over the mountain tribes of the Indo-Chinese Peninsula...The superiority of Hindu arts and civilization helped Buddhism to make this conquest." Bishop Bigandet says "If the Buddhist moral code in itself has the power to influence a people so far as to render them virtuous and devotional, independently of the element of intellectual superiority, we still lack the evidence of it." Col. Olcott published annual statistics to show the relative criminality of the Hindu and Buddhist populations in Ceylon and Burmah, and the latter class were the more numerous; while in Candy our Tamil friend informed us that his wife would not permit him to go to his estate frequently for fear of the Cingalese ryots. We can as such possess a perfect moral code (a well-known South Indian Prince published recently a beautiful religious and moral code) on paper, but whether it possesses all the spiritual and intellectual safeguards to work it well is another matter, and actual experience alone can furnish the supreme test. The Hindu nation, however low it may have sunk, is not so bad and utterly ungodly and brutal as the submerged tenth in other countries of Europe and Asia. Dr. Cust again praises Brahmanism very much, but why it is so very unpopular in Bengal, and gaining so little ground elsewhere, requires investigation. He thinks that the position of Agnostics is hardly tenable; and according to Positivists, God or man must be set up as a deity, and they prefer Humanity to God. His criticism of Theosophy that it is absurd to expect people to believe in Mahâtmas, working wonders unseen, in this fag end of the 19th century is quite just, and Theosophy would gain more in India and everywhere if it abandons this *secret* doctrine, as modern Hinduism did long ago.

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An advertisement in '*Theosophy*' the organ of the Theosophical Society in America, states that that great enthusiast Charles Johnston M. R. A. S., a frequent contributor to the columns of the *Madras Mail*, has opened school in various parts of America for the study of Sanscrit, "The culture language of the coming epoch, as Latin was of the Middleages, and Greek of the Renaissance." The reference to the Indian Section of the Theosophical Society in the pages of this magazine is not quite complimentary to the popularity and success of Col. Olcott's mission.

Madras: Printed by P. C. Kalliana Sundara Nadar, at the C. N. Press, 4. Guruvappen Street, Black Town, and Published by T. A. Swaminatha Aiyar, Armenian Street, Madras.

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science &c.

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TRANSLATIONS.

TAYUMANAVAR.

A REVEL IN BLISS.

A translation of a poem of Tâyumânavar, a saint who lived about 150 years ago. His verses imbued with high spiritual experience and of rare metrical beauty and melody, enjoy a wide popularity in Tamil-land, being on the lips of young and old.

This poem, which may be said to contain the cream of his writings, is, according to a fancy not uncommon with *Bhakti-Yogis*, cast in the form of a love-song. The Soul is the female lover and the Lord the beloved. The Soul, cleansed of all taint, rid of like and dislike, rid of "I" and "mine", blends with the Lord long-sought, long-pined for, transported with bliss, she gives vent to it in song and dance,—a 'Revel in Bliss', ஆனந்தக்களிப்பு, as the song is called,—in which she pours forth her supreme happiness to a sympathetic friend. The words in the refrain

"S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu"

the names of the Lord, meaning that He is bliss and are cause of bliss.

The song describes the final realization and experience in much the same language as *Mânikka Vâchakar* in the hymn "The House of God" (கோயிற்றிருப்பதிகம்). It also shows how the *Bhakti Yoga* or the Way of Love merges with the *Jnâna Yoga* or the Way of Knowledge. The Soul, ripening in the path of Love, meets the Lord as Guru and [illegible] initiated by him in the path of Knowledge (verses [illegible] 14, 24 and 30). Tayumânavar's Guru, whom he usually calls *Mauna Guru*, or the "Silent Teacher" is identified by him here as elsewhere with the Lord. It was the Lord—the Light which [illegible] the beginning and has no beginning, which shines [illegible] Bliss and Intelligence"—the Eternal Formless One, who graciously revealed Himself to him in the form of [illegible] the Silent Teacher" (v. 1), [illegible] of old He appeared [illegible] *Dakshina-Murti* to the sages under the stone-banyan-tree [illegible] 12. Yet is the Lord free from all acts [illegible] 13. He is the Absolute. It is His energy, the gracious *Sakti*, that acts.

The Soul and the Lord [illegible] apparently distinct, but in fact non-dual, the Soul "not even for the twinkling of an eye having intelligence of its own" and owing its intelligence wholly to Him, and finally by His

Grace merging in Him and standing there non-dual (v. 20), He, all the while remaining unaffected as the magnet is unaffected by the iron which it energizes or as the sun by the flower which opens under the genial influence of its rays,—this is the doctrine of the *Saiva Siddhânta*, that is, the more ancient interpretation of the *Vêdânta* than that which now passes as the *Vêdânta*, the interpretation, in fact by which Masters like Tâyumânavar harmonize and reconcile the seemingly conflicting positions of the Vêdântic and Saiva Siddhântic schools (வேதாந்த சித்தாந்த சமரசம்).

In the *Siva-jnâna-bôdham*, which is the greatest of the Saiva scriptures in Southern India, the Highest Love (Parâ Bhakti) is based on the soul's recognition of the non-duality and of its debt to the Lord. The Lord, standing non-dual with the soul, enables it not only to know external objects but also to know itself and Him. "Therefore must the soul place Highest Love in its benefactor." "By unfading love that forgets not this non-duality will be reached the feet of the Lord."

This song of Tâyumânavar is the expression of that Highest Love and of the bliss of the realization of that non-duality. Only such as he have attained "Liberty, Equality, Faternity", and in a truer sense than is understood by those who talk of it in the West. To him there are no distinctions, for he seeth his Beloved everywhere.

கண்ணிற் காண்பதுன் காட்சி கையாற் றொழில்
பண்ணல் பூசை பகர்வது மந்திரம்
மண்ணொடைந்தும் வழங்குயிர்யாவுமே
யண்ணலே நின்னருள் வடிவாகுமே.

"Whatsoever the eye seeth is Thou. Whatsoever the hand doeth is Thy worship. What the mouth uttereth is Thy praise. The earth and other elements and all living things are Thy gracious forms, O Lord."

P. A.

ஆனந்தக்களிப்பு.

A REVEL IN BLISS.

சங்கர சங்கர சம்பு - சிவ
சங்கர சங்கர சங்கர சம்பு.

ஆதி யநாதியு மாகி - எனக்
கானந்த மாயறி வாய்நின் றிலங்குஞ்
சோதி மௌனியாய்த் தோன்றி - அவன்
சொல்லாத வார்த்தையைச் சொன்னாண்டி தோழி. (சங்)

1. The Light which is the beginning and has no beginning, which shines in me as Bliss and Intelligence, appeared as the Silent One.* He spake unto me, sister, words not to be spoken.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.†

சொன்னச்சொல் லேதென்று சொல்வேன் - என்னைச்
சூதாய்த் தனிக்கவே சும்மா விருத்தி
முன்னிலை யேதுமில் லாதே - சுக
முற்றச்செய் தேயென்னைப் பற்றிக்கொண் டாண்டி. (சங்)

2. The words that were spoken how shall I tell? Cunningly He seated me all alone, with nothing before me. He made me happy, dear, he caught hold of me, and clung to me.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

பற்றிய பற்றறவுள்ளே - தன்னைப்
பற்றச்சொன் னான்பற்றிப் பார்த்த விடத்தே
பெற்றதை யேதென்று சொல்வேன் - சற்றும்
பேசாத காரியம் பேசினான் தோழி. (சங்.)

3. "Thy clingings put aside, cling to me within," He said. What I got as I clung to Him, how shall I tell? He spake things that should never be spoken,‡ dear.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

பேசா விடும்பைகள் பேசிச் - சுத்தப்
பேயங்க மாகிப் பிதற்றித் திரிந்தேனை
ஆசா பிசாசைத் துரத்தி - ஐய
னடியிணைக் கீழே யடக்கிக்கொண் டாண்டி. (சங்.)

4. Speaking fearful things that should not be spoken, jabbering I wandered, just a devil-ridden body. Driving away the devil desire, the Lord held me down at His feet, dear.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அடக்கிப் புலனைப் பிரித்தே - அவ
னாகிய மேனியி லன்பை வளர்த்தேன்
மடக்கிக்கொண் டானென்னைத் தன்னுட் - சற்றும்
வாய்பேசா வண்ண மரபுஞ் செய்தாண்டி. (சங்.)

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* *Mauna Guru*, "the Silent Teacher" was the name of the Saint's Guru.

† Names of God. *S'ankara* causing happiness; *S'ambhu* being for happiness, causing happiness; *S'iva*, auspicious, happy.

‡ "And confessedly great is the mystery of godliness." Saint Paul's first Epistle to Timothy III, 16.

5. Holding down, withdrawing the senses, I cherished love toward His person. Into Himself He bent me, sister, and blended with me so that I could not speak at all.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

மரபைக் கெடுத்தனன் கெட்டேன் - இத்தை
வாய்விட்டுச் சொல்லிடின் வாழ்வெனக் கில்லை
சோர புருஷனு மல்லன் - என்னைக்
காக்குந் தலைமைக் கடவுள்காண் மின்னே. (சங்.)

6. Blending, my race He has ruined.* I am undone. If I speak of it openly, farewell to happiness. But no leman is He, sister. Lo, He is my guardian God, the Supreme.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

கடலின் மடைவிண்ட தென்ன - இரு
கண்களு மானந்தக் கண்ணீர் சொரிய
உடலும் புளகித மாக - என
துள்ள முருக வுபாயஞ்செய் தாண்டி. (சங்.)

7. Like sea that has burst its banks, my eyes shedding tears of bliss, the hairs of my body standing on end, my heart melting,—thus He contrived, my dear.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

உள்ளது மில்லது மாய்முன்
உணர்வது வாயுன் னுளங்கண்ட தெல்லாம்
தள்ளெனச் சொல்லியென் னையன் - என்னைத்
தானாக்கிக் கொண்ட சமர்த்தைப்பார் தோழி. (சங்.)

8. "Whatsoever thou seest objectively before thee as real and as unreal, cast away," said my Lord, and He made me Himself. Behold His cleverness, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

பாராதி பூதநீ யல்லை - உன்னிப்
பாரிந் திரியங் கரணநீ யல்லை
ஆரா யுணர்வுநீ யென்றான் - ஐயன்
அன்பா யுரைத்தசொல் லானந்தந் தோழி. (சங்.)

9. "The earth and the other elements art thou not. Reflect. The organs of sense and action and the inner organs thou art not. Thou art the Intelligence which investigates and knows."* The words that the Lord said in love are bliss indeed, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அன்பருக் கன்பான மெய்யன் - ஐயன்
ஆனந்த மோனன் அருட்குரு நாதன்
தன்பாதஞ் சென்னியில் வைத்தான் - என்னைத்
தானறிந் தேன்மனந் தானிறந் தேனே. (சங்.)

10. To those who love Him, He is love, He is true, is my Lord. The blissful, silent One, the gracious Master, placed His foot on my head. Lo, I knew myself. I died to thought.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

இறப்பும் பிறப்பும் பொருந்த - எனக்
கெவ்வண்ணம் வந்ததென் றெண்ணியான் பார்க்கில்
மறப்பு நினைப்புமாய் நின்ற - வஞ்ச
மாயா மனத்தால் வளர்ந்தது தோழி. (சங்.)

11. Death and birth how came they to join me, I considered. They grew, my dear, from the treacherous, delusive mind† which stands as thought and sleep.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

மனதேகல் லாலெனக் கன்றோ - தெய்வ
மௌன குருவாகி வந்துகை காட்டி
எனதாம் பணியற மாற்றி - அவன்
இன்னருள் வெள்ளத் திருத்திவைத் தாண்டி. (சங்.)

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* The soul, losing its characteristic taint, has become divine.

* Thou art not "the earth and other elements," *i. e.*, the *Sthûla Sarîra* or gross body composed of flesh, bone, blood &c. which are resolvable into these elements.

Thou art not (*a*) the organs of action or (*b*) of sense or (*c*) the "internal" organs, which together constitute the subtle body or *Sûkshma Sarîra*.

(*a*) Organs of action (*Karmêndriya*) are hand, foot, organ of voice, organ of generation, organ of excretion.

(*b*) Organs of sense (*Jnanêndriya*) are the organs of sight, hearing, smell, taste and touch.

(*c*) 'internal organs' (*antahkarana*) are *chitta*, mind-stuff; *manas*, the vibration therein caused by the impact of external objects conveyed through the organs of sense; *buddhi*, the reaction following the vibration, the determinative faculty; and *ahan-kara* the idea of "I" that flashes with the reaction, the I-making faculty.

(*a*) and (*b*) are not the visible organs but brain centres.

(*c*) and (*c*) together constitute what in English psychology is called 'mind,' being however understood to be a subtle form of matter. In verse 11 I have for want of a better word translated *manas* as 'mind,' but it is of course not correct. When there is no vibration (*i. e.*, thought) in the mind-stuff deep sleep supervenes in ordinary mortals, in all save the *Jnâni*. Therefore the *manas* is there described as 'standing as thought and sleep.'

Thou art the Soul, Pure Intelligence or Spirit, which by the help of (*a*) and (*c*) is able to know external objects and experiences pains and pleasures, and stands apart as witness of all these experiences in waking state, in dream, in deep sleep, and in the two further states called *Turiyam* and *Turiyatîtam*.

12. O mind, was it not for me that God came under the stone-banyan tree* as Silent Teacher and with dumb show of hand cured me of acts called *my* acts and placed me in the blissful ocean of His Grace?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அருளா லெவையும்பா ரென்றான் - அத்தை
அறியாதே சுட்டியென் னறிவாலே பார்த்தேன்
இருளான பொருள்கண்ட தல்லால் - கண்ட
என்னையுங் கண்டில னென்னேடி தோழி. (சங்.)

13. "By Grace behold all things," He said. Not understanding, by my intelligence I beheld, differentiating. I saw but darkness. I saw not even me the seer. What is this, sister?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

என்னையுந் தன்னையும் வேறா - உள்ளத்
தெண்ணாத வண்ண மிரண்டற நிற்கச்
சொன்னது மோவொரு சொல்லே - அந்தச்
சொல்லால் விளைந்த சுகத்தையென் சொல்வேன.(சங்.)

14. "Of me and thee think not in thy heart as of two. Stand undifferentiating." This one word when He uttered, how can I tell, my dear, the bliss that straight away grew from that word?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

விளையுஞ் சிவானந்த பூமி - அந்த
வெட்ட வெளிநண்ணித் துட்ட விருளாங்
களையைக் களைந்துபின் பார்த்தேன் - ஐயன்
களையன்றி வேறொன்றுங் கண்டிலன் தோழி (சங்.)

15. The field where grew the bliss of Sivam, that pure space I drew near. Weeding the weeds of darkness, I then looked. Save the Lord's splendour naught saw I, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara Sankara S'ambhu.

கண்டார் நகைப்புயிர் வாழ்க்கை - இரு
கண்காண நீங்கவுங் கண்டோந் துயிறான்
கொண்டார்போற் போனாலும் போகும் - இதிற்
குணமேது நலமேது கூறாய்நீ தோழி. (சங்.)

16. Life, the laughing-stock of all, with both our eyes we see it depart. It goes away as in sleep. What good, what merit, is there in it, say, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

நலமேது மறியாத வென்னைச் - சுத்த
நாதாந்த மோனமா நாட்டந்தந் தேசஞ்
சலமேது மில்லாம லெல்லாம் - வல்லான்
றாளாலென் றலைமீது தாக்கினான் தோழி. (சங்.)

17. To foolish me, who know not what is good, He granted to seek after the Stillness pure that is beyond the Vibration. He rid me of all unrest, sister, the all powerful One, with His foot He struck my head.

S'ankara S'ankara S'ambhu S iva
S'ankara S'ankara S'ambhu.

தாக்குநல் லானந்த சோதி - அணு
தன்னிற் சிறிய வென்னைத்தன் னருளாற்
போக்கு வரவற் றிருக்குஞ் - சுத்த
பூரண மாக்கினான் புதுமைகாண் மின்னே. (சங்.)

18. The perfect, blissful Light that struck me, made me, who am less than atom,—made me by His Grace pure fulness that stands, going not nor coming. Lo, how wonderful, dear!

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

ஆக்கி யளித்துத் துடைக்குந் - தொழி
லத்தனை வைத்துமெள் ளத்தனை யேனுந்
தாக்கற நிற்குஞ் சமர்த்தன் - உள்ள
சாட்சியைச் சிந்திக்கத் தக்கது தோழி. (சங்.)

19. Making, maintaining, destroying, all these acts He has, yet they touch Him not, the Mighty One—no, not so much as a grain of sesamum. On this true Witness 'tis meet to meditate, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

சிந்தை பிறந்தது மாங்கே - அந்தச்
சிந்தை யிறந்து தெளிந்தது மாங்கே
எந்த நிலைகளு மாங்கே - கண்ட
யானு மிரண்டற் றிருந்தது மாங்கே. (சங்.)

20. *There** thought was born, *there* thought died and became pure. All states are *there*. *There* too, I the seer stand non-dual.

S'ankara S'ankara S'ambhu S'iva.
S'ankara S'ankara S'ambhu.

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* The manifestation of the Lord (known as *Dakshiná-Múrti*) to the sages Sanaka, Sanatkumara &c.

* *i. e.* in that "true Witness," the Absolute, *Sivam.*

அங்கென்று மிங்கென்று முண்டோ - சச்சி
    தானந்த சோதி யகண்ட வடிவாய்
ஓங்கி நிறைந்தது கண்டாற் - பின்னை
    ஒன்றென் றிரண்டென் றுரைத்திட லாமோ. (சங்.)

21. Is there a *there* or a *here* when thou hast seen the splendour of the *Sat-Chit-Ananda** rise infinite and fill everywhere. Can there be said to be then a 'one' or a 'two'?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

என்று மழியுமிக் காயம் - இத்தை
    ஏதுக்கு மெய்யென் றிருந்தீ ருலகீர்
ஒன்று மறியாத நீரோ - யம
    னோலைவந் தாற்சொல்ல வுத்தர முண்டோ. (சங்.)

22. Ever perishing is this body. Why took you it to be real, O ye of the world? Are ye quite fools? If the messenger of Death comes, have you a reply ready?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

உண்டோ நமைப்போல வஞ்சர்-மல
    மூறித் ததும்பு முடலை யெனது
கொண்டோ பிழைப்பதிங் கையோ - அருட்
    கோலத்தை மெய்யென்று கொள்ளவேண் டாமோ.(சங்)

23. Are there such traitors as we? Alas! taking for real this body soaked and flowing over with filth, can we be safe here? Ought we not to take as real only the Lord's gracious Form?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

வேண்டாம் விருப்பும் வெறுப்பும் - அந்த
    வில்லங்கத் தாலே விளையுஞ் சனனம்
ஆண்டா னுரைத்த படியே - சற்று
    மசையா திருந்துகொள் ளறிவாகி நெஞ்சே (சங்.)

24. Away with like and dislike. From that bother comes birth.† As the Lord said, be quite still, be pure intelligence, O mind.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அறிவாரு மில்லையோ வையோ - என்னை
    யாரென் றறியாத வங்கதே சத்தில்
வறிதே காமத்தீயிற் சிக்கி - உள்ள
    வான்பொரு டோற்கவோ வந்தேனுன் தோழி. (சங்.)

25. Oh, is there none who knows? In this body, this region where none knows who I am, caught alas in the flame of desire, came I hither, sister, to lose the noble prize?*

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

வந்த வரவை மறந்து - மிக்க
    மாதர் பொன் பூமி மயக்கத்தி லாழும்
இந்த மயக்கை யறுக்க - எனக்
    கெந்தைமெய்ஞ்ஞான வெழில்வாள் கொடுத்தான்(சங்.)

26. Forgetting wherefor I came hither,† sunk in the delusion of woman and gold and earth,—it was to cut off this delusion that my Father gave me the beautiful sword of true wisdom.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

வாளாருங் கண்ணியர் மோகம் - யம
    வாதைக் கனலை வளர்க்குமெய் யென்றே
வேளா னவனுமெய் விட்டான் - என்னின்
    மிக்கோர் துறக்கை விதியன்றோ தோழி. (சங்.)

27. The love of lance-eyed woman will asuredly feed the fire of hell,—thus thinking, even the god of love gave up his body. Ought not others too then to give it‡ up, sister?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

விதிக்கும் பிரபஞ்ச மெல்லாம் - சுத்த
    வெயின்மஞ்ச ளென்னவே வேதாக மங்கள்
மதிக்கு மதனை மதியார் - அவர்
    மார்க்கந்துன் மார்க்கஞ் சன்மார்க்கமோ மானே. (சங்)

28. All the created universe is but yellow sunshine, say the Vedas and Agamas Those who think not so, their ways are evil ways, are they good ways, dear?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

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*God who is *Sat*, the only Reality; *Chit*, pure intelligence; *A'nanda*, pure bliss. 'Pure' in the sense of there being no distinction of subject and *object*.

† c.f. Tiruvalluvar.

அவாவென்ப வெல்லா வுயிர்க்கு மெஞ்ஞான்றுந்
தவா அப்பிறப்பீனும் வித்து.

'Ever to all souls desire is the incessant seed of birth.'

* Union with God.

† *i. e.* the love of woman.

‡ *i. e.* unreal.

துன்மார்க்கமா தர்மயக்கம் - மனம்
தூயர்க்குப் பற்றாது சொன்னேன் சனகன்
தன்மார்க்க நீதிதிட் டாந்தம் - அவன்
ஞானந்த மான சதானந்த னன்றோ. (சங்.)

29. The fascination of evil women clings not, I tell thee, to the pure in heart. The life of king Janaka is witness.* Was his not perfect, eternal bliss?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அன்றென்று மாமென்று முண்டோ - உனக்
கானந்தம் வேண்டி னறிவாகிச் சற்றே
நின்றாற் றெரியு மெனவே - மறை
நீதியெம் மாதி நிகழ்த்தினான் தோழி. (சங்.)

30. Is there a Yes or a No? If thou wilt have bliss, just stand as pure intelligence and thou wilt know. So, sister, said our Lord that made the Vedas.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

P. A.

SIVAGNANA SIDDHIAR
OF
ARUL NANDI SIVA CHARYAR.

(*Continued from page 126.*)

MADHMIKA BAUDDHA'S STATEMENT.

1. It is the ten senses that appear as the body. When the senses perish, we cannot point to anything else as body, and as such there is no body at all (as a substance). As there is no body (substance) there is no such thing as Intelligence united to the body. Such are the ridiculous statements made by the Mâdhmika.

HIS REFUTATION.

1. The parts or attributes (அவயவம்) present in a pot are not present in a cloth and *vice versa*; that which is present in each, saving its identity, is substance (அவயவி). These two form the substance or the body, as such not only is there a body, but also an intelligent soul.

2. (In Sushupti) though the senses and sensations and objects are ever present yet no perception (knowledge) is possible as the soul is not in union with the senses. When the soul unites with the senses (internal and external), then perception is possible. As such both Soul and its Intelligence is Sat.

VAIBHASHIKA BAUDDHA'S STATEMENT.

1. As redness results when saffron and lime are mixed together, so the visible world arises when the perceptive intelligence and objects of perception unite: This is Gnana Darsan. Those who perceive this clearly will attain Nirvana without doubt. So asserts lovingly the Vaibhashika.

HIS REFUTATION.

1. The objects are external and the mind internal, as such these two cannot unite. The mind is besides formless (Arupa) and the objects have form. As such too, they cannot unite. The Vaibhashika who asserts otherwise has no more to say.

GENERAL REMARKS.

Thanks to the labour of European scholars, the books relating to Buddhism occupy considerable space in any oriental Library and no religion has received so much attention in Europe and America and in India, in recent times as Buddhism. It has attracted the fancy of large classes of Europeans who emerging as they do from a form of gross materialism and not being prepared to believe in a future life or God yet wish to have a beautiful fantasy to toy with, for the moment. We won't believe in a Soul or God. We will believe in man, in perfected man; Perfected Humanity shall be our goal. In current modern European thought, there is however a divergence; and that is because the national ideals of the European and Gautama are different. Gautama's countrymen have always considered life a burden, 'all is Pain, Pain,' and they wait for the first occasion when they can free themselves from the bonds of birth and death. On the other hand, the European would not consider his life worth living if there was not some ray of pleasure to be eked out at all events; and his whole aim is in fact to seek and add to the summum of

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* i. e. is proof that a man can live amid the luxuries and temptations of a magnificent court, and yet be wise and pure. Janaka was a king resorted to by even great rishis for spiritual help.

1. Mádhmika is called Madhyamika in Buddhist Text books. He seems to be a thorough-going Nihilist altogether. This school was originated by Nagarjuna (B. C. 43) of the Tibetan Mahayana school. Hardy says "The philosophers in India had taught either a perpetual duration or a total annihilation with respect to the soul. He chose a *middle* way, hence the name of this sect." The work which bears his name in China is called "Central Shastra" (chung-lun) and was translated into Chinese in the fifth century after Christ. This system reduces everything to bald abstractions and then denies them. The soul has neither existence nor non-existence. It is neither permanent nor non-permanent.

Vaibhashika literally means *Viruddha Bhasha*, (absurd language), one who rejects every other view except his own as absurd, a school which seems to have only too many followers even now.

Happiness, and we find Max Nardau preach the new and true Gospel of Humanity, according to which every body shorn off of all lies, shall enjoy the maximum of pure unalloyed pleasure, by means of song and dance and music and other social organizations. This is a modern evolution out of the old Lokayata and Buddha, and the place of Buddhism placed next to the Lokayata by all Hindu writers is easily perceived. The order is not a chronological one but purely a psychological one. And it will be useful to remember here generally that though our Hindu books old and new very often neglect to record historical dates and events, yet they are valuable, as no histories of any other nations are, in recording the mental history and evolution of the race and of an individual man. Same writers have also been misled by the mere order in arranging the six systems of Philosophy that one school is older than the one succeeding it. It will be certainly older if we are to count man's age backwards and not forwards as we do. Maturity is not old age. It is ever fresh. It is old age that is second childhood. The Lokayata is the gluttonous and selfish child, and the Bauddha the thinking and generous youth; when life's troubles and temptations beset, it remains to be seen whether he will break or grow into robust manhood retaining his generosity and purity. The youth rashly vows that he will remain pure and true, when he does not know what the strength and allurements of vice are. But unless he does, at that very stage, sow in himself good seeds, and what is most important, allow them to take firm root in good soil, all his labour will be lost.

We now turn to the personality of Buddha, and we may be allowed to offer our humble homage at his sacred feet. We have the greatest respect for the purity and unselfishness and nobility of his life. What is often forgotten by his admirers and opponents is that he was a Hindu, and a Hindu of Hindus, and as Dr. Rhys Davids puts it, he was the greatest and wisest and best of the Hindus. In his own time, he was honoured by the princes and peoples all alike. They did not care what doctrines he preached, provided his character was pure and answered to their ideal of righteousness. Sri Krishna places the Nirishwara Sankhya, Kapila, among the first of Sages. Is it because he approved of his theory? No, he often takes trouble to refute it. Jamini was an arrant atheist, and he was a great Maharishi. And to-day, we see the same trait in the Hindu. It does not matter whether he is a Mahomedan or Christian, if only he leads a saintly life, we know how the Hindus will flock round him. And what capital, do not impostors make out of this by donning a Kashaya and sitting in ashes, and by pretending *mounam*, though they cannot read and write a syllable. Need we wonder therefore if Buddha Gautama was also regarded as a great Rishi, who had a particular mission to fulfil in life? The story goes it was Vishnu who incarnated as Buddha to preach his doctrines to the Tripura Asuras. In his own days Buddha was not considered as a heretic by the Hindus, nor did he regard himself as any other than a Hindu, just so as in the case of the revered Galilean, Jesus Christ. It was in the days of his followers and after the various councils, they seceded completely from the Hindus. Buddha was indifferent as to what they ate and when they drank and how they dressed, provided they cleansed themselves of desire, likes and dislikes, and when this இருவினையொப்பு is obtained, no one need consider what to go to or attain next. But Gautama calculated without his host when he constructed his beautiful structure on such slender basis. Could any religion be stable which is not built on the rock of a future life and that Rock of Ages? What was the result? The noble brotherhood, so fondly thought of, fell into dissensions even in his own days, and controversies raged hot subsequently on such questions as to the time of eating, kind of food, kind of dress, place of ordination, owning of property &c. &c., and the followers of each school called the others heretics and followers of Mara, and hurled denunciations on their heads. And in spite of Buddha's denunciation of rituals and priestcraft, a close and rigid hierarchy with elaborate rituals came into existence and they have invented more heavens and more hells and Gods than are to be met with in the stories of all other nations put together. And the system had become so corrupt even in its birthplace that it had to be removed out of the country, root and branch. Dr. Rhys Davids says, "We hear of no persecutions till long after the time of Asoka, when Buddhism had become corrupt." And we won't say that there were no persecutions in India. But people should not go off with the idea that a persecution in India was at all anything like the ones we hear of in European History. It was quite a tame affair. It was more social than political. And a religious revolution was in a sense much more easily accomplished in those days than now. From several

Periyapurana incidents, it would seem that both on the part of the Buddhists and the Hindus, the sole aim was to convert the king of the country, and when that was accomplished, they say the whole people had also been converted. So in either way the conversion could not at best be more than nominal. Our own belief is that the people, the laity, not those who clustered in Monasteries, had never been converted into Buddhism. The king turned a Buddhist and all the people styled themselves also Buddhists. This will account for the boasted spread of Buddhism in all India. However, the conflict came at last, and it is in Southern India, we have authentic accounts of such conflicts from the 1st century after Christ, though European Scholars know very little about it. The southern kingdoms were very powerful in those days and they were extending their arms north and south. Inscriptions record the conquest of Vatapi, the modern Badami in Bombay Presidency, and Ceylon was conquered more than once. And Buddhism seems to have been introduced into Southern India from Ceylon. And if we take the period of Manickavachaka as the first century after Christ, in his life indeed we meet with the first conflict between Hinduism and Buddhism. And the fight was won by the miraculous cure of the dumb daughter of the King of Ceylon at Chidambaram. The account is given in full detail in Tiruvadavurar puranam, to which reference can be made. In our recent visit to Ceylon we found that the tradition of the cure of the dumb Princess is well known to the native Singalese. Later on, Jainism seems to have been on the ascendant, and the Tamil Saint Appar was a prominent Jain before his reconversion, and was styled as Dharma-sena. After his reconversion, he was himself bitterly persecuted by the King of Pataliputra at the instigation of the Buddhist (Jain) monks. His contemporary was the Great Gnana Sambandha and he reconverted the King of Pandi, Kun Pandya, by performing various miracles, and gave a complete route to the Buddhists. This occurred in the early years of the sixth century, and in addition to the arguments adduced by the Professor Sundram Pillai and Mr. Venkayya, we may point to the fact that the Chinese traditions and history point to the fact that in A. D. 526, Bodhi-Dharma, who was a native of Southern India, and laboured long there, had to leave it for China, and the reason is assigned to be persecution at the hands of the Brahmans. And it is also related in his life that he was more a Jain than a Buddhist, though he promulgated a much modified form of it in China. And neither Buddhism nor Jainism ever reared its head again in Southern India, though the few who remained were never molested, but, on the other hand, were honoured with grants by kings even in much later times. The stories of Sankara and Ramanuja having routed out Buddhism are more apocryphal than true; they could not have been more than dialectical feats at any rate. There is reason to think however in the case of Sankara that he might have got hold of the few remaining seats of Buddhism in Northern India and established his own Mathams in imitation of the Buddhist Monasteries. We hear of no Mathams before the days of Sankara at all.

The morality of Buddhism has received very high praise from high quarters. Professor Max Muller says—"The moral code of Buddhism is one of the most perfect the world has ever known." But the Buddhist moral code is feebleness itself when compared to the Confucianist. But its sanctions are very weak; and its power for good on various peoples has not been proved. Except in the case of Burmah, it has not improved the moral condition of the people. In China, says Dr. Edkins, "What virtue the people have among them is due to the Confucian system." Col. Olcott's own statistics show that the morality of the Singalese is much inferior to that of the Hindus, and a visit to Ceylon will amply demonstrate the fact. Even in Burmah, Dr. Edkins remarks, "The power shown by Burmese to win the faith of the Burmese, I should rather trace to the superiority of the Hindu race over the mountain tribes of Indo-Chinese Peninsula.... The superiority of Hindu arts and civilizations helped Buddhism to make this conquest." Bishop Bigandet says: "The Burmese want the capability to understand the Buddhist metaphysics. If the Buddhist moral code in itself has the power to influence a people so far as to render them virtuous and devotional independently of the element of intellectual superiority, we still lack the evidence of it."

And after all, what was Buddhism, but the child, the product of Hinduism? And "so far from showing," remarks Dr. Rhys Davids, "how depraved and oppressive Hinduism was, it shows precisely the contrary: for none will deny that there is much that is beautiful and noble in Buddhism."

J. M. Nallaswami Pillai, B. A., B. L.

(To be continued.)

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, DECEMBER 1897.

THE HOUSE OF GOD.

"YE ARE THE TEMPLE OF GOD."

" ஆதியாய் நடுவுமாகி யளவிலா அளவுமாகிச்
சோதியாய் உணர்வுமாகித் தோன்றிய பொருளுமாகிப்
பேதியா வேகமாகிப் பெண்ணுமா யாணுமாகிப்
போதியா நிற்குந்தில்லைப் பொதுநடம் போற்றிபோற்றி.

O Thou, the beginning, the middle, the limitless limit,
The Light, and the Wisdom, and all things manifest,
The Indivisible One, The female and the male.
Glory, Glory to Thy Dance in the intellectual Region of Universalism, Tillai.

கற்பனை கடந்தசோதி கருணையே யுருவமாகி
அற்புதக் கோலநீடி யருமறைச் சிரத்தின்மேலாம்
சிற்பர வியோம மாகுந் திருச்சிற்றம் பலத்துள்நின்று
பொற்புட னடஞ்செய்கின்ற பூங்கழல் போற்றிபோற்றி.

O Thou the Light from which speech and thought turn back, The very Form of Grace,
The Wonderful Presence, The Crown resting on the raro Vedasiras,
In the beautiful Chit Sabha of Chit Para Vyoma,
Thou dost dance delightedly. Glory, Glory to Thy tinkling Foot.

குன்றாத மூவுருவாய் ஞானக் கொழுந்தாகி
யறுசமயக் கூத்தாடி
நின்றாயே மாயையெனுந் திரையை நீக்கி
நின்னையா ரறியவல்லார் நினைப்போர்நெஞ்சம,
மன்றாக வின்பக்கூத் தாடவல்ல மணியேஎன்
கண்ணே மருந்தே நால்வர்க்
கன்றாலின் கீழிருந்த மோனஞான [illegible] த்த
சின்முத்திரைக் கடலே யமரேறே

O Thou Imperishable Triple Form, and Formless! O Thou Supreme,
Intelligence working steadfast in the six Forms of Religion!
Who could know Thee after raising the curtain of Maya?
Thou dost dance in the hearts of Those who think of Thee,
Thou art the Priceless Jewel; Thou my eye; Thou, the Supreme Panacea.
Thou the ocean of Chinmudra Wisdom, who didst teach the four ancient sons, Mauna Gnana from under the sacred Banyan tree: Thou the Deva of Devas.

The first two verses we quote from Saint Sekkilar's Periyapuran and the last from Saint Tayumanavar, in praise of the famous Temple at Chidambaram and the sacred mysteries contained therein. We have elsewhere observed that even if we have lost our books on Veda and Vedanta, we could evolve the whole thing again from the symbols we possess, provided we had the tiny key to unlock these sacred mysteries. The hoariest and most ancient wisdom is thus enshrined in these unmistakable symbols, and when we understand them aright, we are enabled to test and know which is the true philosophy and which is the true Religion, surrounded as we are to-day by a multitude of Religions and Philosophies conflicting in themselves and yet claiming to be the most ancient and the truest. It is the most unfortunate thing in India, and in Indian Religion that the same books and the same text furnish the authority and the sanction for every existing phase of belief and thought, and when this fact is coupled with such a blind ignoring of what is past and what is modern, and when the materials for applying such an historical test are not very considerable, the task of deciding which is the true interpretation and which is false is rendered very difficult, though not impossible, and the value of a test as indicated above cannot be lost sight of. In interpreting documents, the rule ought no doubt to be, that where the words are plain and unambiguous, the plain meaning of the words ought to be made to prevail and no casuistry could be allowed to mar the effects of its plain meaning. It only when the words are ambiguous any interpretation as to its real meaning by other evidence is permissible at all. Then again when we begin to enquire into the truth of any particular custom and tradition, we find how difficult it is to arrive at an uniform conclusion, when we have to rely on mere oral evidence; and any documentary evidence (we use it in the strictly legal sense) if available, is of the utmost importance, and the older the document is, the greater the value thereof. Then again consider the difference between the verbal accounts of a dozen people who witnessed a particular scene all at the same time, and the actual scene photographed by an ordinary Kodak. We might be sure to discover discrepancies and contradictions in the oral testimony, though it might be perfectly honest. Of course, there might be exceptionally trustworthy witnesses, as there might be untrustworthy cameras. The test we have proposed above, may as such be seen to possess all the elements of an old and ancient document and a trusty camera. And more so, when we know, as a matter of fact, that the written language of primitive mankind consisted of picture only. The most ancient Sumerian, the Chaldean, the Egyptian and the Chinese were all pictorial languages; and it is well known that these were the people who have tried to leave their highest thoughts on Religion and philosophy behind them in pictures and statues and monuments.

In proceeding therefore to unravel the mysteries connected with our symbolism, we must confess, that the task is not one which we can conscientiously think of adequately discharging. In attempting the impossible therefore, we have no other excuse than the one which Sage Sekkilar had before him:

"அளவு கூட வுரைப் பரிதாயினும்
அளவிலாசை துரப்ப வறைகுவேன்."

"Though impossible to reach its limits
Insatiate love drives me to the task."

Before we do so however, we have to get clear of two sets of men, who pester us often with their cant. One of such will raise the cry of sectarianism, and the other, with the catchword revivalism. There are some very estimable people belonging to both these classes we admit, as well as their sincerity, but with most it is all mere cant, pure and unmitigated cant. They believe neither in the one nor in the other; they have neither inclination nor wish to study and think, and pause and enquire into the truth of things. They are themselves sectarians, so blind that they will not acknowledge themselves to be such. They start with the inborn conviction that this is trash and they have no patience with those who will honestly differ from them, and they clutch at a word, a phrase, to kick up a dust, with the evident object of besmearing the other side. No doubt, there is a sort of scepticism which we prize much, a scepticism which will lead one to doubt and inquire into the truth of things and not to scorn and scoff at everything. And in our inmost heart, we do not wish to wound the feelings of a single person, of whatever shade of opinion he may be. And is not the present inquiry solely devoted to reach 'the region of universalism,' "*பொது மன்று*," where, in the words of our Sage Tayumanavar,

"பகர்வரிய தில்லை மன்றுட் பார்த்த போதங்கு
என்மார்க்க மிருக்குதெல்லாம், வெளியேயென்ன
எச்ச மயத்தவர்களும், வந்திறைஞ் சாநிற்பர்"

every religionist comes and bows in adoration of the One Supreme, saying they see no symbols of any creed but all *Akas*? And he states in the previous lines that he reached this region, after looking in vain in every creed and in every path for that Pure Spirit which seeks to reconcile with the path of noblest knowledge, all the bitter conflicting creeds and religions.

"சன்மார்க்க ஞானமதின் பொருளாம் வீறு
சமய சங்கேதப் பொருளாந்தா னென்றுகப்
பன்மார்க்க நெறியினிலும் கண்ட தில்லை."

And the place is worth a trial visit even to-day, for does not Tayumanavar record his experience, that his stony heart melted into love and bliss, the moment he saw the holy presence?

"கன்மார்க்க நெஞ்சமுள வெனக்குந் தானே
கண்டவுட ஞனந்தம் சாண்ட லாகும்."

This has not been his experience only, of believers alone. Ages back, scoffers and atheists have felt the power of this Presence, and it is recorded of the great Atheist Guru, Jaimini, that when he approached, all his unbelief left him and he composed his song of *Vedapadastavam*. And though there are thousands of temples all over the land, the heart of every true believer has always turned with love and longing to this *centre spot*. And it is believed that Chidambaram occupies a central geographical position between the northern and southern extremes of India including Ceylon. And corresponding to this position in the macrocosm, Arumuga Navalar observes that in the human microcosm also, the place points to the region of Sushumna between Ida and Pingala nadis. There is another centre of heat and vitality and light in the human body, and that is the heart. And the heart is the most vital and delicate organ in the whole system. Every other organ requires its help for its nourishment and upkeep. It is saved and protected from many an ill, by its position, which every other organ is exposed to; but that is because that, whereas life can be prolonged even after injury to every other organ, the life ebbs out the instant the heart is injured. And then, is not the heart, the seat of love, love pure and undefiled? Pity, kindness, mercy, Grace are all different shades of this one Love, அன்பு, Bhakti, faith. Is there anything else that can compete with this Supreme Principle? Knowledge, you may exclaim, with its seat in the brain. We dare say 'not.' The slightest injury to the heart completely paralyses the brain. And the pulsation in the brain itself rises and falls with the beat of the heart itself. It is the one organ in the body which is ever active, and knows no rest when everything else including the brain undergoes rest. And in human nature also, what is there which love cannot quicken? It can give life to the despairing and the lifeless, strength to the weak, courage to the coward; and instances have not been wanting to show what extraordinary feats of intellect, love has been the cause of. The whole world is bound by the heart much more than by the intellect alone. And Mrs. Humphrey Ward has portrayed in glowing words the difference between the man of intellect and the man of heart in her *Robert Elsemere*. There the man of intellect pines in secret and in his pride for that very touch which makes the whole world kin. And it is in this heart, all mankind have liked to build a temple for the Most High And the only requisite is that this heart be pure. And the moment this heart is pure there the light from the Invisible Akas will shine, dispelling the darkness that blinds the eye and enabling it to see.

> "வெளியான நின்னை வெளியூடு விரவினையா
> வொளியாரும் கண்ணூ டிரவியும் போனின்று லாவுவன்
> காண்."

"Blessed are the pure in heart, for they shall see God" said Lord Jesus. And the sage who composed the Taitriyaka Upanishad sung long before him: "Satyam Gnanam Anantam Brahma, Yoveda Nihitam Guhayam, Paramevyoman."

"He who knows Brahman, which is Sat, which is Chit, and which is endless (Bliss), as hidden in the cave (of the heart) in the highest Akas, he enjoys all blessings at one with the Omniscient Brahman." And the most mystical and the oldest of the Upanishads, the Chandogya, also repeats the same instruction. Would you like to know what that one thing is which you have to search for and to know, and when you have to search for it and how to know it? Hear. "There is the Brahmapura (body) and in it the Dahara (palace), of the lotus (Pundarika) of the heart, and in it that Antar Akasa. Now what exists in this Akas, that is to be sought after, that is to be understood."

"As large as this Akas is, so large is that Akas within the heart. Both heaven and earth are contained in it; both fire and air; both sun and moon; both lightning and stars; and whatever there is of Him in this world, and whatever is not, all that is contained within it." (VIII, 1. 123.) In an earlier chapter, this Supreme Being is called "the Intelligent, whose body is Prana, whose form is Light (Jyoti), whose thoughts are true, who is like Akas (omnipresent and invisible), from whom all works, all desires, all sweet odours, and tastes proceed; the Atma within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, or the kernel of a canary seed; also the Atma within the heart, greater than the earth, greater than the sky, greater than the Heaven, greater than all these worlds" (III. 14. 223). In a later passage, it says that "He who is called Akas is the revealer of all forms and names; That within which these forms and names are contained is the Brahman, the immortal, the Atma." (VIII. 13. 1.) The following verse occurs in the Katha (I. 2. 20.), Svetaswatara (III. 20.) and Mahopanishad and the same is reproduced in the Sivapurana.

"Smaller than small yet greater than great, in the heart (Guha) of this creature, Atma or Isa doth repose: That free from desire, he sees, with his grief gone, the Lord and His might, by His favour." In the Kaivalyopanishad the same is reproduced, in the following words: "Beyond the heavens, yet shining in the heart (Guha) of his creatures, Him the sages free from desire, reach." Sri Krishna also imparts this most secret of secrets to his pupil, that "Ishwara dwelleth in the hearts of all beings, O Arjuna, by his maya, causing all beings to revolve, as though mounted on a potter's wheel," and importunes him to flee to him to secure Supreme Peace by his grace. The manner of occupying this seat or dwelling place is elsewhere referred to in the 13th and 9th discourses, 32nd and 6th verses respectively and these three or four verses bring out the whole of the Upanishad thoughts. "As the

Omnipresent *Akasa* is not soiled, by reason of its subtlety, so *seated* everywhere *in the body*, the Self is not soiled." "The support of beings and not rooted in Beings, my Atma, their *efficient* cause; as rooted in the *Akasa* the mighty air moves everywhere, so all things rest rooted in me." This Supporter, Permitter and Spectator and Enjoyer is styled Maheshvera, Paramatman and Parama Purusha in verse 22, chapter 13. Another verse in the *Chandogya* says that Gayatri is the body and the heart, because in it all the spirits are established. No wonder therefore that in almost every page of the Tamil Veda, and the writings of the later Tamil saints, that God's truest dwelling place, his house, his palace, his seat is universally referred to as the human heart. "*நினைப்பவர் மனம் கோயிலாக்கொண்டவர்.*" And so it is that the famous Shrine we are speaking of is by preeminence called "*திருக்கோயில்*,* The beautiful House," inasmuch as it is also called "Pundarika Veedu" *புண்டரீகவீடு*, the house of lotus, or *Dahara* Veedu also. And to-day we will stop, after identifying, this Golden Palace in Chidambaram with the Human heart spoken of in the most ancient writings, and we will speak of the great King and Lord who is the Dweller in this Palace and his characteristics in a future issue.

EVIDENCES OF NATURAL RELIGION.

PRIMITIVE RELIGION OF MANKIND.

(*Continued from page 134.*)

The soul that thus mourns over his past sins, cannot be the soul of an unbeliever. This cannot be the sigh of a heart debased with the foul worship of idols. No, in the dawn of humanity, in the twilight that preceded historical times, men still kept alive the notion of one true God.

Your forefathers marching down as in battle array from the North-West of India into the land of the Seven Rivers, into the Sapta-sindhu, made the air ring with the songs of the early Vedic poets. But those hymns, those prayers, still bore the mark of the primeval belief in one sole God. In vain, in those early Vedic poems, you look for the Gods that people the present Hindu pantheon. You fail to read there the names of the Gods Shiva and Vishnu; the deified heroes of Puranic literature had not yet arisen to turn out of the heart of those ancient Aryas the belief in, and love of, the one true God. This is the conclusion at which the learned Colebrooke arrived, after having for many years made the Vedic literature his delight. "The deities invoked," he says, "appear, on a cursory inspection of the Vedas, to be as various as the Authors of the prayers addressed to them: but according to the most ancient annotations of the Indian scripture those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one God. The Nighanty, or glossary of the Vedas, concludes with three lists of names of deities: the first comprising such as are deemed synonymous with fire: the second with air, and the third with the sun (*Nighanti* or *first part of the Niructa* c. 5). In the last part of the Niructa, which entirely relates to deities, it is twice asserted that there are but three Gods: "Tisra eva devatah" The further inference that these signify but one deity, is supported by many passages in the Vedas and is very clearly and concisely stated in the beginning of the index to the Rig Veda, on the authority of the Niructa and of the Veda itself.................It is deducible therefore from texts of the Indian scriptures, that the ancient Hindu Religion, as founded on the Indian scriptures, recognises but one God, yet not sufficiently discriminating the creator from the creature." (Colebrooke H. I. *on the Vedas* page 26, 27. Madras 1871, Higginbotham and Co.) The same opinion about the Indian scriptures is held by Sir W. Jones. "It must always be remembered," says he, that the learned Indians, as they are instructed by their own books, in truth acknowledge only one Supreme Being, whom they call Brahma or the great one, in the neuter gender; they believe his essence to be infinitely removed from the comprehension of any mind but his own; and they suppose him to manifest his power by the operations of his divine spirit; whom they name Vishnu, the Pervader in the masculine gender, whence he is often denominated the first male..............When they consider the divine power exerted in creating, or in giving existence to that which existed not before, they call him the deity Brahma, in the masculine gender also; and when they view him in the light of destroyer, or rather, Changer of forms, they give him a thousand names of which Siva, Isa or Iswara, Rudra, Hara and Mahadeva are the most common. (Sir W. Jones, *Discourse on the Gods of Greece, Italy and India*).

The religion of the ancient Hindus.

I fancy myself transported back some three thousand years to the land of the first Aryan settlers in the country of the Seven Rivers. I hear the Vedic Poet singing his morning hymn to Hiranya Garbha, the Lord of Heaven, the Supreme Being, the sole maker of Heaven and Earth:—

> "What God shall we adore with sacrifice?
> Him let us praise the golden child that rose

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* It is interesting to note that the chief Temple in Mecca is called 'al Caaba', literally meaning, 'The House' and the Hebrew word for the great Temple at Jerusalem also meant simply, 'The House,' "The house of God."

In the beginning, who was born the Lord !
The one sole Lord of all that is, who made
The earth, and formed the sky, who giveth life,
Who gives strength, whose biddings Gods revere,
Whose hiding-place is immortality.
Whose shadow, death, who by his might is king
Of all the breathing, sleeping, waking world.
Wherever let loose in space, the mighty waters
Have gone depositing a fruitful seed
And generating fire, there He arose,
Who is the breath and life of all the Gods,
Whose mighty glance looks round the vast expanse
Of watery Vapour, source of energy,
Cause of the sacrifice—the only God.
Above the Gods." (1) (Monier Williams, *Religious Thought and Life in India*, etc. p. 14).

I am not blind to the blemishes of this ancient hymn, but I cannot fail to see its beauty either. I find in this hymn the seed of the pantheistic creed which later on developed in the Puranas, but at the same time I perceive the Aryan thoughts still holding to the primitive notion of one true God. "There is a monotheism," I repeat with the learned Adolphe Pictet, "which precedes the polytheism of the Vedas, and even amidst the invocation of their innumerable Gods, the remembrance of a God, one and infinite, breaks through the midst of an idolatrous phraseology, like the blue sky that is hidden by a passing cloud." (*The European Origins*, quoted by Max Muller as above.) And it is in keeping with this monotheistic feeling that the Brahminical priests in ancient times addressed to God the following authorised prayers : "I adore that Being who is not subject to change or disquietude, whose nature is indivisible, whose spiritual substance admits not of component parts : that Being who is the origin and cause of all Beings and who surpasses them in excellence, who is the support of the universe." *Letters Edif.* Tome. 10. page 15.

The religion of the ancient Chinese.

Nor are we at a liberty to take a different view of the early religion of the Chinese. In the most ancient poetry of China, God is known and worshipped under the name of Tien, which, according to the great imperial dictionary of Khanghi, means "the great one, he that dwells on high, the Heaven-Father, who regulates all below." It is clear from many passages, that with the philosopher Confucius, Tien was the supreme Deity, and that he looked upon the other Gods of the people, the spirits of the air, the mountains, the rivers, the spirits also of the departed, very much with the same feelings with which Socrates regarded the mythological deities of Greece. (c. f. Max Muller. *Lectures on the Science of Religion*. Lect. III.) The following is a passage from the great philosopher Lao-tse. "There is an infinite Being which existed before heaven and earth. How calm it is, how free ! It lives alone, it changes not. It moves everywhere, but it never suffers. We may look on it as the Mother of the Universe. I know not its name. In order to give it a title I call it Jao (The way.) When I try to give it a name I call it Great. After calling it Great, I call it Fugitive; after calling it Fugitive I call it Distant. After calling it Distant, I say it comes back to me." (*The Book of the Way and of Virtue*, Translated by Stanislas Julien, pag. 91. Paris 1842.).

Nor were only the Philosophers that arrived at the right knowledge of God. In the year 2225 B. C. we find the Emperor of China offering sacrifices to Tien, supreme sovereign of Heaven, and in the year 1600 the then Emperor of China declared in an edict that the Chinese adore not the material heavens, but the Master of heaven. And the Emperor Khanghi in the latter part of the seventeenth Century, wrote the following inscription on the facade of a Christian Church in Pekin. "To the true principle of all things. He is infinitely good and infinitely just. He enlightens and sustains. He rules with supreme authority and with sovereign justice. He had no beginning and will have no end. He has created all things from the beginning. It is He that governs them and He is their true Lord.". Cardinal Gibbon. *Our Christian Heritage*, pag. 30.

The religion of the ancient Persians.

If we open the Zendavesta, the sacred book of the Zoroastrians, we shall meet with the same notion about God. "I ask thee, tell me the truth, O Ahura. Who was from the beginning the father of the pure world ? Who has made a path for the sun and the stars ? Who but thou makest the moon to increase and to decrease ? That, O Mazda, and other things, I wish to know. I ask thee, tell me the truth, O Ahura ! Who holds the earth and the clouds that they do not fall ? Who holds the sea and the trees ? Who has given swiftness to the wind and to the clouds ? Who but thou is the creator of the good spirits ?"—*Yecna*, 3rd Edit. Brockhans, page 130, quoted by Max Muller. *Introduction to the Science of Religion*, page 168.

The religion of Northern and Southern Europe in ancient times.

We need not pass in review the various races which by turn inhabited the far West. Russia, Scandinavia, Germany, France, Italy, Spain, and Greece are full of monuments which testify to the general belief of the first settlers in those countries in one true God. This monotheistic creed was handed down to the present generations by oral as well as written traditions, we see traces of it in the early poets of Greece, Italy, Germany and Scandinavia in the philosophers of Greece and in the statesmen and lawgivers of Rome. But in Europe, as everywhere else, we find this early monotheistic belief soon disfigured by fables mixed up with myths, and later on almost entirely lost in the obscene crowd of Gods set up for worship by the worst passions of man. It was this sad spectacle that provoked to indignation the best philosophers of Greece. Xenophanes of Colophone accuses indignantly the children of men for having attributed to God, who cannot be but one, eternal and infinite, the figure, the acts and passions peculiar to human nature. "Men", he says, "were, as it appears, the inventors and creators of the Gods. If the oxen, or the lions had perchance hands, or if they knew how to work and paint with their hands as men do, they would no doubt paint and fashion the images and bodies of their Gods, all like to themselves, namely the oxen like oxen, the lions like lions," *Xenophanes*, quoted by Clem. Alex. Stromatom V. page 601.

Elsewhere this great philosopher declares that God is one, the greatest among spirits and men, in no way whatever similar to men, either in his form or in his thoughts (Sext empir adv. Mathem I, 219, IX 193).

The religion of Plato.

Plato conceives the divine nature as supremely perfect: it is endowed with every conceivable attribute; no perfection is wanting to it. God is therefore the absolute Good, and the cause of all that is good, and of that only which is good; wickedness, evil, cannot be attributed to him as to its cause: He is the Author of good and of good only: When the poets describe the Gods as doing wicked deeds, they are dishonouring the divine nature. God is furthermore the absolute truth; it is impossible that he should deceive men, or lead them astray; the mythological stories of deceptions practised on men by the Gods are absurd. God being supremely perfect in his nature is immutable. He does not take one form at one time, another at another as the poets tell us: He retains throughout eternity one simple immutable from (*De Republ.* II p. 380.) God is a personal spirit and as such is transcendently raised above the World. As personal spirit, He rules all things and directs and guides all according to reason and providence. He is a supramundane Being, and is therefore above the temporal order. Time affects only things of earth, God is above time. He is the beginning, the middle and the end of all things, the absolute present. (Timacus, p. 37 De Legibus IV p. 715)—*A. Stockl. Hand-Book of Philosophy* P. I, page 82.

The religion of Aristotle.

As to the Being of God, Aristotle as well as Plato teaches that God excludes all composition of matter and form. He is pure Actuality, pure Entelechy, pure Form, pure Quiddity, pure Energy. God excluding essentially all plurality of parts, is an absolutely *simple* Being, that is, without parts, and therefore immutable. Finally, God must be one, because the principle of plurality is matter, and matter is wholly foreign to the Being of God. A. Stockl. *Hand-Book of Philosophy.* P. I p. 115—.Thus reasoned about the nature of God the two greatest philosophers of Greece, Plato and Aristotle. Thus they thought and spoke about the nature of God, whilst yet the largest part of their countrymen knelt down before, and offered up frankincence to the beautiful idols that lay enshrined under the marble vaults of the magnificent temples of Athens and Corinth.

A startling fact.

From what I have hitherto said, it is apparent that mankind in the midst of the manifold aberrations of the human passions never lost sight entirely of the true God. And what is most extraordinary, this God, whom the ancestors of the Aryan, Semitic, Teutonic, Chinese, Greek and Latin races recognised and worshipped, was called and worshipped by many of them under the same name. So much is stated in several of his works by the great German Scholar Max Muller. "I wish to bring back to your recollection," the learned Professor says, "the fact that in exploring together the ancient archives of language, we found that the highest God had received the same name in the ancient mythology of India, Greece, Italy and Germany, and had retained that name, whether worshipped on the Himalaya mountains or amongst the oaks of Dadona, on the Capital or in the forests of Germany. I pointed out that his name was Dyaus in Sanskrit, Zeus in Greek, Jovis in Latin, Tiu in German: but I hardly dwelt with sufficient strength on the startling nature of this discovery. These names are not mere names, they are historical facts, ay, facts more immediate, more trustworthy than many facts of Medieval history. These words are not mere words, but they bring before us, with all the vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race thousands of years, it may be, before Homer and the Veda, worshipping an unseen Being, under the self-same name, the best, the most exalted name which they could find in the vocabulary, under the name of Light and Sky."

"And let us not turn away, and say that this was, after all, but nature-worship and idolatry. No, it was not meant for that, though it may have been degraded into that in later times. Dyaus did not mean the blue sky, nor was it simply the sky personified, it was meant for something else: We have in the Veda the invocation Dyaus-pitar, the Greek (   ), the Latin Jupiter: and that means in all the three languages what is meant before these three languages were torn asunder: it means Heaven-father. These two words, are not mere words; they are to my mind the oldest prayer of mankind, or at least of that pure branch of it to which we belong, and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek. We little thought when we heard for the first time the name of Jupiter, degraded it may be by Homer and Ovid into a scolding husband or a faithless lover, what sacred records lay enshrined in that unholy name. Thousands of years have passed since the Aryan nations separated to travel to the North and South, the East and West. They have each formed their languages, they have each founded empires and philosophies, they have each built temples and rased them to the ground; they have all grown older, and it may be wiser and better, but when they search for a name for what is most exalted and yet most near and dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did, when gazing up to the eternal sky and feeling the presence of a Being as far as far, and as near as near can be, they can but combine the self-same words, and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever: "Our father which art in heaven." (Max Muller *Introd. to the Science of Religion*, p. 107.)

A scientific conclusion.

First man civilized.

To the eloquent page of Professor Max Muller I shall add a few remarks only. The identity of the name and of the idea under which God was worshipped by the ancestors of the Aryan, Teutonic, Greek, Latin, and Chinese races cannot be accidental, but it finds its explanation only by admitting, that the worship of one sole supreme God under the name of Heaven-Father was common to all men in the beginning of mankind. Moreover, that monotheism and not polytheism has been the first religion of mankind can be clearly proved from the historical fact, that in proportion as the human races advanced in civilization, their Sages and Philosophers approached more and more to a purer conception of the Deity, namely, to a monotheistic belief in one sole God. Now, was man created in a wild or in a civilized state? The followers of Darwin admit the first alternative, nay they maintain that man came directly by evolution from a monkey, the real progenitor of mankind. This opinion was prevalent 40 years ago, among the scientists of a certain school in England, Germany, France, and America, but now most scientists hold with Virchow, a celebrated biologist of the German school that Drawin's theory is impossible, absurd and altogether untenable on scientific grounds. If therefore man's descent is not from an animal form or monkey, but directly from God, who will be so rash as to say that God created the first man and woman in a wild or savage state? This assertion is contradicted by the traditions of all peoples who describe the first parents of mankind as endowed with every possible gift, and actually, in most traditions, they are raised to the rank of Gods or Semigods. "The future task of history, "says Schelling," will be to show by what catastrophies races now living in a savage state were isolated from intercourse with the rest of the world, and how, when thus deprived of their former means of civilization, they sank into their present *degradation*. I maintain that civilization was the primal condition of the human race, and that the origin of states, science, religion, and the arts was contemporaneous, or rather, one and the same, so that these were not really separated, but interpenetrated each other, as they will again in their final development." *Lectures on the Method of Academical Studies*, page 167. If therefore God created the first man and woman in a high state of civilization, their religion must have been monotheistic not polytheistic. It is but natural to think that God their Creator, their Father, was also their first teacher and instructor; it is but natural to profess that God revealed to them his own name, his nature, his attributes, and the way according to which he wanted to be honoured and worshipped by them: and the only worship which God might have possibly revealed to the first men, was the worship of himself as the Heaven-Father or the creator of everything. In consequence it must be held that the first religion of mankind was monotheistic, and that men, owing to natural weakness and to human passions fell from the worship of one sole invisible God to the superstitions of idolatry. The laws that govern the growth, the progress and the civilization of a people are not far different from those that preside over the growth, the education and the progress of an individual man in science or virtue. If he entirely neglects his former studies he will soon forget the very first principles of science, if he gives himself up to all his worst passions he will be very soon degraded to the condition of a brute animal. Look at the present hill tribes of this country. They are in a semi-barbarous state: yet their ancestors attained to a great civilization and they were able to defeat in many a bloody battle the ancestors of the present Brahmins. A nation is liable to degenerate as well as an individual man, and the former may, as the latter, forget not only the knowledge of science and of useful arts but the knowledge even of God, and plunge in consequence into all the errors of superstition.

I shall now sum up what I have hitherto said in the following propositions.

1. All Western scholars agree upon recognizing in the most ancient religions of mankind, the presence of a monotheistic worship of God under the idea of Heaven-Lord and Creator of this Universe.

2. This monotheistic view of God is found to be mixed up with a polytheistic belief in many Gods, either as the deified forces of nature or as the national heroes to whom in progress of time divine honours were paid.

3. Infidels or rationalists are not of one mind in assigning the cause of this startling mixture of monotheism and polytheism, and in stating whether polytheism sprang from monotheism,—or the latter from the former.

4. Christian scholars, on the contrary, universally and unanimously admit that the primeval religion of mankind

was monotheism, *viz.*, that the human race worshipped one sole God who had revealed himself to their first parents. So much they argue from an historical as well as from a philosophical point of view, and, moreover, they maintain that the result of the best modern archæological researches is to show the same thing. cf ch. Pesch. *Der. Gottesbegriff.* Volume. I. II. Freiburg, Herder 1885 and 1888. *Grimm. German mythology.* p. 66.

And this is the only possible conclusion at which impartial search after truth must arrive. There are natural instincts which man cannot possibly suppress, and prominent among them stands forth the natural impulse that prompts man to worship one sole God. In the astounding variety of creatures that make up this visible universe, man's intellect cannot fail to see the unity of design that clearly points to a maker, to a creator, to an architect of all. To this Supreme Being man's heart naturally turns, as to his first principle and his last end. Let us not stifle this natural yearning of our hearts. Let us go to God, to our Father, to our Creator, to our Lord. I would not do justice to your superior education if I were to say that you still believe in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu Pantheon. But that will not suffice; you should go back to the purer faith of your ancestors: you should honour, worship and love that almighty God whom your Aryan forefathers honoured, worshipped and loved. God is Truth and Light: pray to Him to enlighten your understanding, to strengthen your hearts, that, searching after the true religion, you may find it, you may embrace it, and, living up to its commandments, you may secure your everlasting happiness in heaven.

G. BARTOLI, S. J., D. D.

KAMBAN.

(Continued from page 141).

From the materials available it appears that the date of the composition and publication of Ramayana —885 A. D. is only a fabrication or some irrelavent reading adopted by some anonymous scholar. That there is another reading for fixing the date as 385 A. D. only substantiates the above statement. From the many traditions about புகழேந்தி and ஒட்டக்கூத்தர் and from the following stanza No. 21 of தொண்டை மண்டல சதகம்

ஞாலார் கலைவல்ல செம்பியனை கேட்ப னொடித்துமிக்க
சோலாலவொட்டக்கூத்தனை யன்று தற்கோலயென்று [ட
பேலார்கவிசொல்லிநெய்த்தானத்தேசென்றுவென்றுகொண்
மாலார் களந்தைப் புகழேந்தியுந் தொண்டைமண்டலமே.

It is apparent that these poets were contemporaries. That உத்தரகாண்டம் of ஒட்டக்கூத்தர் supplements the portion composed by Kamban proves beyond all doubt that these also were contemporaries. Hence it is plain that these poets belonged to the same age. When Kamban left the court of his royal patron on account of a misunderstanding that arose between them, he is said to have addressed the king thus:—"அன்றையிலும்........ அடைந்தானைக்காக்கும் அகளங்கா துங்கா, நடந்தாயே நாலாறடி." The underlined word of course is (Kulo) tunga. This king confesses himself in the following stanza that he is the pupil of ஒட்டக்கூத்தர். "ஆடுங்கடை &c., பாடும புலவர் புகழொட்டக் கூத்தன் பதாம் புயத்தைச், சூடுங் குலோத்துங்க சோழ னென்றே யெனைச்சொல்லுவரே." The following stanza is said to have been sung by ஒட்டக்கூத்தர் "காண்ட கண்டத்தொனி &c. குரண்டகன்னைத்திலுதைத்தனன் காணங் குலோத்துங்கனே." The following stanza of புகழேந்தி is also addressed to the same king "சத்தம் பயிலும் புலவோர் &c. சத்தம பசத்தங்காண் கங்குல் யானைச் செய்தங் கனே" and also this "பழியும் புகழு மெவர்க்கு முண்டாயித்தப் பாரிலுனக் கழியுஞ் சிலையுங் கயலு மென்றுல களங்கா துங்கா &c." All kinds of traditions confirm that these poets lived in the age of Kulotunga Cholan. But there were two kings of the same name—Kulotunga I *alias* Rajendra Chola II, who ascended the throne in 1063 A. D. and Kulotunga II in 1127 A. D. (*vide* the October number of the *Indian Antiquary* 1894—pages 296—299). But it is said that Kamban and Ottakoottan were required by Rajendra I to compose the Ramayanam and that the work of Kamban was heard only in the time of Kulotunga I. Hence it follows that Kamban was in the time of Kulotunga I and that he lived before and after 1063 A. D. There is a tradition that when his son was being married, Sadaiyappa came late, and finding no room to sit down, was standing near the washing place (சாலைக் கடை), that the wife of Kamban expressed to her husband her regret on that score, and that Kamban said "I know where to place my Lord." He accordingly found room for him in several places in his Ramayanam. If this tradition is reliable, it comes to pass that Kamban composed his Ramayanam at a ripe age, after 40 and about 50. He is said to have died in the 60th year of his age at Madura. From such premises we conclude that Kamban was born about the beginning of the 11th century. We will not err much if we state rather roughly that Kamban was born about 880 years ago.

We have some difficulty in determining whether ஔவையார் was a contemporary of Kamban. From the word வான்கோழி in "கானமயிலாடக் கண்டிருந்த வான்கோழி தானுமதுவாகப் பாவித்து" which is supposed to be the Tamil equivalent of Turkey, some Anglo-Tamil Scholars affirm that ஔவை must have lived at a very recent date, at least after the advent of the English in Southern India. Winslow in his Dictionary renders this word in English as "a large foul." But it must be remembered that this word does not occur in any one of the Tamil Niganthus nor in the Tivakaram. In Book I, Vol. 1 of the Ethica Tamizica (printed at the Vepery Mission Press, Church Street, Vepery, 1860)—edited by Mr. Thomas Morton Scott, Master of the Salem Zilla School, this word is explained as வால் + கோழி = வாலுடைய கோழி; and the lines paraphrased thus—"கானகத்திலே தோகை மயிலாடுகிறதைப் பார்த்திருந்த தோகையில்லா வாலையுடைய பெட்டை தானும் அழகுடையதென்று நினைத்து &c." The following note is added thereto. "இப்பாடலில் அவ்வை சொல்லிய வான்கோழி ஐரோப்பியர் இத்தேசத்திற்குக் கொண்டுவந்த துர்க்கிக் கோழியாமாதலால், அக்காலத்தின் பின்பு அவ்வை இருந்தனள்; அல்லது இப்பாடலைப் பிறர் செய்து மூதுரையிற் சேர்த்தனர் என்றுரைப்பர். தாம் கருதிய வான்கோழி கானமயிலைக் கண்டதே தென்றும், என்றுங் காணுமவாவே தென்றும், உணரார். பிறர்வால் + கோழி என்பது வாற்கோழி எனத்திரிந்தும் வான்கோழி என மெலிந்தும் தோகையில்லா வாலையுடைய பெண மயிலைக் குறிக்குமென்பர். ஆணுவனைக் கண்டு பெட்டையாடுமென்றும், ஆணுடுஞ் சேர்போலப் பெட்டையாடாதென்றும், ஆண் ஆடின்றவுடன் பெட்டையும் நின்றவிடுமென்றும் அறிந்து இவ்வாறே உரை செய்யலாயிற்று." But Bishop Caldwell does not accept this interpretation. He believes that this stanza was an interpolation.

Reference is made to a குறள் in Manimekalai, 22nd canto சிறைசெய்த காதை lines 57—61.

> மாபெருந் தெய்வர் தோன்றி மடக்கொடி
> நீ கேளென்றே சேரிழைக்குரைக்கும்
> தெய்வந்தொழாஅள் கொழுநற்றொழுமவள்
> பெய்யெனப் பெய்யும் பெருமழை யென்றவப்
> பொய்யில் புலவன் பொருளுரை தேறாய்.

(மணிமேகலை, printed by Murugesa Chetti, Book-seller, Madras, 1894 page 77—78). Silappathikaram is a contemporaneous work. There is reference in this work to Gajababu of Ceylon who began to reign in 113 A. C. as stated in Mahavamsa. From this it is plain that the author of Kural should have lived as early as the 1st century of the Christian era, if not earlier. We learn from கபிலரகவல் and tradition that ஔவை is the sister of திருவள்ளுவர். This means that ஔவை lived in the beginning of the Christian era *i. e.* 1,800 years ago. The fact that some passages from the above said Silappathikaram and the Kural are quoted in the commentary of நக்கீரர் or இறையனாரகப் பொருள் shows that ஔவை should have lived previous to நக்கீரர். In புறநானூறு we find that ஔவையார் versifies the praises of அதியமானஞ்சி and his son and that she went on an embassy to the then தொண்டைமான் at Conjeevaram. There are about 33 stanzas affixing her name in this collection which was made in the time of the last Madura College. This emphasises the fact that she lived in the days of the last Madura College.

From the account given in திருவிளையாடற் புராணம் it appears that மாணிக்கவாசகர் lived sometime after the close of the last Madura College. Sambandhar, Appar and Sundarar lived sometime after Manikkavachagar. From the reference by Sundarar to பாரி in "கொடுக்கிலாதானைப் பாரி யென்று கூறினுங் கொடுப்பாரிலையே" it is plain that the Saiva devotees lived a considerably long time after the last Madura College, because பாரி is one of the heroical and charitable kings of புறநானூறு. Now ஔவை refers to the above said four devotees in

> தேவர் குறளும் திருநான் மறைமுடிவும்
> மூவர் தமிழும் முனிமொழியும்—கோவை
> திருவாசகமும் திருமூலர் சொல்லும்
> ஒருவா சகமென் றுணர்.

She must therefore have lived also after the time of these devotees *i. e.*, after the 8th century.

T. CHELVAKESAVARAYA MUDALIAR, M. A.

(*To be continued*).

REVIEWS.

(From the Indian Magazine and Review).

THE SULAMANI (சூளாமணி), A TAMIL POEM.

By TO'LA'MORI DE'VAR.

THIS is called by Tamil authorities the '*second*' great poetical classic, but for what reason it has this high rank learned men have not been able to discover. It is however a very remarkable quasi-epic, in twelve cantos, containing 2,131 quatrains; is a Jain composition, and bears a close resemblance, in many respects, to the Jivaga Chintamani, having much of the same fervid spirit of real poetry, and something of the same fairy machinery.* The reader may, in spite of many obscurities, feel that it is even more interesting, as it is certainly more edifying, than the aforesaid superb poem.

It has been edited by the veteran Tamil scholar, C. W. Tamotharam Pillai, Rao Bahadur, who has bestowed infinite pains on the text. The critical apparatus is still, alas! to come. Of the author, Tôlâ-mori-dêvar (*தோலா மொழி தேவர்*) and of the sources of his inspiration, nothing really authentic has been preserved.

The story of this poem is exceedingly peculiar, and will lead to some interesting questions, to which it is to be hoped scholars in Jain literature may find the answer.

In this earthly world there is a country called *Curamai* (சுரமை) ('The Delightful'), and its capital is the great city of *Bothanam*. Here a mighty king called *Prajapathi* reigned. His two principal wives were *Migâpathi* and *Caca*. The descriptions of the country, the city, the magnificence of the king and the charms of the ladies occupy a very large space, and seem to us more than ordinarily tedious, though each quatrain is faultless according to every precept of Tamil grammar and rhetoric. This kind of verse, consisting of an infinite number of cunningly imagined and executed mosaics, is certainly not adapted for stories possessing any absorbing interest. Petrarch's Sonnets and Canzoni are nearest to our author's style.

These two queens became the happy mothers of sons, of whom the younger, *Divittan*, son of Caci, was in reality an incarnation of Krishna, and bore the same dark hue as the God.

Of course, the Jain author of the poem regards Vishnu in all his manifestations as possessing supernal powers, no doubt, but still as not rising to the dignity of a real divinity. It is somewhat curious to see the use these Jain poets make of Hindu mythology, just as we might sing fairy songs in which Greek, or Latin, or Scandinavian, or Hindu divinities were introduced. The poem before us was written absolutely from a Jain standpoint.

The elder son, whose name was Vijayan, was of a fair complexion, and a manifestation of Bala.† The younger son, *Divittan*, is the real hero of the peom. Both princes were of extraordinary beauty, and received the most careful training.. Earth could not show their peers. When they had arrived at their eighteenth year, a soothsayer presented himself one day at the court of Prajapathi, and said to him: 'O king, from the fairy world an elephant seemed to me in a dream to descend and bring a white wreath, with which it crowned the younger prince and bore him away. The meaning of this dream is, that a certain king of fairy-land has a daughter who will come to be the bride of the younger prince *Divittan* within seven days. As a sign of the truth of this a fairy messenger will forthwith descend into your flowery park with a letter from that king.' Prajapathi was overjoyed, and commanded one of his guards to await in the pleasure park the arrival of the promised messenger.

In all the poetry of South India the *soothsayer* is a very important person. He is the interpreter of omens, sees visions and dreams, and is consulted on every emergency. In each court there are astute councillors, and stalwart warriors, and sacred Brahmans; but the soothsayer, who often lives in a hermitage remote, is more influential than they all.

Now the land of the fairies was away over the mountains in a higher sphere, and there was a city called Irathanupuram (jewelled anklet), whose king was Culanacadi. He had a son, *Arukka-Kirtti*, and a daughter Cuyamprabai. This latter was a young princess of amazing beauty and accomplishments, and her father held many councils and despatched many envoys in hope of finding a fitting bridegroom for her. Before him comes a soothsayer, who announces that the bridegroom for the princess was to be found in the earthly world, in the person of the younger son of King Prajapathi. 'The sign of this,' he added, 'shall be that in one month you will hear of him as the slayer of a lion.' Accordingly the fairy-king sent a trusty envoy called *Maruci*, with a missive addressed to the monarch of Bothanam. King Prajapathi was utterly amazed at the reception of such a letter, and replied to the messenger, 'We are but human beings, and you belong to the lands of the genii. What connexion can there be between races so dissimilar'? After a while however he consented, and *Maruci* returned to his master, who now waited for the sign—*viz.*, the slaughter of the lion by the young prince. This was brought about as follows: in fairy-land there was a mighty sovereign to whom Culanacadi was tributary. The name of this fairy Emperor was *Achuva-kandan*. One day the soothsayer came to him, and in the course of conversation said: 'There is upon earth a man who is your predestined foe, though you unite all worlds beneath your sway.' The monarch smiled contemptuously: 'What can a mere man do? Yet since you, the soothsayer, say this, I must consider it.' So he summoned his council, and it was arranged that he should send messengers to demand payment of tribute from Prajapathi, as a test. The messengers were accordingly despatched, and the terrified Prajapathi immediately gave orders to make ready the required tribute of a thousand pieces of gold, a thousand damsels, with abundance of pearls, coral and ivory. While these were being collected and about to be despatched, the two princes came in and heard the whole story, when *Divittan* angrily interposed and forbade the despatch of the tribute, sending back the defiant message, 'We owe no fealty to any fairy king!'

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* The only Tamil word for fairy is *anangu* (அணங்கு). This is a *prakrit* form of the *Sanskrit an—anga* (=incorporeal). Comp. Kurral 1081 etc.

† Compare புறநானூறு 56. Bala-raman (Bali [வாலி], Bala-bhadra), was the elder brother of Krishna (See Muir's Sanskrit texts, vol. IV p. 260 *etc.*)

The messenger returned, and told the fairy king of this refusal and *Divittan's* defiance. In order to revenge themselves, a councillor of the Fairy empire assumed the form of a lion, endued with magical power, and proceeded to the forests near to the city of Bothanam, causing it to be made known to the young prince that a mighty lion was devastating the land. The two princes, in wrath, set out to slay the lion. On their approach the pretended lion fled to a cave, in which there was a real lion, and there disappeared. *Divittan* entered the cave, seized the lion by its mane, and soon despatched it, returning in triumph to his city. The Fairy King of Iratha-nûpuram, hearing of the circumstance from his spies, and recognising in it the fulfilment of the soothsayer's words, resolved at once to set out with his daughter and marry her to the gallant prince. The poem, with a perfectly astounding variety of illustration, and (we are bound to say) most wearisome minuteness of detail, conducts the bride to the city of Bothanam, and marries her to the young hero. Meanwhile, the Emperor of the fairy lands is sorely wrath with *Divittan* because of his defiance, and with the King of Iratha-nûpuram for allying himself with a human rebel. He accordingly advances with a mighty host, attended by many tributary kings, and a great war begins—for every epic must have its conflict. The whole interest of the war lies in the exploits of *Divittan*, who levels mountains, rides upon magic horses through the sky, and wields the weapons of Vishnu himself—of whom he is seen to be an incarnation. Of course, the result is that *Achuva-kandan* is defeated and slain, and *Divittan's* father-in-law becomes superme ruler of all the fairy lands. *Divittan* also becomes king of his own country, sharing the royal authority with his father. The astonishing statement is added that, in addition to his fairy bride, he took to himself other 10,000 spouses, with whom he dwelt in joyous rapture! A son is born to him called Amirthasenan. On the same day the Queen of the son of the Fairy King, Arukka-kirtti, who was *Divittan's* sister, became the mother of a daughter called Sutharai, and also a son who succeeded to the throne of the fairy kingdom. Afterwards *Divittan* had a daughter called Minjothimalai. To find a fitting bridegroom for this latter, a *Svyamvaram* (a general assembly of kingly suitors) was proclaimed, and lovesick princes thronged in from every corner of the universe. An elaborate and terribly ornate account of such an event is bound to find a place in every great Tamil Epic. Here the result was that the daughter of *Divittan* was married to the son of her mother's brother *Arukka-kirtti*, and that the fairy princess was married to Divittan's son two pairs of cousins thus uniting quadruply the royal families of the earthly and fairy kingdoms. Now comes what almost seems to be the main object of the poem: Prajapathi sees sons and grandsons dwelling around him in a region that unites all the delights that earth and heaven can give, and begins to reflect: "All this superabundance of blessing that has fallen to me and my children is the result of virtuous acts performed in a former birth; in order to secure a continuance of these propitious fates to my race I must renounce my kingdom, retire into the wilderness, and spend my days in mortification and devout meditation." He accordingly celebrates a peculiarly imposing festival in honour of Arugan, the Jain deity, who appears to him, receives his homage, and enlightens his mind. He is taught all the mystery of the Jain system; the various conditions of the departed in the world of the gods, in the region of demons, in mortal embodiment, and even in bestial transformations, are revealed to him. He passes though Inferno, Purgatorio, and Paradiso. He takes tender farewell of sons and daughters and their children, commends his kingdom, which now seems to embrace the fairy land also, to their care, and obtains RELEASE. In the Saiva-Siddhanta system ten different theories about 'release' are enunciated. The release of the Jain is one of these—the 'victory over

earthly desire.'* This Prajapathi obtained, and in the chapter which relates his renunciation there is a very great deal that is worth attentive study as illustrating Jain ideas. Much of it is to be found reflected in the Kurral, the Naladiyar and other Tamil gnomic works. Extracts are not here given, principally because though all is elegant, most rhythmical and artificial, there are no passages of especial force and beauty. A work has been written by Mr. S. Radhakrishna Aiyar, Professor in the Maharaja's College at Pudukottai, which is entitled "Readings in Tamil," and which is an exceedingly valuable anthology. We have been indebted to it on this and many other occasions.

The Sulamani (சூளாமணி) has failed to gain popularity among the Tamil people. In fact, it has become well-nigh obsolete. It remains to be seen whether this, its first appearance in print, will brush away the dust of ages. No lover of Tamil literature will pass it by but 'the old order changes,' and we trust that the study of ancient Tamil will lead in time to the formation of a new school of poets with wider views, and less fettered by arbitrary rules than were the undoubtedly great singers of the olden times.

G. U. POPE, M A., D.D.

THE ANCIENT WISDOM.†

PERHAPS the most useful book that has been published by the Theosophical Society in recent years is the one under review. As the title page tells us it proposes to give us a complete summary of the Theosophical teachings. Of all the books that have reached the world from the hands of Mrs. Besant, this is the most complete treatise of the subject, professing as it does to deal with the entire subject, to cover the whole ground, at a time. It must be invaluable therefore for any one who wishes to get any notion, however flimsy it may be, of the Theosophical creed.

The opening chapter institutes a comparison between the various cultured religions of the world from the standpoint of ethics, philosophy and theology. It disposes of, summarily, for reasons which we do not clearly understand, the theories put forward by the Doctors of comparative Religion and Mythology as regards the primitive or nomadic origins of various religions. The precipitous leap to a superhuman substratum underlying all religions, includes a very hollow and yawning hiatus, to bridge which cool reason does not well inhere. Then come the glorious Brotherhood, the various *Manus*, relics of a previous or an antecedent *Manvantara*, who are the shapers and teachers of the present dispensation. How and why those *Manus* and *Dhyan chohans* managed to find their way to this *yuga*, and how they originally began to evolve from the Logos, Mrs. Besant takes up in the concluding chapter. The succeeding 6 chapters are a description of the evolution, the condition, the scenery of "the seven planes" in man and in nature, and their relative bearings upon one another. The wonderful description of auric egg unravels to us a new method of punishing criminals. Just as there is a medium extant in *Akasa*, which is able to respond to every vibration produced in *matter of any condition*, and functions like a sensitive phonographic plate, to an occultist in the matter of studying the Past and the Present, the auric egg communicates in its own iridescent language to an occultist the nature of every man in all his aspects. We refer the readers to the book itself to study more of this and allied things, if not as an instructive and useful book, at least as an amusing piece of intellectual or literary curiosity. The seven planes of the universe have their counterparts in us, and they are no more than proportionately rarified media, consisting of chemical elements relatively super-analysed. No doubt the whole process of putting forth ideas belonging to these planes is a deft attempt at carrying science to the verge of fancy, or pseudo-scientific fancy. The answering planes of human system thrill responsively to the vibrations of macrocosmic levels, when once the *Ego* is able to function successfully in them. When the ego will be able to become conscious on the various planes, leads her to the chapter on *Karma*, which is treated with all the precision which a modern scientific intellect will bring in, and the fancy which the best of romantic imaginations can originate. *Karma* determines on which plane a man ought to function, what are to be his surroundings and what his end ought to be. Here science must bungle, must equivocate, Mrs. Besant seems to say. Physical heredity, and transmission of purely mental characters will not explain the sudden appearance of a genius in a family of cooks or an eminent biologist in a family of carpenters. "Weismann's germ-plasm" is made here to subserve many useful purposes, the most noteworthy among them being the preparation of physical conditions for the reincarnating ego. The question of reincarnation as a necessity, and the efficacy and potency of thought-forms gradually intrude upon our attention. We have two large chapters on reincarnation trying to give a satisfactory answer for every apparent freak or prodigy in human nature. " Man's Ascent " then succeeds in which an explanation is aimed for every differentiation of form and colour, nature and environment, and the difficulty for the first time pronouncedly arises in our minds disabling us to follow her all the way in the matter of argumentation, analysis, and presentation of facts. She has not at all taken up sexual differentiation as implying any decided significance in the economy of nature, and we don't know why she should have omitted it. Speaking from an ultra-biological standpoint we are at a loss to know what psychic significance underlay when sexual differentiation first arose. This is no doubt a *crux* for the Theosophists and it is no wonder that Mrs. Besant leaves us in the entire dark. She deserves our congratulation in so far as the thread of her reasoning is so dexterously woven that this all-important question is made to stand thoroughly out of the pale of thought, for the time, and the difficulty reverts only when one cares to think independently. The *Lipika* are a set of strange folk who keep the karmic records, this fate in their case overtaking them through karmic justice! To the next question that must stare us on the face, *viz.*, the purpose, significance, of the cosmic evolution and involution, Mrs. Besant makes "the Law of Sacrifice" do duty. And the duty it does is not very rational or respectable. Man living, man dying, extinction of universe, and incandescence of nebula are all a law of sacrifice. We are made to understand it as a supersensuous act of benevolence, the benevolent element in which we can't at present have even a dim glimpse of. Then succeeds the floundering limbo, the recondite logic of the Theosophists and for which Mrs. Besant devotes a full chapter styling it as "Building a Kosmos." Here we get a regular parody upon astronomical phraseology, and we can't make head or tail of what she means by particular terms. 'Solar System' is a most hopeless expression. The process by which the Unmanifested Logos becomes the manifested Brahman, and the origin of the seven minor Logoi from that one manifested Brahman, the ties by which *pralayas* and *manvantaras* are bound, the sudden appearance of the Lunar and the Solar *pitris*, and the wonderful Planetary Chains are all very obscure. How and why the whole hosts of *Manasa Putras*, and Devachanic Hierarchies, *Dhyan chohans* and *Lipika*, and superintending egos were *first made* and for *what end*—are all unknown. What the purpose of kosmic evolution and involution is, what the need for the law of sacrifice is, are left in as miserable a plight as the violence with which she accuses the biologists for not rightly understanding nature when asked to tender reasons for the physical phenomena of the varying vicissitudes of human life, of the differing social status of individuals among mankind, and the like. With the *akasic* records and the *auric egg* to illumine her, Oriental researches, Scientific investigations, Historical information, have no value at all for her; and so for every occult student. Drink the Elysian bliss of occultism and you are everything and everything yourself; and you can verily scoff at every body who is not of your feather. She does not care to think what Science has to offer in explaining Idiocy or Intelligence *par excellence*. She does not seem to take into account what part the varying environment plays in the successive formation of hosts of ova in a budding young girl, what the conditions of climate, temperature are to a man in whom new spermatozoa are dawning into life, what the life of the germ-plasm is when two elements are mixed suddenly from two different individuals, how the nature of uterine wall, the habits and temperament of the mother, her physical surroundings, influence the nascent embryo, and so on. Science cannot really provide an account for "the why?" of things as Mrs. Besant herself cannot answer the question why the Logos should persist. It is a torture when she manages to take the pure teachings of the *Vedanta* cult, twist it into any shape she likes, colour it as suits her fancy, and murder its significance by putting into its mouth hideous answers for absurd questions which it never dreamt to ask, and converting the traditional teachings of the pure and noble Rishis into blatant nonsense. No Vedantist could ever dream of asking what the idea of Brahman is, in sending out a monadic ray from his limitless splendour, encage it in karmic folds by a curious process of evolution, run it round a tedious cycle of births and deaths, and again take it back by a puzzling process of involution; for he knows, when once he asks these questions, he is in a maze and must lose sight of the clue. We take the Vedantic teaching for what it is worth. To ask a Vedantin what the meaning of Kosmic Evolution is, is to ask a Theosophist why Mahatmas should choose to blow from the heights of the Himalayas, across the plains of India, on to the retreats of Adyar only, in Astral, Devachanic, and Nirvanic language, and to ask a Scientist why man should not have 4 eyes or 8 feet, or why the moon should not be made of Green Cheese that people might make use of it whenever a dearth arises in this world for cheese, butter or ghee. And here we stop. We hope that Miss Edger who is to deliver the ensuing Convention-address at Adyar will take up these points and clear up our obscurities. The all-important point in the Vedantic doctrine, the *Maya*, plays a very dubious part in Annie Besant's book.

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* But see [illegible] p. 214 *etc.* [illegible]

† *The Ancient Wisdom*, or an outline of Theosophical teachings by Mrs. Annie Besant, London : Theosophical Publishing Society, 7, Duke Street, Adelphi, W. C. 1897.

MOUNT ROAD,
14*th December* 1897.

V. V. RAMANAN.

RAMNAD RAJA'S LECTURE ON 'SIVAM.'

A Tamil lecture on 'Sivam' was delivered on the evening of the 14th Instant in the marriage hall of the local Meenatchi Temple under the auspices of Mr. A. Ramanadan Chettiyar, Member of the Devasthanam Committee, by the descendant of the Setupaties of Ramnad whose piety and orthodoxy are only two well known to the world at large by the numerous religious and charitable institutions founded and maintained by them in all the holy places of the Indian continent.

He began quoting the authority of *Srikantha Sivacharya* in support of his position, *viz.*, 'we don't find any difference between the *Vedas* and *Sivagamas*. Even the *Vedas* are *Sivagamas*'. If they were found to differ in certain respects, they did so on purpose to correspond with the different capacities of the students whom they were intended to instruct. He said that it was simply erroneous to regard them as really different; for, they could be very easily reconciled to each other. He illustrated this theory by quoting some verses from the *Kural* of *Tiruvalluvar*, wherein the divine moralist has said at one time that fate is all-powerful and at another that men can defy the decrees of fate by their unrelaxing perseverance, and shewed that the one admonition was intended to put a sound check upon the adventurous enterpriser, while the other was meant to arouse the slumbering fatalist to energetic action. Another illustration he gave was the case of the medical treatise which in one place prescribed the use of curd as wholesome and in another denounced it as unhealthy Here the scientific merit of the book could not be decried merely on account of the apparent inconsistency pervading its prescriptions; for, a deep insight would show that its usefulness as a nutrient was praised in the case of a man of robust health and that the pernicious property of the substance was condemned in the case of one who suffered from an ague. Since no incongruity could be imputed to the treatise on this score, similarly none could be attributed to the *Vedas and Agamas*. They both took their sources from their common author *Siva*, and stood in such relation to each other as the context to its commentary and both tended to the same goal. He then enumerated the 28 *Sivagamas*, and said that only 10 out of them were exclusively related to *Sivam* while the remaining 18 were devoted to the treatment of various subjects as the *Charya*, *Kriya*, *Yoga*, *Gnana* &c. He showed that the *Smartas* had no other alternative than to make *Siva Pujah* side by side with the *Sivites* and gave out the names of the different classes of the latter, *viz.*, Siva who is *Anadi sivas*, *Adi sivas*, *Maha sivas*, *Pravara sivas*, *Pravesaka sivas*, *Avantara sivas* &c., and included the former among them. He then distinguished between the schools of *Vedanta* and Saiva *siddhanta* at considerable length. He described *siva* as *Anadi Mukta*, *sukshma Chit i. e.*, one eternally unbounded subtle intelligence; and *Atma* as the *Anadi Baddha sthula Chit i. e.*, one eternally-bound gross intelligence. He said that the souls were not creatures; for, they were never created but co-existed with the Supreme Soul. He then explained the necessity for the eternal existence of a third thing *viz.*, *Pasam* which encompasses the souls till they attain beatitude. Hence he said there was justification for the everlasting existence of the 3 things, (*Thirupathartha*) viz., *Pati* (Lord) *Pasu* (Soul) and *Pasam* (Ignorance or Darkness) of the *siddhanta* school. He took this opportunity of condemning in a thorough manner the one arch fallacy of the Vedanta Philosophy *viz.* a wholesale denial of the existence of every other thing except *Brahmam*, the all-pervading Supreme Soul. He showed by the way that the Pantheists could not demonstratively and satisfactorily account for the orgin of *Maya* to which they ultimately and necessarily trace the phenomenal existence of the whole Universe; for, the *Brahmam* which they speak of is described by themselves as being *Nirguna i. e.*, incapable of motion, emotion, action &c. Then he proceeded to dwell upon the unanswerability of the question regarding the source of *Maya*. He admitted without reserve that not one of the ingenious *savants* of the Vedantic school whom he had come in contact with was able to satisfy him in that respect. He said that instead of replying they simply derided it as a knotty question; and retorted by observing, if it was said that the *Audheenam* of Tiruvavaduthorai came into existence at the time of Namasivaya Murthy, how could one expect to have an answer to the question. Who was the *Audheenakarta* of Tiruvavaduthorai prior to the said *Namasivaya*? Perhaps, the question as to who was the Spiritual Preceptor of the said *Namasivaya* might be answered but who anointed and seated him on the *guddy* of the *Audheenam* could in no way be traced out. Next he propounded the law of *Karma* and the doctrine of reincarnation. He did not let slip the occasion to cry down the views of *Free thought* and other *Occidental Schools* of Philosophy in this connection. He observed that there could not be any theory more foolish than that which asserted that the child which had its entry into and exit from this world on the same day was recklessly created and destroyed with no special end to serve. He ridiculed the Christian notion of the father's sins being visited upon the son and of Vicarious Redemption. He then defined and described the 3 sorts of *Karma viz.*, *Sanchitam*, *Prarabdham* and *Agamyam*. *Sanchitum*, consisted of the accumulated surplus deeds done in the course of numerous births; *Prarabdham* of the deeds committed in the birth immediately before the present; and *Agamyam* of those that happened during the terrestrial existence of the present incarnation. He said it was the indispensable requisition of the eternal laws that all souls should eat of the fruits of the said 3 *Karmas*, good or bad as they might be. Their bulk was liable to be reduced as they were being eaten up in birth after birth provided no fresh additions to the stock were made. This was instanced by describing the case of a husbandman who used to store up paddy in his granaries year after year and indent therefrom for his present subsistence. Should all further supplies to the barns be stopped, in due course, they would become empty and he would be left with absolutely nothing to live upon. So also, when the *Karmas* were wholly annihilated, there was no occasion for the souls to be reborn in this world. It was only then and not till then that they would become *Mukta Atmas i. e*, liberated souls. Then the sole question arose, he said, as to how the existing *Karmas* could be destroyed and how the impending ones avoided. Were they of any subsequent or recent growth? No. They were coeval with the souls themselves as the dross in a copper vessel. As the scum on the metal could be removed only by a chemical process, so the *karma* of the soul could be got rid of only by a similar process of dedicating to the Deity the body, the senses and the mind; and by leading an unselfish life *i. e*, a life wholly and solely devoted to the amelioration of the condition of mankind. He shewed that the act of causing happiness to our fellow-beings did of itself serve as a *Pujah* done to *Iswara* (Lord) and supported the theory by quoting *Santosham Genesh Pragan Thathieva Iswara Pujanam.* In the case of the metal, some alchemic drug should be thrown in at the melting to cleanse it, while in that of the dedication of the soul certain moral perception should be infused into it for purification. How was one to attain this moral perception? Only through the grace of the supreme soul ([illegible]). He now pointed out the ways and means to get at His Grace *viz*, *Charya*, *Kriya*, *Yoga* and *Gnana* and the necessity for a *Guru* or *Acharya* to initiate in and open the way for *Bakti Yoga* or *Gnana Yoga*. Here he quoted the Sloka *Guru Brahma* &c. and explained how the *Gurus* were propitiated in the first instance in performing Siva *Puja*. He stated that the Lord shed His Grace not in view to benefit Himself thereby but to relieve the mortals of their fetters, and supported his arguments by quoting abundantly from *Bagavat Gita*, *Tevaram*, *Tiruvachakam*, *Tirumantram* of *Tiru Mular*, *Tayumanavar*, *Periya Purana*, *Tiruvilayadal* &c. &c. In speaking of the ephemeral character of the present existence, he reminded the audience of the *Tevara Hymn* [illegible] and said that he was not certain if his life would be spared even to conclude the lecture he was delivering. He showed that the soul was distinct from the body and it did not die when the body died. Else, he said the world would not make use of such expressions as 'O? the good man is gone' even when the body lay at their own feet and had existence before their very eyes. He drew the attention of the audience to the fact that men generally used to make such utterances as 'my head,' 'my face,' 'my head,' 'my body,' 'my foot,' and so on when they were obliged to name particular limbs of their bodies &c. and asked if they did not convey an idea that the pronominal epithet prefixed in those cases referred to a thing distinct from them. Since the eternal existence of the 3, Pasu, *Pathi and Pasam*, and their self-imposed, so to say, natural missions in the evolution of the universe and the ever unstable phenomenal appearance of the souls were established, the lecturer observed it was but meet to proceed to show now how such missions were fulfilled and where the instances were to be found. He referred to the hallowed lives of the 63 canonized *Saiva* saints contained in the *Periya Purana* and drew the special attention of his hearers to the exemplary career of the 4 foremost among them *viz*. Sri *Gnana Sambandhar*, *Appar*, *Sundarar and Manikka Vachakar*. He essayed to convince the audience that these 4 *Samaya Charyas* were more than human and formed part and parcel of the Supreme *Siva*. He said that they individually constituted the 4 elements *viz*. *Prithuvi*, *Appu*, *Theyu and Vayu i.e.* earth, water, fire and wind while *Siva* Himself was the 5th *Akasa* or ether, that their earthly mission was the salvation of souls and that they achieved it by extirpating the delusive forms of religion prevailing in the country in their times and propagating the faith of the Church of *Siva*. He recounted the circumstances under which they happened to compose the *Tevara* and *Tiruvachaka* Hymns and explained the esoteric significations couched in the leading verses of the 4 Saints *viz*. தோடுடைய செவியன்; கூற்றாயினவாறு……………; பித்தாபிறைசூடி; and நமச்சிவாயவாழ்க. He set forth with great stress the high place, allegiance and honors they were entitled to in the *Siva* shrines in the land and decried incidentally the policy of some of the Members of the Madura Devasthanam Committee who grudged them the use of golden *Chapram* on the occasion of their festivals and processions. He adduced instances and places in which even higher honors were accorded to them as the use of *Vrishabha Vahanam* in Avadayar Covil &c. He pointed out that the Sivite world owed to the advent of these Saints their present flourishing condition in the land, by quoting the verse [illegible] &c. and laid stress on the fact that but for their heroic conquest over the antagonistic religious systems of the Buddhists and Jains neither the sacred ashes nor the *Vedas* nor even the mystic five letters of *Siva* (*Panchakshram*) would have possibly survived. He depicted the various functions in connection with which they were brought into play in *Siva* temples, perhaps characteristic of their elementary nature hereinbefore referred to and passed on with brief touches upon the most conspicuous miracles wrought by them. He gave out the respective number of years which each of them lived *i. e.* 16. 18, [illegible] and 32 and showed that their lives were generally typical of the 4 established forms of *Bakti Yoga*, *viz*. *Dasa Margam*, *Putra Margam*, *Saka Margam* and *San Margam*, *i. e.* Loving the Lord like a servant, like a son, like a friend and like a wise man. And last though not least, he showed emphatically that it was the foremost of these 4 sages Sri *Gnana sambandha* that pointed out the Lord" person with his own finger—an eventful phenomenon quite unknown and unheard of in any of the existing systems of religion on earth. Thus establishing the divinity of the *Acharyas* and the necessity of following them in their ways, the lecturer now reverted to the theory of the reincarnation of souls and said that it was but necessary concomitant for the salvation of souls; for, the souls became eligible for beatitude only after they were purged of the 3 sorts of *Karmas* but these *Karmas* could not be annihilated without undergoing the process of rebirths. He supported this position by the following simple practical illustrations, *viz.*, the removing of an old blot on a cloth by applying lime juice &c. after wetting it a second time by the same ink; the cleaning of a dirty cloth by the Dhobi by first making it more dirty with his washing materials; the easy drawing out of a troublesome particle of a pomegranate seed between the teeth by putting into the mouth some more seeds of the kind; the extracting of water got into the ear by pouring in a fresh quantity of water over it; and lastly (though somewhat insinuatingly) the losing of one's former affluence by vitiating it by the addition of Devasthanam money acquired during the management of its concerns. He then referred to the difference of opinion prevailing in regard to the superiority of one or other of the two things *Karma* and *Gnana* and declared it as his opinion that the practising of the one did inevitably lead to the acquirement of the other. He said that the symbolic worship inculcated in the *siva sastras* was not only productive of immense virtue but the means of speedy deliverance from the all engrossing *Karma*. He quoted such authorities as [illegible] &c. He pointed out the most important *siva* Temples on earth such as Tiruvaroor, Tiruvanaika, Tiruvannamalai, Tirukalahasti and Sri Chidamdaram as representing the five elements of earth, water, fire, wind and ether or Akasa in the constitution of the universe He spoke of them also including Varanasi (Benares) as indicating the 6 stages in the microcosmic *Yogi* corresponding to the 6 stages in the macrocosm of the Universe. He ascribed special superiority to the *Natarajah* form of *siva* and compared and contrasted *Ponnambalam* and *Velliambalam* with an exposition of the preferential qualities of the latter. Here he recited the verses beginning with உலகெலாமுணர்ந்தோதற்கரியவன் of the *Periya Purana* and [illegible] &c. of the *Tiruvilayadal* and admirably explained the esoteric meanings couched in them. Then he dwelt at length upon the great spiritual importance of the Temple at Madura, of its Deities of Sri Minakshi and Sundareswarar and showed that it was considered as the *Dwadasantam*, the final resort which the Yogis aspired to. He added that it should be deemed holy also as having been the place where two of *Samaya Charyas* Sri *Gnana sambandha* and *Manikka Vachaka*, lived and laboured in the cause of religion for the greater part of their inimitable lives. He stated that a careful analysis of *Tiruvilayadal Purana* would shew that each of the 4 *Purusharthas* *viz*. *Dharma*, *Artha*, *Kama* and *Moksha* was intended to be attained by each 16 of the 64 miracles treated of in it. In conclusion, he explained the secret meaning of the form of worship adhered to in the Siva Temples in general and in the Madura Temple in particular and their efficacy in shaping out the future state of the souls. He added that he fervently hoped that the authorities of the Devasthanam and the Sivite Public concerned would endeavour their utmost to convene many more similar meetings and listen to numerous lectures of the kind, and prayed devoutly that God *Sri Soma sundara* (He who has *Uma* for his consort) would be graciously pleased to grant his heart's earnest desire.

NOTES AND COMMENTS.

Mr. "Krishna Dasa Babu's" letter in reference to certain points in Mr. Ramaswami Aiyar's contribution on *Tirumantram*, will appear in our next issue.

⁂

We are glad to notice the circular issued by Mr. S. Palvannam Pillay, on behalf of the Oriental Library which he has established in Tinnevelly town under the the name of Saraswati Vilasa Sabha. This is a free library and they have in the Secretary, an able Pundit, learned in English and Tamil and Sanscrit equally well and whose services the people could utilize at any time for study and reference. The importance of such an institution we need not point out and we join heartily in the appeal of the Secretary to those who may be generous-minded to help the Sabha with money and books as far as it is in. their power.

⁂

We are glad to acknowledge the receipt of a small brochure in Tamil verse entitled 'Padartha Deepika' explaining the nature of things in general and their logical relations, by Pundit P. Murugesam Pillai of Tirupatur, Salem. He promises to give a prose commentary on the same by himself and we look forward to the same, as it will certainly be more useful to the reading public than the one now all in verse.

⁂

We draw the attention of our readers to the excellent translation of Saint Tayumanavar's ஆனந்தக்களிப்பு, "A Revel in Bliss" by P. A. and to his remarks on Bhakti and Jnana margas and Vedanta and Siddhanta. We owe it to Swami Vivekananda that his exposition of *Bhakti yoga* has created a considerable change in the conviction of the English-educated Indians, who following the 'Wisdom-Religion' propagated by Madame Blavatsky were bent on acquiring wisdom and occult powers. Mrs. Besant's cult no doubt differs in this respect from the views of her late leaders. It is our point, however, that much as these Paths differ in their exoteric aspects, real Bhakti and real Jnanam are merely synonymous and merely different names to the same state of Perfected Humanity. Compare for instance, the passage in Chandogya (vii- 25. 2.), the most mystical of Upanishads, summing up as it does the highest truth that Brahman is all this and the condition of the Mukta who could say "I am all this" a Swaraj or autocrat, and then realize what Tayumanavar means.

"He who perceives and understands this, loves God, delights in God, revels in God, rejoices in God,—he becomes a Svargi, he is Lord and Master."

⁂

From that excellent speech of the Hon'ble Mr. C. S. Crole which bristled with very fine ideas and was conceived in a very friendly spirit towards the education and advancement of the people of this land, we quote the following passage refering to the 'Oriental side':—

> A similar thought occurs to me in regard to a recent movement in the direction of the attempted revival of vernacular literature, and the proposal to establish a special oriental department under our University. I frankly avow my support to this idea if the object be to revive a knowledge of the Hindu ethics and religion of Sanskrit times and to provide the means of stemming the tide of indiscipline and irreligion, by enabling each Hindu home to become once more the source and centre of education in respect of morals, reverence, manners and in still higher things. (Applause) But if, as I somehow suspect, there is hidden away within the project, some wild, half formed, thought of patriotic revolt against the ascendancy of the English language, I would solemnly warn those who listen to me to-day to beware of a scheme which is worthy only of the most malignant foe to Indian education and to India's future greatness. You dare not now turn back the hands on the dial. There is no vernacular language which is associated with the history of former political greatness and freedom, and which has a record behind it of national life such would unite Indians into one common nation. The idea to which I have referred means disintegration pure and simple. It displays an acquaintance with history which is superficial in the extreme. It argues an absence of the true political instinct. I submit that the circumstances of India at the present day and the destiny which all her true friends firmly believe to be awaiting her, are such as the world has never yet seen. It is quite beside the question to cite the successful struggles of the Poles, the Hungarians, the Germans of Sleswig, of the Welsh or of the Anglo-Saxons to preserve the jewel of their soul—their language. There the great heart of the people beat in their languages. The vernaculars of the South of India have never since the dawn of history been the centres from which the thoughts, the hopes, the aspirations, the patriotism and the history flowed, or in which any truly national life ever lived, moved and had its being. Their structure is moreover archaic. They are unsuited for the expression of modern thought, as well as for exact and crisp scientific terminology. The educated classes in India have recognised this. They have even carried the feeling into neglect of their vernaculars, which may be felt to be, in some respects, regrettable
>
> The English language, on the other hand, is nervous, flexible. all-absorptive, and self-adaptive. It is a language of power and progress. It possesses unparalleled faculties for moving the mind with its life-breathing literature. It is a living power among men, for it can furnish for every thought, hope, or joy, that springs up in the heart of man, a name of fewer letters and of fuller meaning than any other language, living or dead. Above all it is the language of the British Empire to which you are all proud to belong—the greatest, the most stupendous empire which the world has ever seen. The adoption of the English tongue is steadily obliterating from India the hateful idea of foreign rule. It was well said by a late Secretary of State that every member of the House of Commons is now a member for India. May it soon be possible to say that there are no foreigners in India—that we are all one. A common language alone will bring that about (applause). I trust that I have made my meaning clear to you. The subject is one which must not be decided by thin, pseudo-patriotic declamation, or by the superficial ideas of learning-smatterers, and I have therefore taken it as one of my illustrations for this lecture.

⁂

We however beg to respectfully ask from which of the learning-smatterers, and from whose pseudo-patriotic declamation, he did discover the hidden project of doing away with the English language. In our last, we canvassed the opinions of a number of Chancellors and Ex-Chancellors of our University and of other Senators, European and Indian, and we hope it is not to these he refers. The present discussion arose out of the Hon'ble Dr. Duncan's proposal seconded as it was by the Hon'ble Mr. Justice Subrahmania Aiyar; and the matter is one which has to be determined by the University itself. As it is, it is not very charitable on the part of the gentleman to attribute *motives* to the persons who may favour the scheme, simply because he *suspects* what is hidden somewhere, and to declaim about the same in the way he did. We quoted last time from Mr. Grigg's speech that the proportion of those who know English ought to be ten and twenty-fold of what it is at present and that (here it is where the Hon'ble gentleman has grievously fallen into a mistake and an error) the great mass of the people can never be regenerated until each vernacular is made a fitting vehicle for carrying on that knowledge. The Hon'ble gentleman has very little understood the importance of the vernaculars in their historical and literary aspects and he only furnishes another example of the fact how few Europeans are able to understand the Indian people even though they may move very closely with them. The reasons for the neglect of the vernaculars are not at all those what the Hon'ble gentleman suggests, but any ordinary School-boy, if questioned, will furnish him with the true answer. It is unnecessary to reiterate that in our own scheme we have insisted on a knowledge of the English language as one of the qualifications for any degree that may be proposed by the University.

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THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

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TRANSLATIONS.

TIRUMANTRA BY TIRUMULAR.

(*Notes on verse* 18, *continued from page* 125,.

In ***Ramottaratapinyûpanishad***, Rudra is said to have propitiated **Rama who is described thus "He who is Ramachandra (The Moon of Rama) is the Great peerless blissfull Atma. He is Sat (Truth), Chit-Jnanam and Bliss, non-dualistic, Chit-form Atma. He is the Earth Bhuvarloka** and Swarga."

Rudra as a Personal Being is very well justified in propitiating Paramatma which is Sat. Chit. Ananda. In *Seetopanishad* Vishnu is defined thus

విష్ణుః ప్రపంచ బీజంచ ఈకారఉచ్యతే.

E is Vishnu, the seed of the Elemental Universe. or the elements-made Universe." This definition is given in interpreting the various letters in the name *Seeta*. The letter *S* is interpreted thus మూలప్రకృతి రూపత్వాత్ సాసీతా ప్రకృతిస్స్మృతా: that *S* indicates Primordial Prakriti or the root Prakriti or root nature." This stage is a stage. gross in nature. Vishnu is the seed of the universe made up of the elements. Vishnu uniting h for the production of the universe of elements, is also of gross stage. This shows that Vishnu as defined in *Seetopa had* inferior to Siva. The *Ramottaratapinyúpanishad*, the terms Rama, **Lakshmana, Bharata, Satrughna and Seeta are all explained. Lakshmana is "The letter *A*, the symbol of manifested universe," Satrughna is "*U*, the essence of Tejas." Bharata is "*M*, the symbol of superior knowledge." Rama is "Om (Ardha matra), the symbol for Paramatmic bliss." Seeta is "Root Prakriti, the cause of creation, protection and destruction of all bodies in the presence of Rama." Thus the five together constitute the idea of Paramatma with his functional attitudes, or natures, or, powers.**

It is for this reason that the Upasana of Rama alone is condemned in *Ramottaratapinyûpanishad*. Nowhere in the Upanishads, Vishnu, the Personal Being, is said to be the highest among the bodied Beings, including the Trinity. In several places in *Bhâgavata*, Hari as Paramatma is distinguished from the bodied Beings, *viz*., the Trinity. The propitiation of Hari by Rudra is open to be taken in the former sense. Even *Bhâgavata* advocates the worship of Rudra and Brahma as much as Vishnu. In *Gopala Poorvatâpinyûpanishad*, *Krishna* is defined thus తస్మాదేవిస్సకలం పరం బ్రహ్మైవతత్. He Maya and all, and he Brahmam In conclusion have to state that the superiority of Vishnu as a Personal Being over Rudra or Siva nowhere asserted. whereas the superiority of Rudra Personal Being more as non-bodied Paramatma over Vishnu as a Personal Being is expressly asserted. According to *Yogatatopanishad* the position of Vishnu in the body is the navel, representing the element of water. The place of Rudra is higher above it, representing fire. The place of Siva is in the head itself, representing Akas. Even this ground, the superiority of Siva Vishnu apparent. The efficacy of the Upasana of Vishnu as Paramatma for Salvation is recognized and the efficacy of His Upasana bodied Being is also recognized for considerable spiritual development followed by a lift into the world of Vishnu above the world of the Devas and Brahma, in His form near Him, with facility for perfect Salvation by slight practice of Dhyanam or contemplation. Thus the question as to the relative superiority of Rudra (Siva) and Vishnu is one involving distinction theoretical rather than practical. The Upasana of Rudra or Siva as a Personal Being is said to be rewarded with a place in the world of Rudra, above the world of Vishnu, in the form of Rudra near Him, requiring Dhyanam again for complete liberation. The practical value of the Upasana of the Trinity is nearly the same. But it should be borne in mind that the Upasana of any one Being should not be accompanied by hatred towards the remaining members of the Trinity, but by such hatred, the Upasana of the practical-Deity should cease to be of any efficacy whatever (*Rudrarahasyopanishad*).

> இதுபதியேலங் கமழ்பொழி லேழு,
> முதுபதி செய்தவன் மூதறி வாளன்,
> விதுபதி செய்தவன் மெய்த்தவ நோக்கி,
> யதுபதி யாக வமருகின் றானே. (கக)

19. This is the Lord, the Primeval Lord. He of oldest knowledge who made the Seven Gardens (or forests) fragrant with cardamum. He, in view of the true Tapas (earnestness or asceticism) of him who is chief among the knowing, settles in him so that the same (knowledge or Tapas) may grow predominent in him.

The Seven Gardens stand for the seven worlds, or in short, the Universe. This is, in fact, based on the following text from the ***Mundakopanishad:***

> సప్తప్రాణాః ప్రభవన్తి తస్మాత్ సప్తార్చిషః సమిధః సప్తహోమాః ।
> సప్త ఇమేలోకా యేషుచరన్తి ప్రాణా గుహాశయా నిహితాః సప్తసప్త॥

that "from Him (Paramatma), the Seven Pranas emanate, the seven lights, the Samits (fire-sticks for sacrifice), the seven sacrifices, the seven worlds. Among them, the seven Pranas seated in their hearts in terms of seven, are moving." The enumeration of the forests and the worlds wherein they are found, and their localities and surroundings are found in Puranas (for instance, *Bhagavata* and *Vishnu Purana*). Creation taking place by acts of Chit, the author places stress on the knowledge of the Lord, when he speaks of him as the Creator. The last two lines in the verse are but the reproduction of the texts in the ***Kathopanishad***, which says that perfect salvation is attained by Jnanam, and God makes as His residence, the body of him who always contemplates Him:

> యమేవైషవృణుతే తేనలభ్యః తస్యైషఆత్మా వివృణుతే తనూం స్వాం ।
> నావిరతో దుశ్చరితాన్నాశాంతో నాసమాహితః ।
> నాశాన్తమానసోవాపి ప్రజ్ఞానేనైనమాప్నుయాత్ ॥

that is, "Paramatma makes him His body, who always contemplates Him. He is not attainable by him who does not abstain from bad conduct, nor by him who has not attained control over his senses, nor by him who does not concentrate his mind, nor by him who has no mental peace. He is attainable by Jnanam alone." The same is found repeated in several Upanishads. The question of Salvation by Jnanam is a big question which will be discussed in full in its appropriate place further on. It is not necessary to take it up in this introductory portion. Suffice it to say at present that Paramatma being Jnana-form in nature, and union with Him being the ultimate end or the highest Salvation, the best means for attaining the highest Salvation is Jnanam or knowledge itself.

According to Vedantins, the individual soul is surrounded by Avidya, the reverse of Vidya or knowledge, and the clearance of Avidya would in fact amount to the attainment of Vidya or knowledge, and this would constitute union with Paramatma. *Tirumoolar* himself further on speaks of Jnanam as the highest means of Moksha. Action except when done without reference to fruits, or in thorough dedication into Paramatma is conducive to birth and death, and so however meritorious it may be, it may lead to enjoyment in higher or lower worlds, but it will not of itself clear the halo of Avidya surrounding bodied existence and so virtue is not the best means of attaining union with Paramatma. The Lord is said to be the Lord of Primaeval knowledge as according to both Hindu Upanishads and the old Testament, there was nothing with the Lord before creation except knowledge or wisdom. No authority need be quoted from Hindu Vedas for this proposition. In chapter 8, *Proverbs*, this is explicitly asserted. "The Lord possessed me (understanding or wisdom, verse 1) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was; when there was no depths, I was brought forth; when there was no fountains abounding with water; before the mountains were settled, before the hills, was I brought forth; while as yet he had not made the earth nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set up a compass on the face of the depth; when he established the clouds above.....................Then I was by him, *as* one brought up *with him*, and I was daily *his* delight, rejoicing always before him" (verse 22-30). Paramatma converts the body of Him, who always contemplates Him, into His own residence. According to *Skandopanishad* and a number of other Upanishads, human body is the temple of Paramatma. Tirumoolar himself further on says,

Soul

> உள்ளம் பெருங்கோயில் ஊனுடம்பாலயம்
> வள்ளற் பிரானாற்குவாய் கோபுரவாசல்.

that is, for the Lord, the mind or the within is the seat and the flesh-made body is his temple. Jesus and St. Paul assert the same. We saw from Vishnu Purana that the virtue of Paramatma permeates bodies in different degrees. It is the greatest in the sentient Moorties (bodies or bodied beings, and lowest in immovables). According to *Chandogyopanishad* our body is Adhistana or special seat for Paramatma as, He can be known more easily by means of this body than from within immovables or from movables below human kind. When an individual ever contemplates Paramatma, He manifests himself still more prominently there. The individual can carry on Dhyanam or contemplation only with the aid of this body or a body akin to it. So the body in which Divine Contemplation is always carried on becomes the very residence of Paramatma. Ultimately when the individual by concentration becomes wholly merged in Dhyanam or contemplation, the result is the Dhyanam-converted or Dhyanam-merged knowledge of Paramatma, in which union with Him is effected.

The Lord is of oldest knowledge. The words of Solomon as to knowledge being as one brought up with Him, in which he takes delight, itself enjoying delight earlier than the Lord himself open up a fundamental question—namely, whether the Lord is different from knowledge or whether he is knowledge merely. According to Hindu Upanishads Paramatma is Sat, Chit and Ananda (truth, knowledge and bliss). According to Solomon, knowledge enjoys bliss, that is, there is the element of bliss inseparably interwoven with the element of knowledge; or rather bliss is an incident attendant on knowledge, or to put it more popularly, knowledge is bliss. The words of the Solomon may imply that knowledge is a thing growing with the Lord as one with Him separable from Him and conceivable as to origin or development independent of His existence and continuity. I do not think that this is a necessary implication. No doubt Solomon says that knowledge was *brought forth* before this visible creation implying that it might have been a creation just before the creation of the universe. But it should be remembered that Solomon also says that knowledge was set up from everlasting and the Lord possessed knowledge before his works of old. Taking these observations together, I see no other conclusion possible than that found in Hindu Vedas. Speaking of knowledge in connection with Paramatma, it is divisible into two classes. (1) That kind of knowledge which is inseparable from His existence as Sat (Truth) and concievable apart from that which was concerned in the act of creation, preservation and destruction or apart from the created Universe. This knowledge in Paramatma is the absolute non-functional knowledge of Paramatma, entering fully into what is called His Satwa or existence or Being. (2) That kind of knowledge which functional purposes evoke in Paramatma temporarily for creation, preservation or destruction, and this kind of knowledge which is temporary and unsteady, functional in nature, is not possible, independent of Paramatma. It is the fore-runner of creation &c., and it can be conceived apart from Paramatma. This kind of knowledge does not enter into the substance of Paramatma, if we can speak so. The first class of knowledge has a fixity, permanancy, steadiness about it, whereas the latter comes into existence and goes out of existence readily parallel with creation and destruction which it brings about. It is the second kind of knowledge which the Lord sets up before creation for creation. The first kind of knowledge ever remains with the Lord, forming part of Himself—Nay, constituting himself. The Lord is thus an embodiment of absolute knowledge, capable of modification into or giving rise to relative or functional knowledge for creation &c. Let us see what Buddha Goutama says in this connection. He says "Verily, I say unto you your mind is mental, but that which you perceive with your senses is also mental. There is nothing within the world as without which either is not mind or cannot become mind. There is a spirituality in all existence and the very clay upon which we tread can be changed into children of truth," (Paul Carus' Gospel of Buddha, page 131). This, as Paul Carus sums up in his head note means, that "all existence is spirutual." This is *Chandogya*, *Brahadaranya*, *and Mahopanishads* and several other Upanishads completely reproduced. The same is affirmed by Gaudapada in his Mandukya karika. Buddha in page 130 of the same work is said to have expressed as follows—"On the other hand the Tatagatha teaches that there is mind. He who understands by soul mind, and says that mind exists teaches the truth which leads to clearness and enlightenment."

This is but a reproduction of *Chandogya, and Brahadaranya* texts which say that mind is all. In page 2, Buddha puts this question to himself. "Is there nothing permanent in the world? Is there in the universal turmoil no resting place, where our troubled heart can find peace? Is there nothing everlasting?" In page 3, he gives us the following answer :—

"The truth is eternal; it knows neither birth nor death; it has no beginning and no end...................but the truth takes possession of your souls. The truth is the immortal part of mind...

.......Establish the truth in your mind, for the truth is the image of the eternal; it portrays the immutable; it reveals the everlasting; the truth gives unto mortals the boon of immortality ....Self is the cause of selfishness and the source of sin; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self but seek the truth" (page 4.) These are every bit translations of Upanishad texts. There is nothing in these which is foreign to and different from the principles enunciated in our Upanishads. According to the latter, there is only one Sat (truth or reality) which is eternal, which is imperishable and immortal, which is unchangable. The visible universe and all the changes occuring therein are but transformations taking place in and by the Chit of Paramatma. According to Buddha Goutama, "all things are made of one essence, yet things are different according to the forms which they assume under different impressions. It is as if a potter made different vessels out of the same clay. There is no diversity in the clay used; the diversity of the pots is only due to the moulding hands of the potter who shapes them for the various uses, that circumstances may require. And as all things originate from one essence, so they are all developing according to one law and they are destined to one aim which is Nirvana. There is but one Nirvana as there is but one truth, not two or three." Everything within or without is as has been already seen all spiritual, and everything is but a transformation of one Truth. So this one Truth is all spiritual. There is mind and Truth is but the immortal part of mind. Why but a part? This question will lead us to the conclusion enunciated as to the two kinds of knowledge found in Paramatma. Even though there is one essence manifesting itself in defferent forms, even though that essence is spiritual, still there is a part ever changing in it and ever appearing and disappearing, that is dying. This mortal part takes place in and by the part which is spiritual and which is immortal. Mind so far as it denotes the permanent—undying, and immortal part, *viz.*, the one essence is the Truth; and it is not Truth, so far as it denotes the fleeting transformations appearing and disappearing, springing up into being and going out of existence or dying. The immortal part of mind which is the one Truth or essence being spiritual is but the fundamental Jnana-form Sat or Being; and the mortal part of mind is the succession and co-ordination of that kind of knowledge which appears and disappears creating and destroying objects in the universe. This conclusion is fortified by the fact that Buddha Goutama uses the mind in a sense which is co-extensive with the word Chit in our Upanishads. He says "Your mind is mental; that which you perceive with your senses is also mental." In order that the proposition "Your mind is mental" may not be a verbal proposition the nominative mind must mean something different from mental, or rather the scope of the thing called mind must be less extensive than the scope of the thing called mental. In other words, the word mental must embrace a larger area than the word mind. Manah in Sanskrit is less extensive in area than the word Chit, and at the same time it is being capable of being converted into Chit. The word used in connection with Paramatma before creation including Manah is Chit, and the word Manah is used only after creation. Manah being a part of creation is not immortal or immutable; so it is not the truth. Manah as the Chit concerned in creation &c., is a modified form of the permanent Chit found or constituting the one permanent essence and in so far as it is reconvertible into that permanent Chit or it stands for that permanent Chit, it is the truth or Sat. According to Buddha Goutama, there is nothing within the world or without, which is not mind or which is not convertible into mind and the very clay on which we tread can be changed into children of Truth. In other words the very clay, can be converted into Chit (concerned in creation) and this Chit can be converted into permanent Chit found in or constituting the one essence (Sat) or Truth before creation. The analogy of clay used by Buddha for the transformation of the one essence into diverse forms is directly taken from our Upanishads which not only use the said analogy but also use the analogy of gold and wood. The Christian doctrine or rather the doctrine of Solomon that knowledge is *as one* brought up with the Lord is capable of being understood as one affirming the Lord as an embodiment of absolute Chit or Jnanam permanent when uninclined for creation &c. and relative and transient when inclined for creation &c. If not understood in this sense, there would be no sense in affirming the proposition that the Lord sets forth knowledge for creation. The doctrine of Goutama, that there is a spirituality in all things and even clay can be converted into essentially true spirituality and his negation of any other truth (individual Soul and Pasa) than one spiritual essence open up large issues which cannot be considered in this connection. Buddha abolishes the distinction between the knower, the thing known and the act of knowing and reduces everything to the permanent part of mind or Chit. This is the view of Hindu Upanishads. I can make good every one of these assertions and support my reasons in their defence by explicit Upanishad texts but space forbids. In a note I cannot do more than to indicate the main questions arising from the texts and the main arguments, in connection there with enunciating the main conclusions on the basis of the said arguments.

Tirumoolar calls the Universe a creation of the Lord or the Sat of the Upanishads and the one true Essence of Buddha Goutama. This is also the view of Christianity and Muhammadanism. But is this the view of Buddhism and if it denies it, in what sense does it deny the same? Upon this question, the following passage from Paul Carus' Gospel of Buddha, page 60, is interesting and pertinent:—

"Who is it that shapes our lives? Is it Iswara a personal creator? If Iswara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so how would it be possible to practice virtue? If the world had been made by Iswara there should be no such thing as sorrow, or calamity, or sin; for both pure and impure deeds must come from him. If not there would be another cause beside him, and he would not be the self-existent One. Thus, you see, the thought of Iswara is overthrown. Again it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause, as the plant comes from the seed; but how can the Absolute be the cause of all things alike? If it pervades them, then, certainly it does not make them. Again it is said that Self is the maker. But if Self is the maker why did he not make things pleasing? The causes of sorrow and joy are real and objective. How can they have been made by Self. Again if you adopt the agrument, there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end? Therefore we argue that all things that exist are not without cause. However, neither Iswara nor the Absolute, nor the Self, nor causeless chance, is the maker, but our deeds produce results both good and evil. The whole world is under the law of causation, and the causes that act are not unmental, for the gold of which the cup is made is gold throughout. Let us then surrender the heresies of worshipping Iswara and praying to him; let us not lose ourselves in vain speculations of profitless subtleties; let us surrender Self and all selfishness, and as all things are fixed by causation, let us practice good so that good may result from our actions." This quotation though long is quite necessary for a full comprehension of the Buddhistic view on the point and a reasonable conclusion deducible from the same. This view of creation involves considerable confusion in thought. We have already seen that according to Buddha Goutama, there is only one true Essence which has assumed the diverse forms, and this Essence or Truth is not unmental, that is, is spiritual. When this spiritual essence or true spirituality assumes the diverse forms, ranging in infinite gradations, seemingly distinct at the extreme points, by what term does Buddha Goutama call this act of transformation into diverse forms? This is creation in the language of Hindu Upanishads. Buddha Goutama should tell us how pure spirituality is translated into pure materiality. According to *Brihadaranyakoppanishad*, *Varahopanishad*, *Chandogyopanishad*, and some other Upanishads, motion results from the Chit of Paramatma and this is called energy. This motion is forward and backward *Gatagatam* and atoms are derived from forward and backward motion and gross matter is formed from atoms and thus all bodies are derived with a substratum of Paramatma in them (*Trisikhabramanopanishad*). Buddha Goutama tells us that "all compound things shall be dissolved again, world will break to pieces and our individualities will be scattered." In this saying, he admits the formation of compound matters from pieces or atoms, and how are these *atoms* derived? They are derived certainly from the spiritual mind which is the Truth and which is immortal. The only possible explanation for the evolution of atoms from the spiritual mind which is the Truth is the explanation of Hindu Upanishads. What name does Buddha Goutama assign to this process of evolution? Hindu Upanishads call it a creation by itself and a step in the course of creation of compound objects. Atoms are grouped together into compound bodies in and by the mind of the one spiritual essence. Is this not creation? Hindu Upanishads call it so and Buddha cannot help calling it so. Thus it is not unreasonable to say that the one true spiritual essence not unmental creates the visible universe of diverse forms by transforming Himself into those forms. If Buddha Goutama objects to this sort of expression, he eats his own doctrines and there is no use of attempting any controversy with him. Goutama objects to creation by Iswara, a Personal creator, in the ground that all living things like so many puppets should then silently subject themselves to the power of Ishwara, and it would be impossible for living things to practice virtue. This objection will hold good in the case of those who contend that living things are different from the one essence creating them. Understand Iswara as the one essence converting its own spirituality into diverse living forms, would not Ishwara then be a creator? It is in this sense Ishwara is said to be creator by the Hindu Vedas and so there is every reason in speaking of creation by Ishwara. Any objection that can be directed against this view on the ground of impracticability of virtue must be directed against the position of Buddha that all things are the transformations of one and the same essence, and so there is no room for the practice of virtue. In what sense according to Vedanta, virtue is practicable and in what sense not, we shall see further on on the basis of creation by Ishwara. Buddha Goutama *tells us that* pure and impure deeds must come from him. This is what? According to Tejobindoopanishad, whatever is acceptable (including pure deeds) and what is rejectable (including impure deeds), Vishnu, Siva, the senses and mind, the fact that Siva destroys the worlds, Vishnu protects them and Brahma creates them, thus everything from creation &c. is as true as the horns of a hare. After stating this, like Buddha the same Upanishad goes on to say that the mind is the whole universe; that mind is the greatest Lord, that mind is the old age &c., that mind is thin, that mind is impurity, that mind is conception or desire, that mind is the Living individual, that mind is Chitta (the will power), that mind is Ahankara that mind is the greatest bondage, that mind is the internal Karanas, that mind is the earth, that mind is water, that mind is fire that mind is air, akas and sound, and that the presiding deities of directions, Vasus, Rudra and the Sun are all essence of mind. So, Buddha Goutama's position is just the position of Tejobindoopanishad. He denies the existence of Self in the same way as the said Upanishad does. "You are not, I am not." Everything is nothing but pure Brahmam or as Buddha would say the one true essence.

S. Ramaswami Iyer, B. A., B. L.

(*To be continued*).

[We beg to differ from our learned contributor as to the correctness of his indentification here and above. If the Chandogya told us 'All this is Brahman,' it also told us step by step, 'not this,' 'not this,' 'not *Agni*,' 'not *Prana*,' 'not *Manas*,' 'not *Buddhi*,' 'not Atma' (human spirit); and by this process, it reached the Highest, the Brahman, Sivam; it turned back and saw nothing but the One and not a Second. 'All things are rooted in me, not I in them" is the simple exposition of the whole Upanishad, which is again expressed in the simple Tamil phrase, "[illegible]." That the Highest Postulate of Truth is the One Supreme Brahman is set forth in beautiful language by *Tirumular* himself later on. "[illegible]." All this is different from what Buddha means. In the scale of 96 or 36 Tatwas, Buddha never cared to ascend or look beyond the 'Buddhi' Tatwa. To assert that beyond Buddhi is soul, and that beyond soul is Ishwara was itself bondage, cause of birth and misery. All else is no doubt Buddhi, but there is nothing higher than that. And no doubt, in appropriating all Upanishad texts, as our learned contributor so well illustrates, Buddha or his followers do not scruple to substitute his *Buddhi* (mind) wherever the word 'Brahman' or 'Sat' occurs. If the Upanishads and Puranas &c., could be arranged in order of their dates, it could also be seen that persons other than Buddhists have had recourse to the very same method. According to Buddha, 'Buddhi' (mind) is all, the One Truth &c., but 'neither Ishwara, nor the absolute, nor the Self (Atma—Soul)' (*vide* quotation above). With the Vedanti and Siddhanti, this Buddhi of Goutama (hence his name, Buddha; c. *f.* matter—materialist; idea—idealist) is Asat and in comparison to this Atma, Soul is Sat. According to the Siddhanti, even this Atma, Soul is Asat in the presence of the True Sat (God). "[illegible]." After the quotation given by our learned commentator from page 60, of Paul Carus' book, to say that the Highest Postulate of Vedanta-Siddhanta and the highest postulate of Buddhism is the same cannot but be a case of mistaken identity.—Ed.]

TAYUMANAVAR.

A Supplication.

O Perfect fulness that in shape of Teacher, beauteous
with holy grace and knowledge, showerest grace,
Thou that ever stoodst as One, O Pure Form, never-
waning Substance, great Ocean of Goodness,
O Splendour that art the beginning and the end and
very bliss, O Truth, Wealth imperishable,
Thou didst of thy great and divine grace set the earth
and all the spheres of this wide universe,
So that the countless kinds of living things may grow
and thrive, which, born in egg and womb, root and
dirt, pass unceasing through the seven orders.*
And in order that helpless souls may prosper which
not even for the twinkling of an eye have intelli-
gence of their own,
Thou didst according to their deed of old cause bodies,
from atom to mighty mountain, to be, and time
from an instant to measureless æons.
Thou didst lovingly give unto each soul desire, that
whatsoever body it took, it may regard life in it
to be happiness not pain, and may rear it as its
own and inseparable.
Thou didst make ignorance seem as wisdom, the un-
discerning soul saying "This body is I."
To cure the delusion thou didst make time and act,
institution and rule, hell and heaven.
Thou didst fittingly, of thy limitless love, for the sta-
blishing of virtue and wealth, pleasure and free-
dom,† inspire as Teacher millions of religions.

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* Gods, men, quadrupeds, birds, creeping things, aquatic things trees.

† The four classes into which human acquisitions may be divided, and which have been pithily explained by a great Tamil woman Auvaiar as follows:—

ஈதலறந்தீவினை விட்டீட்டல் பொருளெஞ்ஞான்றுங்
காதலிருவர் கருத்தொருமித்—தாதரவு
பட்டதே யின்பம் பரனைநினைந்திம்மூன்றும்
விட்டதே பேரின்ப வீடு.

"Giving is Virtue; what is acquired without wrong-doing is Wealth; the devotion of two lovers living ever heart-united is Pleasure; the giving up of these three for the Supreme is the great bliss of Freedom."

Her definition of Wealth is one after the heart of Ruskin, and reconciled two thousand years ago the conflict which modern Economists have in vain endeavoured to reconcile between Ethics and Economics. Compare it with a definition given by Mr. Goschen in his address on Ethics and Economics and which is unsatisfactory enough. "Human energies, faculties, and habits, physical, mental and moral which directly contribute to make men industrially efficient and therefore increase their power of producing wealth. Manual skill and intelligence are included in the personal wealth of the nation."

Thou didst stand in each religion, while it like the rest showed, in splendid fulness of treatises, disputations, sciences, each its tenet to be the truth, the final goal.

Thou didst stand in each religion, yet of a nature beyond all religions.*

And when the celestials, sages and others gave themselves up to thee and cried, "Take us, O Lord, for thy vassals" and stood still, *their* acts over, thou didst grant them even the flawless boon of Wisdom.

To me too that boon to grant of thy grace it is meet.

P. A.

அகவல்.

திருவருண்ஞானஞ்சிறந்தருள்கொழிக்குங்
குருவடிவானகுறைவிலாநிறைவே
நின்றவெ ன்றேநின்மலவடிவே
குன்றாப்பொருளே சுகப்பெருங்கடலே
ஆதியுமந்தமுமானந்தமயமாஞ்
சோதியேசத்தேதொலைவிலாமுதலே
சீர்மலிதெய்வத்திருவருளதனாற்
பார்முதலண்டப்பரப்பெலாநிறுவி
அண்டசமுதலாமெண்டருநால்வகை
ஏழுபிறவியிற்றுழாதோங்கும்
அனந்தயோனியினினம்பெறயல்க
அணுமுதலசலமானவாக்கையுங்
கணமுதலளவிற்கற்பகாலமுங்
கன்மப்பகுதித்தொன்மைக்கீடா
இமைப்பொழுதேனுந்தமக்கெனவறிவிலா
ஏழையுயிர்த்திரள்வாழவிமைத்தனை
எவ்விடமெலிசேத்தாரவ்வுடல்வாழ்க்கை
இனபமெனவேதுன்பமிலையெனப்
பிரியாவண்ணமுரிமையின்வளர்க்க
ஆதரவாகக்காரணுமமைத்திட்
டேகமின்றியேதேகாவென
அறிவுபோலறியாமையியக்கிக்
காலமுங்கன்மமுங்கட்டுங்காட்டியே
மேனூரகமுமேதகுசுவர்க்கமும்
மாலறவகுத்தனையேனும்வண்ணம்
அமையாக்காதலிற்சமயகோடி
அறம்பொருளாதிதிறம்படுநிலையிற்
குருவாயுணர்த்தியொருவர்போலனைவரும்
தத்தநிலையேமுத்திமுடிவென
வாத்தர்க்கமும்போதநூல்களும்
நிறைவிற்காட்டிபேருறைவின்றிலங்க
அங்கங்குநின்றனையெங்குமாகிச்
சமயாதீதத்தன்மையாகி
இமையோர்முதலியயாவருமுனிவருந்
தம்மைக்கொடுத்திட்டெம்மையாளென
வசற்றிருக்கமாசற்றஞான
நலமுங்காட்டினைஞானமிலேற்கு
நிலையுங்காட்டுதனின்னருட்கடனே.

TAYUMANAVAR'S POEMS.

(*Continued from page* 128.)

ஆணிலே பெண்ணிலே யென்போல வொருபேதை
யகிலத்தின் மிசையுள்ளதோ
ஆடிய கறங்குபோ லோடியுழல் சிந்தையை
யடக்கியொரு கணமேனும்யான்
காணிலேன் திருவருளை யல்லாது மௌனியாய்க்
கண்மூடி யோடுமூச்சைக்
கட்டிக் கலாமதியை மூட்டவே மூலவெங்
கனலினை யெழுப்பறிவும்
பூணிலே னிற்றைநாட் கற்றதுங் கேட்டதும்
போக்கிலே போகவிட்டேப்
பொய்யுலக னாயினே னாயினுங் கடையான
புன்மையே னின்னமின்னம்
வீணிலே யலையாமன் மலையிலக் காகநீர்
வெளிப்படத் தோற்றல் வேண்டும்
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. (63)

63. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! I cannot for a second control my restless mind like a wind—whirl and be intent on the *Divine Arul.** Nor would I remain in *mona*† with closed eyes, and restraining my breath and arousing my innermost fire to reach the *Soma's* orb.‡

Alas! you can hardly find a greater fool than myself on the face of earth. I have not yet made any best use of my *knowledge* acquired by learning as well as by hearing.

O Divine Souls, let me, a poor creature, enjoy your graceful sight in full, so that I may no more address myself to vain pursuits of life.

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* *cf.* Tennyson—

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
Thou, O Lord, art more than they."

* Vide note to 34th verse.

† Vide note to 2nd verse.

‡ Vide note to "Siva-Raja-Yoga" under 62nd verse and note to 61st verse.

கன்னலமு தெனவுமுக் கனியெனவும் வாயூறு
கண்டெனவு மடியெடுத்தக்
கடவுளர் கடந்ததலை வழுதழுது பேய்போற்
கருத்திசெழு மின்றதெல்லாம
எனதறி யாமைபதி வென்றுமிரு பகுதியா
லீட்டுதமி ழென்றமிழினுக்
கின்னல்பக ராதலக மாராமை மேலிட்
டிருத்தலா லிச்சையிலையே
சொன்னவனி யாவனவன் முத்திசித் திகளெலாந்
தோய்ந்தநெறி யேயமதநீர்
சொல்லுமென வவர்நீங்கள் சொன்னவலை யிற்சிறிது
தோய்ந்தகுண சாந்தனெனவே
மின்னல்பெறவேசொல்ல வச்சொல்கேட்டடிமைமனம்
விகசிப்ப தென்றநாளோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. (64)

64. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

In the case of certain Holy Saints* of old, the Supreme Being gave forth as a hint the first line of their Sacred Poems, which was as sweet as sugarcane or sugar-candy or the three delicious fruits.†

But, on the contrary, I have sung my poems, as suggested by my perfect or imperfect knowledge, whenever I would weep like anything. Since, however, I see that they are liked by the people in general, I believe that the *world* will apply to you for information about the Divine accomplishment of their writer, you being the great authorities in the matter of attaining the final Mukti.

O, Gods, for that day when you would, among other things, describe me to them to be a sage of absolute goodness.‡

பொற்பினொடு கைகாலில் வள்ளுகிர் படைத்தலாற்
போந்திடை யொடுக்கமுறலால்
பொலிவான வெண்ணீறு பூசியே யருள்கொண்டு
பூரித்த வெண்ணிர்மையால்
நடப விளங்குசக சந்நிலைமை யாவிழி
யிமைத்திடா நோக்கமுறலா
இரவுபக லிருளான சகதி படர்ந்தி
திதயங் களித்திடுதலா
பற்பல விதங்கொண்ட புலித்தோலி னுரியதா
படைத்துப்ர தாபமுறலால்
பனிவெயில்கள் புகுதாம னெடியவான் றொடர்நெடிய
பருமர வனங்களாரும்
வெற்பினிடை யுறைதலாற் றவராஜ சிங்கமென
மிக்கோ ருமைப்புகழ்வர்காண்
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. (65)

65. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! O Mighty Yogins, I would compare you to a lion: your beautiful hands and legs contain prolongated nails; and, elated with spiritual joy due to Divine Blessing, you get bright and cheerful; while your bodies always shine with sacred ashes and bear pleasing consistency with your slender waists. Further you assume an elevated look in contemplation with your eyes ever open.

Let me now esteem your bold enterprise; you would easily destroy the dark elephants of *Anava** and, exulting yourselves in triumph, you would sit grand upon the variegated tiger skins beneath the cool-shaded groves of the mountains thickly-overgrown with lofty trees, wherein the Solar rays or the dews at nights can never enter.

O The Lions of ascetics, the sages and celestials eulogise you, indeed, with all their hearts.

கல்லாத பேர்களே நல்லவர்க ணல்லவர்கள்
கற்றுமறி வில்லாதவென்
கர்மத்தை யென்சொல்கேன் மதியையென் சொல்லுகே
கைவல்ய ஞானநீதி [ன்
நல்லோ ருரைக்கிலோ கர்மமுக் கியமென்று
நாட்டுவேன் கர்மமொருவன்
நாட்டினு லோபழைய ஞானமுக் கியமென்று
நவிலுவேன் வடமொழியிலே
வல்லா னொருத்தன்வர வுந்த்ரா விடத்திலே
வந்ததா விவகரிப்பேன்
வல்லதமி ழறிஞர்வரி னங்ஙனே வடமொழியின்
வசனங்கள் சிறிது புகல்வேன்
வெல்லாம லெவரையு மருட்டிவிட வகைவந்த
வித்தையென் முத்திதருமோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே, (66)

66. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

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* The reference is to Periapuran and other sacred works, in which the very first line was hinted by God to begin with. The first line in the said Puran being "உலகெலா முணர்ந் தோதற் கரியவன்" susceptible of various ideas which lie buried in it, its rough translation being "The Omniscient Lord of the Worlds, indescribable."

† Vide note to 17th verse.

‡ The Saint, in this verse, expresses his earnest expectation of Siddhas to say whether, in their view, he has passed the test of "Sattvic preponderance."

* Anava means ignorance of darkness herein compared with an elephant of dark-colour and strength which can be over-come only by the lion the king of beasts.

Sometimes illiteracy becomes by far superior to learning, in as much as I see that even among the learned the ignorance does prevail. For instance, see my insensible tendencies, the effect of my past **karma** *. As an intellectual giant I would, by the force of my argument, establish that Karma† alone can procure the Mukti, before the *wise* who would kindly instruct me that the Highest End can be attained only by the Pathi-Gnana‡ of Bliss. If one should discuss in favour of Karma, I would take up the side of the said Gnana and succeed in establishing it (gnana) as the immediate step to Moksha. Before one who professes to be a Sanskrit scholar, I would argue in Tamil as though I were well versed in it; and if he should speak in Tamil, I would try to hush him up by some quotations from Sanskrit.

O Spiritual Lords, I have found, however, that bare intellectual cleverness of silencing§ others with good speech can never lead one to Moksha.

ஆனந்த மானபரம்.

கொல்லாமை யெத்தனை குணக்கேட்டை நீக்குமக்
குணமொன்று மொன்றிலேனால்
கோரமெத் தனைபக்ஷ பாதமெத் தனைவன்
குணங்களெத் தனைகொடியபாழ்ங்
கல்லாமை யெத்தனை யகந்தையெத் தனைமனக்
கள்ளமெத் தனையுள்ளசற்
காரியஞ் சொல்லிடினு மறியாமை யெத்தனை
கதிக்கென் றமைத்தவருளில்
செல்லாமை யெத்தனை விர்தாகோஷ்டி யென்னிலோ
செல்வதெத் தனைமுயற்சி
சிந்தையெத் தனைசலன மிந்த்ரஜா லம்போன
தேகத்தில் வாஞ்சைமுதலா
அல்லாமை யெத்தனை யமைத்தனை யுனக்கடிமை
யானே னிலைக்குமாளோ
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மானபரமே. (67)

God-head as The Supreme One of Beatitude.

67. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universes!

Truly divine it will be to acquire the habit of 'non-killing,' the first step in *Siva-Raja-Yoga* *: It avoids a multitude of evil tendencies. But alas! I am quite destitute thereof, and, consequently, I am made a miserable victim to many sinful qualities—namely—violence, partiality, austerity, incivility, haughtiness and circumvention; stupid disregard to beneficial advices, with an aversion to spiritual-mindedness; and a disposition to join naughty associations and take to vain pursuits of life with fond attachment to this juggle-natured body.

Can I, O Blissful Lord, who am Thy beloved servant, be made to serve these non-sattvic passions?

தெருளாகி மருளாகி யுழலுமன மாய்மனஞ்
சேர்ந்துவளர் சித்தாகியச்
சித்தெலாஞ் சூழ்ந்தசில சித்தாய் விசித்ரமாய்த்
திரமாகி நானாவிதப்
பொருளாகி யப்பொருளை யறிபொறியு மாகியைம்
புலனுமா யைம்பூதமாய்ப்
புறமுமா யகமுமாய்த் தூரஞ் சமீபமாய்ப்
போக்கொடு வரத்துமாகி
இருளாகி யொளியாகி நன்மைதீ மையுமாகி
யின்றாகி நாளையாகி
என்றுமா யொன்றுமாய்ப் பலவுமா யாவுமா
யிவையல்ல வாயநின்னை
அருளாகி நின்றவர்க ளறிவதல் லாலொருவ
ரறிவதற் கெளிதாகுமா
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மானபரமே. (68)

68. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universes! O! none but the true Siva-Gnani, the object of Thy Divine Grace, can comprehend and know Thee. For, as the Great *Chaitanyam*† which animates the whole cosmos, Thou canst be said to be anything and every thing in it. Thou art the restless mind of light and ignorance and Thou art the intelligence gleaming through that mind; Thou art the *Siva-Chit*‡ the basis of all intelligences; Thou art the wonderful phenomena and yet the true *Unchangeable Reality*; Thou art all objects of nature and the five senses that understand that nature and also the objects of those five senses; Thou art the five elements; Thou art manifest and not-manifest, accessible and not-accessible; Thou art the *increase* and *decrease* in nature; Thou art the night as well as day and good as well

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* Karma means Karma mala. Vide note to 2nd verse.

† Karma here means action, *i. e.*, Sariya, Kiriya and Yoga alone. It is also called Karma marga. Vide note to 41st verse about 'Bhakti Marga' and c. f. 36th verse.

‡ *Pathi*-Gnana is 'the wisdom of the Lord Siva or Pasu*pathi*.' c. f. "Karma (action) is simply a means for attaining wisdom and forms a lower rung in the ladder which leads to Mukti or release." Vide page 19 of The *Awakened India* of August 1897.

§ c. f. the saying "Silence your opponent with *reason* and not with noise." We know that some religious preachers simply bawl out their own side, absurd as it is.

* Vide note to 'Ashta-anga Yoga' another name for **"Siva-Raja-Yoga"** under verse 61.

† Vide note to 25th verse for 'Maha Chaitanyam.'

‡ Siva-Chit. c. f. 1st verse last but one para.

as bad;* Thou art the one the several and all and the Past, Present and Future.

And yet Thou art not any of these.

மாறுபடு தர்க்கர் தொடுக்கவறி வார்சான்
வயிற்றின் பொருட்டதாக
மண்டலமும் விண்டலமு மொன்றாகி மனமுழல
மாலாகி நிற்கவறிவார்
வேறுபடு வேடங்கள் கொள்ளவறி வாரொன்றை
டெணமெனென் றகம்வேறதாம்
வித்தையறி வாரெனைப் போலவே சந்தைபோன்
மெய்ந்நூல் விரிக்கவறிவார்
சீறுபுலி போற்சீறி மூச்சைப் பிடித்துவிழி
செக்கச் சிவக்கவறிவார்
திரமென்று தந்தம் மதத்தையே தாமதச்
செய்கைகொடு முளறவறிவார்
ஆறுசம யங்கடோறும் வேறுவே றுகிவினை
யாடுமுனை யாவரறிவார்
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மான பரமே. (69)

69. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universes! Thou art but *One God* manifesting Thyself differently to all the six local schools† of religion.

No body is able to know this secret on account of the effects of his Anava.‡ For instance, some men simply indulge in contraversies. Some are so much greedy and speculative as to move heaven and earth for the simple purpose of their daily bread and some take to hypocrisies. Some will be outwardly muttering the sacred syllables of the *mantra*,§ while their mind will really be occupied by this *Prapancha*.‖ Some, like me, would profess to well propound the hidden secrets of the sastras just as all the commodities are exhibited in a busy market for sale. Some men get themselves provoked so much so that their eyes grow red and their breath becomes impeded. And lastly, some would claim undue preference to their own Doctrines and in so doing would simply blab through the *Tamo-gunas*§ of prejudice and fanaticism.

R. Shunmuga Mudaliar.

(*To be continued.*)

SIVAGNANA SIDDHIYAR
OF
ARUL NANDI SIVA CHARIYAR.

(*Continued from page* 152.)

Note on Nirvana.

And I need not go much into Buddhist metaphysics as that has been already done in the text. However, a word or two about the Buddhist ideal of Nirvana. Learned men have discussed at great length as to the precise meaning of this conception and they are all at logger heads. Professor Max Muller and Dr. Rhys Davids, however, say that this cannot mean the extinction of a soul. "It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence." The definition is so far correct but I beg leave to ask, if Buddha did postulate the existence of a soul and a future state or not. No doubt, latterly, as among the Chinese the conception was thoroughly materialised and votaries waxed eloquent about the beauties of the paradise. But the question remains, according to Buddhist metaphysics, was there a soul or not? Our own opinion is that Buddha did not go to affirm or deny a soul, though later Buddhists made him deny a soul and Iswara. (vide page, 60. Paul Carus quoted by Mr. Ramasami Aiyar *ante*.) He contented himself with the fact that the cessation of all desire and suffering and birth must be the sole aim, and nothing further need be thought of. The other side represented by Hinduism was altogether ignored. In fact as we shall show, Buddha only took one side of Hindu metaphysics forgetting the rest. The idea of Nirvana as defined above is a purely Hindu idea. The word occurs in the Gita (V 24, 25, 26) and in the Saivite rituals, Nirvana Diksha is the highest mystery. The word, literally means non-flowing (the same root as in vayu vahini), Achala, steady, peace; and as this peace was to the obtained by casting off desire, it has come generally to mean extinction (*c. f.* Nirvanam in Tamil meaning—nude and Nirvani—nude person. The Arhat (அருகன்) is represented as nude). All these words—Nirvana, Mukti, Veedu mean therfore casting off or giving up something. What is that which has to be cast off or given up? It is man's egoism (the feeling of I and mine), the feeling of like and dislike, desire, the cause of birth and death, and suffering and sorrow; and until man's egoism, his separate personality was destroyed, annihilated, no suffering and birth can cease. But this egosim is different from man's innermost soul; and that can never be destroyed and is never destroyed. This lives, clothed in Glory and Bliss and in a Higher Existence and is never conscious, and could not be conscious of its existence. Gnanis, Muktas both in the body and outside (there is no inside or outside) are dead to the world practically. *He enjoys Ananda but is never conscious of such enjoyment.* The meaning will be plain when we pause to consider the difference and distinction between a feeling and a consciousness of such feeling. In the union with the Supreme, there is no duality. The duality will be present only, if the soul in Mukti is conscious. In the absolute, both the subject and object merge, though the object is present, it ceases to exist as it were, by reason of cessation of object consciousness. Buddha never cared to go into these deeper mysteries or as some would have it, did not want to throw these pearls before swine. But the mischief has been done, and what he openly gave out has been crystallized into a system, and it holds in its thraldom millions of mankind. There is always a danger in proclaiming and emphasizing an half truth, however wholesome it may be at times. The Hindu himself meant to emphasize by the use of the words Nirvana, Mukti, Veedu, the supreme importance of giving up desire as the supreme means of Salvation, but he does not ignore as Buddha did, the entry of the soul into a Blissful state of existence. Though these conditions follow one another as cause and effect, yet these are two distinct experiences, and the latter condition depends on a Higher Will, than man's puny efforts; another condition precedent to it, is, that man must own his allegiance to the Higher-Self and melt himself into love of Him. I have elsewhere illustrated the difference of these conditions by the simile of the blind man. The blind man when operated on, in a darkroom, does lose the defect, by casting off the film that covered his personality; but can that alone be his Goal. The Buddhist ideal will lead the Arhat only so far. He might regain his sight but he will still have to remain in darkness. It will do no good but this may be in itself a satisfaction so far. But with only such a motive, man cannot proceed far. Who will think it worth his while to go to an expert doctor and pay him a high fee and undergo some suffering too, if after regaining his eye-sight, the same doctor should prescribe that he should never see light. - Much better it would have been if his cataract had remained as it was. There are some other schools among us also which go by much more dignified names which would land us in the same difficulty. Some of these latter postulate utter annihilation of the soul at the moment of attaining Mukti and others again assert that there is no *anubava* at all. These views are met by Sage Meikanda Deva in his commentary on the 11th Sutra of Sivagnanabotha; and the connection between this Sutra and the foregoing one illustrates the point I have been discussing above. The tenth Sutra treats of Pasatchaya, removal of Pasa, or bonds, "இறைபணிநிற்க, மலமாயை தன்னொடும் வல்வினையின்றே." (In submitting to the Will of the Lord, Mala, Maya and Karma are all removed) and the 11th Sutra treats of Pathignana, or Anubava, the entering into the Blissful condition, அயராஅன்பின் அரன்கமல் செலுமே' (with undying love it will enter the feet of Hara). The following appeared in the 'Notes and Comments' in the July number of this magazine, which I beg permission to quote.

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* God good to the good and bad to the wicked. As the learned would compare, his badness is like the Surgeon's painful operations.

† Vide to 39th verse.

‡ Ana ignorance. Vide note to 8th verse.

§ Vide to 9th verse about Pranava.'

‖ Vide note to 10th verse

§ Guna quality. Vide the 96 Tatwas under 48th verse.

"A reviewer in the April Number of the *Asiatic Quarterly Review*, on Dr. Dhallman's work on Nirvana, points out that according to the learned Doctor, who is a great authority on Mahabharata, Nirvana is a pre-Bhuddhistic idea, borrowed neither from the classical Vedanta nor from the classical Sankhya but from an older system, in which Nirvana means Brahma-Nirvana, and entering into the Absolute-Brahman and that this system, is to be found in the Mahabharata and Gita. This is no new news to the Siddhanti, who jubilantly sings.

"ஊன்கெட்டுயிர்கெட்டுணர்வுகெட்டென்னுள்ளமும் போய்
நான்கெட்டவாபாடித் தெள்ளேணங்கொட்டாமோ."

"Let me sing, 'I' am lost, my mind is lost, my
sense is lost my body is lost.

"நாமொழிந்து சிவமானவாபாடித்
தெள்ளேணம் கொட்டாமோ."

"Let me sing, I lost my 'I' and gained "Sivam"

These quotations are from Saint Manikavachaka's Thiruvachaka and to these I will add another quotation, which I hope by this time your readers have got by heart. I refer, of course, to stanza No. 7, in 'The House of God,' printed at page 51.

இன்றெனக்கருளி யிருள்கடிந்துள்ளத்
தெழுகின்ற ஞாயிறேபோன்று
நின்றநின்றன்மை நினைப்பறநினைந்தே
னீயலாற்பிறிது மற்றின்மை
சென்றுசென்றணுவாய்த் தேய்ந்துதேய்ந்தொன்றாந்
திருப்பெருந்துறை யுறைசிவனே
யொன்றுநீயல்லை யன்றியொன்றில்லை
யாருன்னை யறியகிற்பாரே.

This day in Thy mercy unto me thou didst drive
away the darkness and stand in my heart as
the rising sun.
Of this Thy way of rising—there being naught else
but Thou,—I thought without thought.
I drew nearer and nearer to Thee, wearing away atom
by atom, till I was One with Thee, O, Siva,
Dweller in the great holy shrine.
Thou art not not aught in the universe, Naught is
there save Thou. (1)
Who can know Thee?

The simile contained in this Hymn may be drawn out in the following manner to illustrate the meaning. The Sun rises on the horizon and proceeds to the zenith of its glory; and we have to watch a man and his shadow from early morn to midday. At the point of rise, the shadow is the longest, and when the Sun is just overhead the shadow vanishes altogether and the shadow is seen to decrease as the Sun mounts higher and higher up in the heavens. Man might fancy that the Sun is coming nearer to him, when in fact he is going nearer to the Sun; but the other also is a fact; for, but for the influence and attraction of the Sun itself, the earth itself could not revolve on its axis. In the place of the Sun, place God; and in the place of man, his soul, and for shadow, his egoism, his anava, his imperfections, lies, sin. As he nears his God, and gets nearer and nearer ('சென்று சென்று') with the thought past thought that there is naught but God ('நியலாற்பிறிது மற்றின்மை நினைப்பறநினைந்தே'), his evil, his shadow gets thinner and thinner (தேய்ந்து தேய்ந்து) when finally all is removed, and naught else remains but the One Supreme Light which covers and swallows him in Its mystic folds.

> ஆனாஅமுதே யயில்வேலரசே
> ஞானாகரனே நவிலத்தகுமோ
> யானாகியவென்னை விழுங்கி வெறுந்
> தானாய்நிலை நின்றது தற்பரமே.

"O Thou Inexhaustible Ambrosia, Thou King
with the sparkling spear,
O Thou Ocean of Intelligence, can I speak it?
Swallowing fully what I call my 'I,'
The Supreme stands One, alone, without a second"
—*Arunagiri Nathar.*

In that short book of his *Kandaranubhuti*, consonant with the title of his book, how often does not Saint Arunagiri Nathar emphasize the same truth.

> "வெல்லாமறனென்னையிழந்த நலம்."

"The good of my having lost *myself*, forgetting
all."

> குறியைக்குறியாது குறித்தறியும்
> நெறியைத்தனி வேலை நிகழ்த்திடலும்,
> செறிவற்றுலகோடுரை சிந்தையுமற்று
> அறிவற்றறியாமையுமற்றதுவே.

"The moment my Lord showed me the way of knowing
the mark without knowing it, I lost my bonds,
I lost my mind involved in worldly converse,
I lost my intelligence and ignorance."

> அறிவொன்றற நின்றறிவாரறிவில்
> பிறிவொன்றற நின்ற பிரானலையோ
> செறிவொன்றற வந்திருளே சிதைய
> வெறிவென்றவரோடுறும் வேலவனே.

"Art thou not the Lord who inseparably dwel-
lest in the thought of those who think of
thee without thought? i.e. ideal [illegible].
Thou dwellest with those who have lost their
madness by losing their bonds, and their
darkness."

> "ஆசாநிகளம் துகளாயினபின்
> பேசாஅநுபூதி பிறந்ததுவே."

"After the rope of desire is cut asunder into
atoms, the unspeakable Anubava came into
being"

These last two lines puts in the Buddhist's and Siddhanti's position in clear juxtaposition. One says "ஆசாநிகளம் துகள் ஆக்கு' and stops with it and the other does not stop with it and proceeds to postulate a higher state of knowledge and enjoyment. With the foregoing, both in language and in sentiment may be compared the following verses from the Kural of Saint Thiruvalluvar, especially as he is credited to have been a Buddhist or a Jain. For one thing, Saint Thiruvalluvar believed in a Soul and God and a future life and there could be no doubt about it and he does not make it a secret. He postulates with Buddha that desire, tanha, is the cause of birth,

> "அவாவென்ப எல்லாவுயிர்க்கு மெஞ்ஞான்றும்.
> தவாப்பிறப்பீனும் வித்து"

"Desire is the unfailing cause (seed) of birth,
always, to all living beings."

And in the next verse, he says that this much desired freedom from birth is possible only by desiring the cessation of desire. And yet in other preceding chapters, he lays down that the bonds of birth are cut asunder, when desire is lost, "பற்றற்ற கண்ணே பிறப்பறுக்கும்," that for attaining this means of salvation, the desire of love of the Perfect Being is essential.

> "பற்றுகபற்றற்றான் பற்றினையப் பற்றைப்
> பற்றுகபற்றுவிடற்கு."

The difference of Pasatchaya and Pathignana are also well brought out in the following verse with the familiar simile of light and darkness.

> " இருள்நீங்கி யின்பம் பயக்கு
> மருணீங்கி மாசறு காட்சி யவர்க்கு."
>
> "The seer of the spotless vision, after losing his defects, obtains Bliss, shorn of darkness."

The similarity between *மருள் நீக்கம்* **and** இருள்நீக்கம் **on the one hand,** *மாசறுகாட்சி* **and** இன்பம் பயத்தல் on the other, and the difference between these two are what should be noted particularly in this and in verse 5, in Chapter I and the whole chapter itself.

> இருள் சேரிருவினையுஞ்சேரா இறைவன்
> பொருள் சேர்புகழ்புரிந்தார் மாட்டு.

If we turn to the Gita, for a moment and read again chapters 4 and 5, we will find how word for word, these repeat themselves. As an eminent Indian once observed, we have to read the Gita from backwards, and then the connection of 5th and 4th chapters will be apparent. Chapter 5 treats of *Karma-Sannyasa-yoga* and chapter 4 of *Gnana-yoga* and the same distinction of Pasatchaya and Pathignana is brought out to the full, by the use of the words and the same figures as in the Tamil passages quoted above. " He who acteth, placing all actions in Brahman, abandoning attachment, is unpolluted by sin as a lotus-leaf by the waters (V 10) (*c.f.* இன்றப்பணி &c.) "The harmonised man, having abandoned the fruit of action, attaineth to everlasting Peace; the non-harmonised, impelled by desire, attached to fruit, are bound. (*c.f.* ஆசாநிகளம &c. above). Verses 14 and 15 by the way, meet the common fallacy that God is the cause of our material nature and is the author of the evil, and that all evil and good should be ascribed to him. Nothing can be a greater mistake than this. Nature, Maya, explains the universe of mind and matter and action. Ignorance, *Anavamala* covers the naturally pure human spirit. "Verily, in whom Agnana is destroyed by Brahmagnan or Pathignana, to them is revealed the Highest, Shining as the Sun." "Thinking on That, identyfying himself with That, believing in That, solely devoted to That, they go whence there is no return, their sins dispelled by Wisdom. (Verse 16 and 17 *c. f.* "இனவொறனைக்கருளி)." "He whose self is unattached to external contacts, finds joy in God" (Verse 21 *c. f.* பாசம் சுழன்றுற், பசு வத்திடம் பதியாம்.) "The Rishis obtain the Brahma-Nirvana, their sins destroyed, their duality removed; their selves controlled, intent upon the welfare of all beings." (Verse 25) ***Having known Me***, as the Enjoyer and Rewarder of *Yagna* and *Tapas* (*Medapatim*), the *Maheshwara* of all the worlds, as the Lover (Suhirtha, Sankara) of all beings, he goeth to Peace (Santi-Nirvana—Brahmananda) (Verse 29). Mr. Kuppusami Aiyar, following the commentators translates the word Brahma Nirvana into *Brahmalaya, Brahmananda* and Moksha, which no doubt is true. But this double aspect of the true Adwaita Siddhanta, I have taken trouble to bring out, is this the same, as the Bhuddist view of Nirvana? Where is the meeting between the two? No doubt both follow the same route and meet at the famous statue with the shield; but the one will only look at the one face of the shield, lying on the shady side and refuses to go over and look up to the other face, exposed to the Full Effulgence of the Radiant Sun, and which blinds him with Its unspeakable Light and Glory, the very moment he looks up (a second blindness and death surely, but one where the craving for light and birth is all lost). When, therefore, in all seriousness, and in all humility and in the cause of truth alone, the inadequacy of Buddhism, and its one-sidedness (this one-sidedness producing evils as it filters down to the masses and in its actual working, which we could not conceive, who have no means of judging of its practical affect on the life and instincts of man, and who but look upon it as a mere theory, a beautiful vision) are pointed out, what is the good of our being referred to a beautiful moral code, whose beauty nobody denies? We will admit the correctness of the definition of Nirvana, we quoted at the beginning of this article that it is the extinction of that grasping condition of mind and heart. Mind and heart! Is the mind and heart at least a positive factor which rests in Peace and Bliss? Is there no higher thing than mind (Buddhi) and heart? Is there no such thing as Soul and God? Or, is it true, that even according to the so-called Hinduism and Brahmanism the notion of a Soul and of a God are also mere phantoms of the brain? Surely, the saying of the Lord is as true as ever. "Whatsoever a great man doeth, (sayeth) that other men also do (say); the Standard he setteth (the opinions he holds) by that the people go." There is a fashion in opinions as in dress, and Buddhism is the latest fashion of the day; and he who runs counter is indeed a guy and a gawk.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(*To be continued.*)

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JANUARY 1898.

CHIDAMBARAM.

"Hridyakasa Mayam Kosam Anandam Paramalayam"
Maitran-Upanishad.

We are glad to present our readers this time with a picture of the most ancient and far famed Temple of Southern India. The word Chidambaram is simply a synonym for Chidakas (ambaram meaning Akas) and we traced in our last how the idea of the human body and the heart being regarded as the Temple of God had its very genesis in the oldest Upanishads. We said that one of the names of Chidambaram was '*Pundarikapuram.*' This is only one out of a number of other names, all derived from the Upanishads. The following stanza from Saint Umapathi Sivacharya's Koirpurana, sums up all the various names of this temple and this verse only follows a corresponding verse in Sûta Samhita

அத்தன் பரதத் தவனித் தாடத்
    தமரும் பொதுவின் பெயர் மன்றமலஞ்
சத்தும் பரிரண் மயகோ சமகந்
    தனிபுண் டரிகங் குகைவகஞ் ககனஞ்
சுத்தம் பரமற் புதமெய்ப் பதமச்
    சுழுனை வழிஞா னசுகோ தயநற்
சித்தம் பரமுத் திபரப் பிரமந்
    திகழுஞ் சபைசத் திசிவா லயமே.

The various names are *Sat, Param, Nityam, Hiranmaya kosam, Mahat, Viviktam, Pundarikam, Guha, Gaganam, Parisuddam, Atpudam, Satyaspadam, Gnanasukam, Parama vyomam (Chidambaram) Parabrahmam, Sabha, Sakti, Paramalaya* (Sivalaya). The word **Sat** occurs in the 1st mantra, in the 1st Kanda of 6th Pratipathaka of Chandogya. The word *Param,* in 7th mantra of 3rd chapter of Swetaswatara; the word *Hiranmayakosa* in 9th mantra of 2nd Mundaka, 2nd Kanda of the same; the word Mahat, in Brihuranyaka, 12th mantra, 4th Brahmana of 4th chapter; the word *Viviktam* (தனி-sole) in 9th mantra of *Kaivalyopanishad*; the word *Pundarikam* in Kaivalya, 11th mantra, and in *Chandogya,* 1st and 2nd mantras in 1st Kanda, 8th *Pratipathaka*; and in 7th mantra of 10th chapter of *Mahanarayanopanishad*; the word *Guha* in *Taitriyaka* 1st Anuvaka of *Brahmananda* Valli; the word *Gaganam* in 7th mantra of chapter 2, Mahanarayana; *Suddam* in *Brahad* 8th mantra, 14 Brahmana, 7th chapter; *Atpudam* in 7th mantra of 2nd chapter of *Mahanarayana,* and in *Kaivalyam,* 23rd mantra; *Satyaspadum* in Kena, 8th mantra 4th Kanda; *Gnanasukam* in Anandavalli of *Taitriyaka*; *Paramavyoma* (Chidambara), in several places in the same Upanishad; Sabha in Chandogya, 7, 14; *Satyam* in *Swetaswastara,* 8th mantra, 6th chapter; Paramalayam (Sivalaya) in Maitrayanopanishad, 27 mantra, 6th Pratipathaka. The last word *Paramalaya* or Sivalaya is the same as the Tamil 'கோயில்' and is very important and its occurrence in the last named Upanishad, which is reputedly a very old Upanishad, in the following line

"Hridyakasamayam Kosam Anantham Paramalaya"

points to the fact that even in those old days Temples were not unknown. There can be no doubt that this was the oldest known temple in Southern India. European investigators trace back some portions of the building as far back as the 5th century. Professor Eastwick says that "there may be remains here of the 5th century, and assuredly there is much that dates as far back as the 10th and 11th. Even Lord Valentia remarks that the architecture has a more ancient appearance than that of Tanjore or Rameshwaram; and Mr. Fergusson infers the same, independently of historical accounts, from its surpassing excellence." These remarks apply to the outer structures more or less and later additions were also made in the time of Vijia Raya Aditya Varma (A. D. 927—977); and in 1785, a widow is said to have expended nearly 2 lacs in the repair of the Gopurams. Later, the famous Pachiappa Mudaliar of Madras, who was a great devotee of the God, rebuilt the Eastern Gopuram, and established many other charities in connection with this temple. The Chetties of Devakota well-known for their great devotion and charities have, in the most praiseworthy manner, undertaken the entire renovation of the Temple, amidst a host of internal and external troubles, which even now do not seem to have come to an end. The works they are engaged in now seem as gigantic, as the undertakings of old, though they command greater facilities now, and when they are finished, they will stand forth as an enduring monument of the enterprise of the 19th century, as well as to the eternal glory of the Devakota Devotees. The devotees with whose name the Temple is most connected in popular imagination are those of Patanjali, Vyagrapadar, Hiranyavarma, Thillai Dikshitars and Manickavachaka. The first four names will point to the earliest time when the sages and people of the north penetrated to the South to set up their rites and ceremonies, as the time when this temple came into existence, and no wonder, the first Temple was only called Paramalaya, the கோயில் only and embodied all the Vedic conception of the seat of the Most Supreme, Invisible and Omnipresent One. Manicka Vachakar's Hymns on this Temple are now in existence (one of them translated and published in page 50, No. 3 of this magazine) and if his age may be put down as the first century after or before Christ, then this Temple must have been in existence long before. The Principal Shrine is the Chit Sabha or Chittambalam or Chidakas, where the Invisible Presence is worshipped as Akas Lingam. A curtain is dropped in front of this 'Empty Space,' and outside the curtain on one side is the Image of Nataraja in a dancing posture with His Sakti, Sri Sivakama. There are four other Sabhas called the Kanaka Sabha, Deva Sabha, Nirttha Sabha and the Rajah Sabha. There is a separate Amman Temple and there are smaller Shrines dedicated to Ganesha, Subramanya or Skanda, and Maha Vishnu, as Govindaraja &c. Our picture, which is from a Photo taken by the well-known firm of Madras, Messrs. Weil and Klein, shows two of the Principal Gopurams in full, and the big Dome just in the middle of these two is the Golden Dome of the Chit Sabha and the smaller structure at the right hand corner is the Amman Temple, and the Sivaganga Tank, otherwise called Hemapushkarani (Golden Tank) appears in front and is a beautiful structure. The famous Thousand Pillared Mantapam in which the Great Abhishekam takes place is not shown. As to the excellence of its architecture we cull the following from the District Manual compiled by the Hon'ble Mr. J. H. Garstin :—

> "As an architectural edifice the pagoda is a very wonderful structure, for it stands in the middle of an alluvial plain between two rivers, where there is not only no stone but none within 30 or 40 miles, and yet not only are the outer walls faced on both sides in their entirety with dressed granite, but the whole of the great area enclosed within the inner walls is entirely paved with stone of different kinds. Nor is this, by any means, all, for there is in the pagoda a Mantapam or hall with more than 1,100 carved pillars, each a solid block, and in front of the Mantapam are several rows of circular granite monoliths, about 70 in all, standing about 20 feet out of the ground, and sunk in it probably at least 6 feet, which are meant to support the great pandal erected in front of the Mantapam on occasions of ceremony. Moreover, the gateways of the Gopurams are built of solid blocks of stone 30 feet high and considerably over 3 feet square ; while not the least remarkable feature in the pagoda is a large and very deep tank, about 150 feet long and 100 feet broad, with long flights of dressed stone steps leading down to the water on all four sides. The whole of the stone worked into the building must have been carried at least 40 miles, across the Vellar river (which is not navigable for more than 6 or 8 miles from its mouth), and over a country devoid of roads. Nothing, indeed, strikes one more forcibly, when looking at the pagoda, that the stupendous labour and marvellous perseverance which produced such results under such circumstances. The compiler was informed that much of the granite was brought from Trinomalai, a distance of over 80 miles, but it is somewhat difficult to believe this, as that would have entailed the crossing of the Ponniar river as well as of the Vellar.
>
> The best carvings in the pagoda seem to be the pillars in the Nirattha Sabha and in the Subramaniya Kovil called "Pandiyanayakam," (which is now undergoing restoration), and a few figures in niches on the Gopurams.
>
> The tank already alluded to is called Sivaganga or Hemapushkarani (Golden Tank). Its water is green and full of floating particles of vegetable matter which the people say are weeds. It is said to be remarkably soft and cleansing for washing and to be used for no other purpose. There are four wells of very good water in different parts of the pagoda from which many persons in the town get their daily supply for drinking and cooking—one well, close to the Chit Sabha and to the east of it is built of granite rings each about a foot in depth and cut out of a solid block. The diameter of the rings is about 3 feet.
>
> A French Author, M. Legoux de Flaix (vol. 1, page 115) mentions the existence of a very remarkable stone chain in this pagoda, of which each link was 3 feet long and highly polished. Its entire length was 548 feet. No trace of this chain remains and the very tradition of its very existence is unknown to the Dikshatars. There are, however, three small circular links of a stone chain still depending from the top of one of the columns of the large hall of the Amman Kovil and it is possible that the original chain once hung there. Most probably it was destroyed by Hyder when the pagoda was in his possession, as many mutilations of the carved figures are ascribed to him and his soldiers.
>
> The view from the top of the Eastern Gopuram (which is said to have been re-built by Pachippa Mudaliar of Madras renown) is a remarkably fine one. On all sides the stretches of paddy fields interspersed with clumps of trees give an exceedingly park-like appearance to the scene. On the west the whole pagoda, with much of the town beyond, is seen at a glance, while on the east the view is bounded by the sea which is distant about 7 miles. The tall chimney of the Porto Novo corn works, and the mouth of the Coloroon which lies due east of this Gopuram, are prominent features in the landscape."

This temple unlike all other temples in Southern India is the sole property of Dikshitars or Brahman Priests, and they form a unique sect, having no

connection with any other classes of Brahmans. Professor Wilson, in his glossary points out that Dikshitar is a title of one of the branches of the Kanoujia Brahmans who live chiefly near Allahabad. But Diksha is the initiatory ceremony which one has to undergo, before he can take part in the Vedic and Tantric rituals, and Upadesa. The management of the Temple by the Dikshitars is worth a study by itself. They constitute a thorough Democracy and Plebiscite. There is no head man at all, and no heriditary rights. Each male born after his 5th year has a vote and equal rights as any other person in the management of the Temple. Any visitor may see even to-day many an young urchin with his brass plate and ball of camphor leading up some pilgrims in his trail to the door of the shrine; and the rights of each to his own clientele is jealously guarded and respected. There are no endowments at all in land or funds, but all the expenses are met from the offerings of the people.

The principal festivals are six in the year, when the *Abhisekams*, anointing of Nataraja takes place, but the two most attended are the *Thiruvadirai* Darsanam which fell on the 7th of January last, and the one taking place in June called *Ani-Thirumanjanum.* These Darsanams are indeed a sight to see, this mass of Humanity with uplifted hands, and tear-streaming eyes, and we have thought in our inmost thoughts, whether it was not possible, when all this gorgeous material universe is evolved from Mind and Will, whether the united and devoted hearts of millions of mankind cannot be powerful enough to animate this Presence, by itself, and by reflection induce the same Devotion and Love in other hearts who look up to It.

SIVAGNANA BHODAM ON RAHU AND KETU.

Rahu and Ketu are the last two of our nine planets Puranically, they represent respectively the Head (Caput Draconis) and the Tail (Cauda Draconis) of a Dragon an Asura who, having stealthily partaken of the Ambrosia intended only for the Suras or gods, was struck by Vishnu, on the complaint of the Sun and the Moon. The ambrosia, however, having made him immortal, his Head and Tail have survived, and in the Heavens, avenge the fatal blow on the Sun and the Moon by means of Eclipses.

But what we are able to understand better is the account given of them in Astronomy. Astronomically, they are respectively the ascending and descending nodes of the Moon, being two imaginary points where the orbit of the Moon in its revolution round the Sun intersects what is called the Ecliptic. The Ecliptic, though really the orbit of the Earth round the Sun, is practically the apparent annual path of the Sun in the Heavens and is the central portion of the zodiac. The path of all the planets in the Heavens constitute the zodiac which is divided into twelve parts named after the constellation situated in each. The Sun moves along the central path of this Belt within which all the planets move. For all practical purposes of Astronomy, it is convenient, as our Astronomers have done, to regard the Sun as moving in the Heavens though the motion is caused by the revolution of the Earth. This apparent path of the Sun in the Heavens called the Ecliptic is intersected in two points by the Moon in its revolution with the Earth round the Sun, that is to say, the Moon in its course crosses the Ecliptic at two points; but in the other parts of its course, it is away from the Ecliptic but never at it. When the Sun and the Moon are in conjunction at any point in the zodiac, we know we have what is called the new Moon. But when this conjunction takes place at one of the two nodes abovementioned *viz.*, at either Rahu or Ketu point then a Solar Eclipse occurs—that is the Sun and the Moon being then visible to us nearly on the same line, a portion of the Solar disc is intercepted by the body of the Moon.

But on the other hand, if the Sun and the Moon are at opposite points in the zodiac, we have what is called the Full Moon and when this Full Moon occurs while the Sun and the Moon occupy these two opposite points respectively *viz*., the Rahu and Ketu points, even then they are on the same line with the Earth but on different sides of it and the Moon therefore merges into the shadow of the Earth caused by the absence of Solar light. And we then have the Lunar Eclipse.

As these curious planets are two mere imaginary points at which the path of the Sun and of the Moon meet each other, we are unable to identify their position at ordinary times though they are always, as marked in the Calendar, situated exactly opposite each other separated on either side by five signs of the zodiac and are ever moving through the zodiac like the other planets at 18 months per sign of the zodiac or Solar mansion. For the purpose of determining the Eclipses, it is necessary to know the position of these points and they are therefore marked every year in the Calendar and assigned to a particular Solar mansion in the zodiac.

This interesting Astronomical principle is made use of by மெய்கண்டதேவர் in his சிவஞானபோதம் in the following stanza by way of a simile for illustrating a difficult Theological principle which could not otherwise be explained.

> இந்துவிற் பானுவிலி ராகுவைக் கண்டாங்கு
> சிந்தையிற் காணிற் சிவன்கண்ணா—முந்தவே
> காட்டாக்கிற் றோன்றிக் கனல்சே ரிரும்பென்ன
> ஆட்டாளு மோதைந் தெழுத்து. (*Sutram 9, Chap. 3.*)

'The imperceptible Rahu and Ketu become perceptible during Solar and Lunar Eclipses So God becomes visible in the Heart by the devise of Panchatchara like fire in a wooden rod subjected to friction, and the Soul becomes merged in Him losing its individuality like heated iron. Therefore practise Panchatchara."

In another place in the same book, we have the following stanza introducing another rare Astronomical truth by way of simile.

> வெய்யோ னொளியி னொடுங்கி விளங்காது
> வெய்யோனை யாகாத மீன்போல—மெய்யவனிற்
> கண்டுகேட் டுண்டுயிர்த் துற்றறியு மைம்புலனைக்
> கண்டிடுனாய் மன்னு தலைக் காண்.

"The planets lose themselves in the light of the Sun but are unlike him though they shine by his borrowed light. So the senses derive their power of perception from Him who also perceives through them and is identical with them."

In the 1st stanza, the annotator explains 'அந்தரத் தியங்கு நவக்கோள்களுள் ஏனையபோலக் காணப்படாத இராகுகேதுக்களை உபராகத்திற் (கிரகணத்திற்) சந்திராதித்தர் மாட்டுக்கண்டாற் போல' (as we perceive during Solar and Lunar Eclipses the existence of Rahu and Ketu which unlike the other planets are imperceptible on the Heavens) and with regard to the omission of கேது in the stanza remarks 'கேது சாயாக்கிரகமாதலின் வேறு கூறாராயினார்' as Ketu is an imaginary planet, it is not saparately mentioned.

On the 2nd stanza, the note is 'நாண்மீன் முதலியவற்றினொளி யெல்லாம் ஞாயிற்றினுடைய வொளியே யென்பது வேதநூற்றுணி பாகலான் அஃதிண்டைக்குவமை யாயிற்று' as the Vedas hold that the lights of planets is derived from the Sun, it is here used as a simile.

These two similes borrowed from Astronomy point to the profound erudition of the author in other branches of Science than Theology, for it is very unlikely that an author of his reputation being the first classical Tamil writer on Siddhanta Philosophy in a work like சிவஞானபோதம் would have used for his similes, facts which he has not thoroughly mastered unless we suppose they occured in the original Sanskrit Text.

These are not among the favourite trite similes of the Siddhanta Philosophy such as the comparison of God and Soul in the created Universe respectively to the Sun and the eye, the comparison of ஆன்மா, ஆணவம், மாயை and வினை respectively to the rice, bran, husk and shoot of a grain of paddy, the comparison of the deceptive senses to the unreal colours of a crystal, the likeness of ஆணவம் to physical darkness, and of acquisition of spiritual knowledge to the rising of the Sun, the resemblance of eternal co-existence of ஆணவம் with soul which becomes Godlike on its cessation, to the natural presence of dross in copper which is converted into gold on its removal, the simile of the faculties of கலை, காலம், நியதி &c. to a lamp in physical darkness and that of the perishable character of the Universe to a mirage. The similes of this author are very apt and instructive and require to be carefully studied.

T. VIRABADRA MUDALIAR, B. A., B. L.

EVIDENCES OF NATURAL RELIGION.

II.

GOD AN INTELLIGENT BEING.

In the ordinances of Menu, Chapter XII. V. 84, we find the following question addressed by the sages to Bhrigu. "Among all those good acts performed in this world, is no single act held more powerful than the rest in leading men to beatitude?" "Of all those duties," answered Bhrigu, "the principal is to acquire from the Upanishads a true knowledge of one Supreme God; that is the most exalted of all sciences, because it ensures immortality. In this life, indeed, as well as the next, the study of the Vedas to acquire a knowledge of God is held the most efficacious of those six duties in procuring felicity to man; for in the knowledge and adoration of one God which the Vedas teaches, all the rules of good conduct are fully comprised." Let us therefore apply ourselves to the study of God's nature and attributes that we may secure our everlasting happiness in heaven.

The Attributes of God

We saw in the first lecture that the Primitive Religion of mankind was monotheistic, that is, that it consisted in the worship of one sole God. So far, therefore, all men agree in admitting the existence of a Supreme Being or God. But what is His nature, what are His attributes, His incommunicable characteristics?

We heard last time the sages and Philosophers of Antiquity asserting of God that He is an infinite, eternal, incomprehensible, intelligent spirit, who is in all places, who sees all things, who can do all things, who has created all things by his power, and who rules all things by His wisdom. They affirm that to name God is to name a Being above all, a Being whose essence is pure, sole subsistent existence, a Being, finally, infinitely perfect. This is the description of the God-head as given by the Philosophers of past ages, and it is less the opinion of a peculiar class of men than the verdict of mankind on the subject.

"God, Iswara, the Supreme Ruler, says the Indian Philosopher Patanjali, is a soul or spirit distinct from other souls unaffected by the ills with which they are beset, Himself unconcerned with good or bad deeds and their consequences, and with fancies and passing thoughts. In Him is the utmost omniscience. He is the instructor of the earliest beings that have a beginning (the deities of mythology), Himself, infinite, unlimited by time." Yoga-sastra I 23—24 and 26—29 Colebrooke on the Philosophy of the Hindu Sankya, page 251.

God, therefore, according to the Sankhya school of Philosophy is omniscient, that is, God an intelligent being, nay, as the great one says in the Bhaghavat Gita, "God is knowledge and the end of knowledge" (Gita XIII 17.) and this is the general opinion of mankind about God, because as all men believe in the existence of God, they, in like manner, conceive Him to be a Being, who knows everything, who sees all things, to whose knowledge nothing is hidden. Now, is this universal assertion of mankind wrong? Is the best part of the human family mistaken in attributing science, knowledge, intelligence to God? When I raise my eyes to the vault of heaven, and see the sun darting forth its shining beams, am I mistaken in asserting its existence, its brilliancy, its influence on the mineral, vegetable and animal worlds? Modern science, I know, teaches about the sun many theories which to uneducated people look as many mysteries; but no one will ever be mistaken in affirming of the sun what his senses infallibly tell him, namely that the sun exists, that it darts forth beams both brilliant and warm, and that it has a deeply-felt influence on the physical world. Nothing short of this must be said of God. There is a knowledge of God which to most men is a hidden secret: it is reserved for those souls whose purity enables them to pry a little into the mysteries of the God-head. But there is another knowledge of God which is open to all. "The living God, who has made the heaven and the earth and all things that are in them, left not himself without testimony, doing good from heaven, giving rain and fruitful seasons, filling our hearts with gladness." (Act. c. XIV. V. 14.). All the creatures of this visible world testify to the existence of a Supreme Being, and likewise we can read in them, though imperfectly, some of the attributes of the God-head: for, like a giant striding along the wonderful path of Creation, God the Creator has left everywhere the unmistakable mark of this presence, the ineffaceable print of His omnipotent hand.

But amongst all the attributes of the God-head none are perhaps more clearly discernable in the workings of nature, than God's omniscience and knowledge. Do you wish to know something about the knowledge of God? Ask the starry heavens, the fruitful earth, the roaring oceans, the meandering rivers, the lofty mountains, the fertile valleys, the mineral, vegetable and animal worlds, and all these creatures will answer with myriads of tongues: Our Creator, our Sovereign Maker is a Being of infinite intelligence and infinite power, who in his infinite wisdom devised, and by his infinite power carried out the plan of this beautiful world.

Order in the Universe.

The tongues wherewith all created things proclaim the infinite intelligence of their Maker, is the wonderful order that is visible in them all. But how is order possible without the existence of a mind adapting diverse things to one definite result? Order is a methodical arrangement of y and different things into one whole, with a view to obtain a definite end or result. In consequence, order is the proper effect of a devising and designing mind. Indeed, to direct different things to one end, to arrange things which are capable of different arrangement into a determined and definite one, can be the work only of a mind, which is able to see the different relations in which different things stand to one another, which can so arrange adjust and dispose them, as to bring out of different things one definite result. Take for instance a house. It is made up of different things. You have in it stones, rafters, windows, doors, tiles. Set up all these things orderly, and you have a house fit for human accommodation: dispose of them at random, and not a house but a heap of building materials will be the necessary result. But how will you be able to set up in order all these different things without a mind that understands them all ? To raise a building an Architect is required to make a watch, a watchmaker is necessary to construct any engine, any concern or contrivance whatever, a designing mind is absolutely needed. In consequence, from the mere inspection of a building, of an engine or any contrivance whatever, I rightly argue that the Architect has a designing mind, or, he is an intelligent being.

But what of this visible Universe ? Is there any engine made by man which may boast of being more perfect, more complex and yet more simple, more adapted to its end than this admirable world ? The telescope has revealed to us the wonders of the starry heavens, the microscope has made us pry into the wonders of the infinitesimal world. But, in the great orbs that travel through the ethereal regions, as well as in the small atoms of matter that are beyond the power of even the strongest blens, thousands laws are clearly discernible, upon which the existence, the beauty and the orderly arrangement of the Universe wholly depends. This world is one vast series of causes and effects, the former bearing on the latter, the latter giving rise to new causes and new effects, all of them linked together by constant and definite laws, the wonder at once and the object of modern science. But who has imposed up brute matter all these different laws ? Who holds the planets in their course ? Who has taught the bee to rob with wonderful cunning the flowers of their honey, and to construct the most perfect hexagonal cells to store it in ? Who directs the plants to hide the root deep in the soil, and to expose the summer foliage to the clear sunshine ? Who has taught the sea to wash at appointed hours the beach with its tidal waves ? "Consider the marvellous life of a bird and the manner of its whole existence. Consider the power of that little creature, the skill in building its home, in finding its food in protecting its mate, in serving its offspiring in preserving its own existence, surrounded as it is on all sides by the most rapacious enemies. Consider its migrations. Men are proud of steamships and railway trains of the overland route between Europe and India, but what merit have they beside the flight of the bird from Northern Europe to Southern Asia ? Alone, unaided, opposed by many adverse circumstances, and frequently blown back by foul weather, it yet crosses continents, seas and deserts, till it reaches its winter home by Nile, or Ganges or Euphrates and yet again, when spring is in the air, it returns over those thousands of miles to make its nest in some Norman croft or Rhenish hedge or English orchard." The Nineteenth Century, January, 1895.

The First Wonder in Nature.

As I cannot in the narrow limits of a single lecture pass in review all the wonders of the visible world, I shall confine myself to pointing out to you, chiefly in the words of Mr. Gaumeg, the astonishing laws govern three created things, that belong respectively to the mineral, the vegetable and the animal world. Now, I have told you from the beginning that we are to read the perfections of Almighty God in his creatures, and there is perhaps no existing thing whereby God's perfections are rendered more visible than by the sun. Let us consider first its distance from the earth. Though God has placed the sun in the firmament, it is for the advantage of the earth. He has regulated the distance of the one by the necessities of the other. He has placed between the heat of the sun and those things which it should assist such a due proportion, as to be always beneficial to them. With a greater separation, the earth would be frozen; with a less, it would be burnt up. Behold the unerring calculation of the Heavenly Mathematician! He requires to enlighten and warm a globe of 25 thousand miles in circumference. He wants to have only one furnace for the purpose. What then must be the size of that furnace, and at what distance from the earth must it be placed ? Indeed, the solution of this great problem is well worthy of God's infinite Mind. He speaks, and at his word, a fiery globe, about one million four hundred and five thousand times larger than the earth glides into boundless space. But the rays of fire, which issue from a flaming globe a million times larger than the earth, must have an astounding activity while they remain concentrated and act together. They must then divide, so that when they arrive at the earth they may shed no more than the requisite degress of light and heat. At what distance must the earth be placed that these rays, on their arrival may be sufficiently divided to give man light without blinding him, and to warm him without burning him ? What do you think ? If this problem had been presented to some of our astronomers, do you not think it would be still unsolved ? But God, infallible in all his operations, whose power equals His Infinite Wisdom, speaks the word, and the sun is placed at the distance of about ninety-two millions of miles from the earth. And the experience of perhaps eight thousand years has borne testimony to the accuracy of these calculations. Next I call your attention to its apparent motion. By reason of the rotundity of the earth, if both the sun and the earth were immovable in the midst of the heaven, the sun would enlighten and warm one-half only of our globe. It was then necessary that either this great luminary should keep continually marching round the earth, or that the earth itself, turning on its axis, should successively present the various parts of its surface to the rays of the sun. God chose the latter, and accordingly the earth, during the space of twenty-four hours, turns completely on its axis, and the sun, apparently rising every day without fail, and journeying along his course, enlightens and warms successively the whole earth. Behold with what a profusion of colours. He adorns nature, and with what magnificence he is himself clothed. Like a young bridegroom who goes forth from the nuptial chamber on the most solemn day of his life, the sun appears above the horizon, as the friend whom heaven or earth expects, and who behold him with delight. His splendour is full of sweetness. The universe greets his arrival; the eyes of all creatures are fixed upon him; and to receive the salutations of all, he renders himself accessible to all. (*c.f.* Gaume. *The Catechism* Vol. I, p. 156...seq...)

Now I shall ask here again, how did the orderly arrangement of the sun, its harmony, its beauty, its usefulness come to be? Is all this the effect of chance? Thousands of laws direct the sun through its daily course. Who has framed these laws? Who has imposed them on the great orb of day? A law is essentially the effect of a devising mind. Law is the fountain of order, and order is the arrangement of different things to one definite result. Who can possibly conceive an ultimate result or end, without an intelligent being? Therefore we must conclude, that outside matter, there is Mind understanding and designing the order of matter. This mind, this intelligent being is God.

The Second Wonder in Nature.

Let us now proceed to the second instance of order in nature, taken from the vegetable world. Among the many wonders of the vegetable kingdom some are common to all its species, some peculiar to each plant in particular. It is common to all kinds of plants to be distinguished into four parts; viz, the root, the stem, the leaf and the grain or fruit. Let us pause to consider each one of them. A little seed falls on the ground: You need not fear, it will not perish God watches over it as well as over the whole world. He sends both heat and moisture to swell the grain. Its cover bursts, and from it you see two little germs spring forth; one ascends, the other descends. That which ascends is the stalk, that which descends is the root. Who was it that told these little germs thus to separate, and take each such different directions? The root is intended to fix the plant, and to procure nourishment for the stalk; hence the root is hollow in the middle. Through this little canal are drawn up, by means of heat, the sap which the root finds in the earth. But here is the danger. All the sap or variety of moisture with which the earth is filled, does not suit every plant; and there are myriads of species of plants. But do not fear; the root will not be deceived: it will select only those juices which are suited to it. By whom has it been taught to make these fine distinctions? In what school, or under what master, did it graduate in Chemistry? In proportion as the root buries itself beneath the earth, the stem or stalk raises itself aloft. It is perforated by a multitude of little canals, through which the sap ascends and descends in connection with the root. The manner is somewhat similar to that in which the blood circulates through the veiws of our bodies, supporting our life. As the stem rises above the earth, it forms knots or joints. These serve to strengthen it, as well as to purify more and more the nutritious fluids transmitted by the root. Placed one above the other, they allow nothing to pass but what is most carefully filtered. When the stalk becomes strong it requires a more abundant supply of nourishment, just like an infant that is growing rapidly. The root, which is the stalk's nurse, would then run the risk of exhaustion, and the stalk might die of hunger, if God had not provided for this danger. The God who nourishes all things that live, comes to the assistance of his work. He does so by means of leaves. The side of the leaf that turns towards the earth is rough and covered with little hairs hollow within, whilst, on the contrary, the side of the leaf that turns towards the sun is smooth and glossy. Why so? Why is there such a difference? It is another admirable invention of the Divine Gardener. All these little hairs are open to receive the surrounding air, to gather in the warm vapours that rise from the earth, and thus contribute to the nourishment of the stalk. Quite as skilful chemists as the root, these little hairs admit none but suitable particles of air or vapour. Now, the nourishment gathered by the root and the leaves might become superabundant and the plant be choked. *How does the Divine* Intellect arrange for this new danger? In this manner all these little hairs that cover the under side of the leaf become like so many pores, which perspiring, reject the useless and noxious fluids that should not be retained.

When at last the stalk has reached its full height and maturity the fruit appears somewhere on the upper part. The precious fruit or seed is destined to give birth to new plants, therefore its birthday must be celebrated with the utmost joy and magnificence. Leaves of exquisite fineness and texture, adorned with beautiful and varied colours, wrap it in swaddling clothes, and form its cradle. Around it float the richest perfumes, the feathery songsters, the musicians of our good God, returned from their distant journeys, or recently liberated from their nests—nay, all nature, awakened by the breadth of summer, and decked in the richest attire, hastens to welcome the arrival of the little stranger. Here it is born, here it grows, in the midst of the harmonies of sweet sounds, and in an abode more gorgeous than the palace of a king. (*c. f.* Gaume—page 146.)

G. BARTOLI, S. J., D. D.

(To be continued.)

To
THE EDITOR,
Siddhanta Deepika,
MADRAS.

SIR,

1. In the November issue of your valuable journal, Mr. S. Ramasamy Iyer, B.A., B. L., has taken a dangerous course in raking up sectarian controversy.

2. (*a*) He makes distinctions between a Personal Being and an Impersonal Paramatma, (*b*) He says that " Siva as a Personal Being is subject to all the ills flesh is heir to" as (*c*) He says that though the Upasana of Vishnu Paramatma is efficacious in gaining the higher spiritual gnanam and thereby salvation in the form of Sayujgya, Siva alone can give higher Gnana and Moksham. He also talks of Vishnu's incapacity to give Moksha, (*d*) Saint Thirumoolar's comparison between garlic and kasturi, besides Anushtup slokas from the later Upanishads are relied on by your learned contributor.

3. The definition of Paramatma in the very first Sutra is that of a Being who creates, preserves and destroys the Universe. The first sloka of Sree Bhagavatam shows that this Being is an Intelligent self-conscious Being. His inseparable Sakti shows him to be omniscient and omnipotent. He is sexless or he might be called Bisexual and He does not require any organs formed of Prakritic material. He or She or It is beyond mind and speech because His knowledge and power or absolute, unconditioned and Infinite. But why he should be called Impersonal, which He is intelligent, I have been unable to understand. However, this is probably a mere quarrel about words.

4. This Paramatma, Iswara or Purushottama puts on clothes called Rajas, Tamas and Satwa for performing his actions of creation, destruction and preservation of this Universe and is called Virinchy (Brahma), Hara (Siva) and Hari (Vishnu) respectively. The First Trinity is therefore really the one only Paramatma. Sri Krishna was Paramatma in a human body which body he could throw off at any moment and which could never bind him. Though Jivatma is bound by the bodies he gets through his Kamya Karmas, Paramatma continues Paramatma though He puts on bodies for the world's good. He is, therefore, *not* " subject to all the ills the flesh is heir to " and continues omnipotent and omniscient in his bodies as Virinchi, Hari, Hara or Sri Krishna.

5. Paramatma, however, carries on the work of creation, preservation and destruction of minor Universes and worlds through his Vibhooties among the Jivas, the powers of these Jivas being radiated by the First Trinity or Paramatma into those Jivas—Hence, we get as we proceed downwards from God' several Trinities, these lower Trinities being, however, separate beings in whom the prominent features of the original Trinity are traceable and who are named by the names of the First Trinity among the Vasus, Rudras and Adityas who are our Devas for this Manwantara alone (there being different Devas for different Manwantaras), Sankara among the eleven Rudras and Vishnu among the twelve Adityas correspond to the phases Hara and Hari of the original Trinity Paramatma who destroys and preserves the Universe of this Manwantara through the said Two Great Gods. (" Destroy" is not a good word to convey the meaning of the Sanscrit corresponding word. " Take in" will be better).

6. God's infinite Powers are too glorious to be grasped by us weak mortals without His Grace. But contemplation of His Vibhooties among His creatures will give faint Ideas of His Powers and hence in the 10th chapter of the Gita, Arjuna prays to the Lord to tell him His Vibhooties. Two of the Vibhooties prominently fit for contemplation are Sankara among the Rudras and Vishnu among the Adityas. Though Sankara is among the Destroying Devas, He does Sam" (or good) by his acts which include the destroying of impure Desires lending to Samsara and it is probable that Mr. Ramasawmy Iyer's interpretation of the Konrai flower is correct. Hence, Sankara among Rudras is the Great Guru who teaches Vairagya

and Higher Gnanam. He, no doubt, is overshadowed by the "Hara" aspect of the First Trinity Paramatma. He is referred to as the greatest Bhakta of Paramatma in Bhagavatam. Similarly, Vishnu, among the Adityas shines greatly by Paramatma's reflected light in the aspect of Hari. Vishnu preserves the good and suppresses the evil in due seasons through Manus, Manuputras, Kings, Brahmins, Cows, Bhaktas and Avataras.

7. As Paramatma is the fountain of all Powers and shines as Vasudeva in all, He can be called by all names. Hence, He is called by the names of His principal Vibhooties also. It is universally admitted that the Satwic aspect and Vibhooties of God ought to be contemplated by us *for our benefit*, the other two aspects, however, not being despised or made light of.

8. Most of the Upanishads in Anushtup metre (like Ramottara Tapini, Gopala Tapini &c.), and several Puranams which talk of holy places and Idols in Southern India are very unreliable authorities in my humble opinion. Of course, we shall take the truths found in them but when they descend to sectarianism and odious comparisons, we shall refer them to the unhappy period of mediævalism which India passed through and we shall give them a wide berth as we seek enlightenment and not the gratification of our sectarian feelings and hereditary partialities for particular Shibboleths. It is a pity that even Saint Thirumoolar was not free from the weakness. His fanciful analogy (which is not very odorous) might be easily turned against him as Vishnu like Kasturi is black in external colour (and therefore must smell swett) and Sankara (like white garlic) is white in colour. I wish to add that these colours for the Gods are used in esoteric senses and physical analogies can only mislead. The way in which these sectarian quarrels live is through fanciful analogies and through one side investing its God with omnipotence as Paramatma or calling Paramatma (who has all names) by the name dear to that sect while denying to the opposite sect the similar right to invest its favourite God with all three Powers and to invest Paramatma with the names of that God. If Paramatma is the one only Being who creates, preserves and takes into himself the Universe in its entirety and if He is greater than all the Manwantaric Gods and can be called by all names, not much room for quarrel is left, unless the human weakness for gambling and cockfighting has to be encouraged in these higher fields also.

9. As I have said before, Sri Krishna Paramatma says that both Sankara and Vishnu are His (Paramatmas) Vibhooties and can be contemplated upon *as such*. Whether the Satwic quality predominates in Sankara, Rudra or Vishnu Aditya is a very minor question though it is also a very difficult question. The Ramayanam says that the Devas and Rishis were doubtful about the relative superiority of Vishnu and Rudra and at last decided it in Vishnu's favour. In the Bhagavata incident of Banasura also, Sankara is defeated by Sri Krishna but Sankara had forewarned Banasura of the coming of one "equal to myself" (Sankara) and the conversation between Sri Sankara and Sri Krishna at the end of the fight shows that they acted in concert in humbling Banasura and Sri Krishna, besides, was not merely Aditya Vishnu but was Paramatma himself in a Human body. Paramatma is capable of clouding the powers and intellects of the greatest Beings by His Maya and also of investing the least of His creatures with glory above the greatest of His creatures.* Hence, whether at any particular time or when doing a particular act, Sankara Rudra shine brighter than Vishnu Aditya by Paramatma's Grace or the converse happened is very immaterial, provided it is all treated as Paramatma's Glory and strength which are shining. Of course, if Sankara Rudra or his line of disciples initiated us into the knowledge of Paramatma and thus became our Guru, He ought to be considered as Paramatma himself (because no distinction ought to be made between the spiritual Guru and Paramatma who comes in that Body) and hence Sankara Rudra as Guru must be described as greater than Vishnu Aditya and others. If, conversely, our initiation into the Higher Gnanam was by following the path laid down by Vishnu and His Bhaktas, Vishnu becomes Paramatma and must be considered greater than Sankara till we enter Paramatma. This will explain the apparent contradictions in the Puranas, except, of course, where mediæval authorities introduced forgeries for sectarian purposes.

10. Of course, I do not intend to deny that particular natures will more easily reach Paramatma through particular Upasanas and paths. Saint Akroora in his stotram says that all the several ways described by him lead to Paramatma, including the path of the

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* [Not surely. Vide Gita, verse 14 and 15.—ED.]

followers of Siva who worship Paramatma by contemplating Him in the form of Siva. In the 11th Skandha of Bhagavatam, the Lord says to Siddhava that after a man has passed Karmayoga, there are only two paths leading to salvation, namely (1) the path of Gnanam and (2) the path Bhakti—and the Lord says that to some natures, the Gnana path is more appropriate and to others, the Bhakti path. Those who are more intellectual and self assertive than emotional and reverential and who have got Vairagyam through Karmayoga practice should choose the path of Gnanam and persevere in it till full enlightenment. Those who are more emotional and reverential and whose hearts melt when hearing the names and holy deeds of Paramatma and who are unable to throw off all human attachments, though they perceive the vanity of the world ought to take to the Bhakti path, which will easily and smoothly lead to Vairagya, Higher Gnanam and Salvation.

11. As to the general character of Sankara Rudras and Vishnu Aditya, Sankara was more merciful and implusive in character while Vishnu was more just and prudent. Sankara in his personal habits was more austere, more eccentric and more unconventional. He, in fact, treated conventionalities with contempt. Vishnu was more sumptions in life and dress and more anxious to preserve the proprieties of conduct and outward appearances, though when the proper time came, He was the first in the battle against things and individuals who are obstructing Evolutionary Progress. Mr. Ramasamy Iyer's contention that by the Upasana of the Rudra Aspect of Paramatma, Kubera obtained more than the Bhaktas of the Vishnu aspect is not a patent fact. Prahlada and Dhruva got at least as much temporal and spiritual benefit, Dhruva's position being higher than that of all others. Kubera was also not free from attacks like those made by Ravana, Dhruva and others on his dominions. Mr. Ramasamy Iyer's attempts to criticise Lord Vishnu for what constituted in Mr. Ramasamy Iyer's opinion the too long delay on the Lord's part in killing Ravana and Duryodana &c., are funny. Of course, saints have also cried "How long, How long, O Lord " but they said it in reverence and fear and not as a criticism and as setting up their ideals of fitness or wisdom above the Lords..

12. If Sayujyam means "Union with or entering into Paramatma" Sri Krishna Paramatma says in the 11th chapter of the Gita that His Bhaktas can "know, truly see, and enter into, Him " and even His enemies like Sisupala and Danta Vakra who contemplated Him *without intermission* before their bodies were killed-entered into the Lord. The well-known sloka says that Sankara gives Gnanam and Janardana gives Moksham.

13. The man who wants to enter the Gnana path will do better, in my humble opinion, to hold to the Upasana of that Vibhooty who is called Sankara for Lord Sankara is the destroyer who destroys out of pure benevolence to do good and His example and His contempt for conventionalities and the contemplation of His Holy, Grand, austere Form and character and His spurning of riches and soft things will conduce much towards the acquisition of Vairagyam and Gnanam and the knowledge of the happiness which results from Atma Gnanam. The Lord Vishnu whose Holy, Perfect and Pleasing Form corresponds to His equableness and His Justice and His constant wakefulness to work for the benefit of the right and the just will be the fitter subject for the Upasana of the would-be Bhakta. The man, of course, who rises to the knowledge of or Bhakti towards the one God who has both Forms and who has got the Powers of both these Great Beings cannot quarrel with the Bhakta of either of the two Gods. The Bhagavatam says that if Sankara is worshipped as the ruler of the Ahankaras, He will give all temporal benefits and riches to His worshipper.

14 In conclusion, I wish to request Mr. Ramasamy Iyer that while I would, in no way, like to lose the benefit of his translations and of his praises of and devotional fervour towards Paramatma and His Vibhootee Lord Sivayogeeswara, Mr. Ramasamy Iyer will not use his talents in trying to support sectarian animosities and will not waste his acuteness in trying to depreciate Vishnu Adytya or the Vishnu aspect of the Trinity Paramatma or the Avatars of the Paramatma.

(OM TAT SAT).

KRISHNA DASA BABOO.

[We give our Babuji's letter in full, if only to remove any misconception that we are prepared to tolerate any mere sectarian question. As misunderstandings are however likely to rise, we would have kept back all such articles, had it not bean for the fact that Mr. Ramasami Aiyar's own broad views are too well-known, to lead any one into misunderstanding him. In a long note, on stanza 5, for which we regret we have not been able to find space yet, he distinctly says that his sole desire is not to encourage

sectarian prejudices, but to clear off party misconceptions. But as the result proves, he has not been so successful as he hoped. But surely, Mr. Ramasami Aiyar is commenting on a particular text and he is at liberty to show how that conception has been arrived at, and how it can be maintained. Where is our Babuji's boasted toleration and calmness of mind, if the same can be disturbed, and cannot brook this simple discussion. Our Babuji, no doubt and perhaps justly criticises our learned contributor's use of texts from the later Upanishads; but did he pause to consider the age of his own authorities, which he quotes to refute Mr. Ramasami Iyer. Independent European Scholars, following their own methods, point to these works as very late productions, and the names of the reputed authors are also given out. Certain names and certain stories may be old but it does not follow that the works in which we read them are as old as some of the names or some of the stories. Till we get to understand our past history better, and appreciate it too, it will be better perhaps to let sleeping dogs lie. If Mr. Ramasami Aiyar's distinction of Paramatma, and Personal Beings are not correct, our Babuji's distinctions also are chimerical. If he thinks that wherever *Tirumular* speaks of Siva, he thinks of our Babuji's Vibuthi Sankara-Rudra, he is sadly mistaken. He has only to read verse 25 of Tirumular and the notes thereon, given in No. 7 of the Tamil Edition of the *Siddhanta Deepika*. The same thoughts run throughout the whole of the Siddhanta Literature, and may be traced through all Vedas, Puranas and Itihasas, old and new. No doubt, among these latter authorities, occur stories of Avatars and Vibhuties of the Supreme, born of men and women, and to which, no doubt, our Babuji clings. Our Babuji is quite welcome to his own predilections, and to regard the other authorities as sectarian and spurious interpolations. But that is where persons can honestly differ; and the question also is a question of principle and not of mere sentiment.—ED.]

EXTRACT.

THE HON'BLE MR. JUSTICE M. G. RANADE AT THE LAST SOCIAL CONFERENCE.

We extract the following from the admirable speech of the learned Judge and Reformer, the general agreement between which and our article in the "Old and the New" are particularly noteworthy despite the unwarranted onslaught on Revivalism.

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The *Arya Patrika* of Punjab, which is a recognized organ of the Arya Samajas there, has, in its words of advice to the Conference, expressed its view that we are radically in the wrong in seeking to reform the usages of our society without a change of religion, and it seriously suggests that we should in the first instance become members of their Samaj, and this conversion will bring with it all the desired reforms. Many enthusiastic friends of the Brahmo Samaj entertain similar views and give us similar advice. All I can say to these welcome advisers is that they do not fully realize the situation and its difficulties. People have changed their religion and yet retained their social usages unchanged. The native Christians, for instance, especially the Roman Catholic section among them, and many sections of Mahomedans, are instances, in point. Besides, it has been well observed that even for a change of religion, it is too often necessary that the social surroundings must be liberalised in a way to help people to realize their own responsibilities, and to strengthen them in their efforts. Lastly, these well meaning advisers seem to forget that the work of reform cannot be put off indefinitely till the far more arduous and difficult work of religious conversion is accomplished. It may take centuries before the Arya or the Brahmo Samajas establish their claims to general recognition. In the meanwhile what is to become of the social organization? Slowly but surely

THE PROGRESS OF LIBERAL IDEAS

must be allowed to work its way in reforming our social customs, and the process cannot be stopped even though we may wish it. In the case of our society especially, the usages which at present prevail among us were admittedly not those which obtained in the most glorious periods of our history. On most of the points which are included in our programme, our own records of the past show that there has been a decided change for the worse, and it is surely within the range of practical possibilities for us to hope that we may work up our way back to a better state of things without stirring up the rancorous hostilities which religious differences have a tendency to create and foster. There is no earthly reason whatsoever why we should not co-operate with these religious organizations, or why they should not rather co-operate with us in this work in which our interests are common, because the majority of our countrymen hold different views about religion from those which commend themselves to these Samajas. I am speaking these words with a full sense of my responsibility, for I am, in my own humble way, a member of one, if not both, the Samajas, and I am a sincere searcher after religious truth in full sympathy with the Arya and Brahmo Samaj movements, and I hope, therefore, that these advisers of ours will take my reply in the same spirit, and will not misunderstand me. Schismatic methods of propagation cannot be applied with effect to vast communities which are not within their narrow pale. On the other side, some of our orthodox friends find fault with us not because of the particular reforms we have in view, but on account of the methods we follow. While

THE NEW RELIGIOUS SECTS

condemn us for being too orthodox, the extreme orthodox section denounce us for being too revolutionary in our methods. According to these last, our efforts should be directed to reform. I have many friends in this camp of extreme orthodoxy, and their watchword is that revival and not reform should be our motto. They advocate a return to the old ways, an appeal to the old authorities and old sanctions. Here also, as in the instance quoted above, people speak without realizing the full significance of their own words. When we are asked to revive our old institutions and customs, people seem to me to be very much at sea what it is they seek to revive. What particular period of our hirtory is to be taken as the old—whether the period of the Vedas, of the Smrits, of the Purans, or of the Mahomedan or the modern Hindoo times. Our usages have been changed from time to time by a slow process of growth, and in some cases of decay and corruption, and you cannot stop at any particular period without breaking the continuity of the whole. When my revivalist friend presses his argument upon me he has to seek recourse in some subterfuge which really furnishes no reply to his own question. What shall we revive? Shall we revive the old habits of our people when the most sacred of our castes indulged in all the abominations, as we now understand them, of animal food and intoxicating drink, which exhausted every section of our country's Zoology and Botany? The men and the gods of these old days ate and drank forbidden things to excess, in a way no revivalist will now venture to recommend. Shall we revive the twelve forms of sons, or eight forms of marriage, which included capture, and recognized mixed and illegitimate intercourse? Shall we revive the Niyoga system of propagating sons on our brothers' wives when widowed? Shall we revive the old liberties taken by the Rishis and by the wives of the Rishis with the marital tie? Shall we revive the hecatombs of animals sacrificed from year's end to year's end and in which even human beings were not spared as propitiatory offerings to god? Shall we revive the Shakti worship of the left hand, with its indecencies and practical debaucheries? Shall we revive the *Sati* and infanticide customs or the flinging of the living men into the rivers or over rocks, or hook-swinging or the crushing beneath Jugganath car? Shall we revive the internecine wars of the Brahmins and Kshatriyas, the cruel persecution and degradation of the aboriginal population? Shall we require our Brahmins to cease to be landlords and gentlemen and turn into beggars and dependents upon the king as in olden times? These instances will suffice to show that the plan of reviving the ancient usages and customs

WILL NOT WORK OUR SALVATION

and is not practicable. If these usages were good and beneficial why were they altered by our wise ancestors? If they were bad and injurious how can any claim be put forward for their restoration after so many ages? Besides it seems to be forgotten that in a living organism, as society is, no revival is possible. The dead and the buried or burnt are dead, buried and burnt once for all, and the dead past cannot, therefore, be revived except by a reformation of the old materials into new organized beings If revival is impossible this reformation is the only alternative open to sensible people, and now it may be asked what is the principle on which this reformation must be based. People have very hasy ideas on this subject. It seems to many that it is the outward form which has to be changed, and if this change can be made, they think that all the difficulties in our way will vanish. If we change our outward manners and customs, and change our food and dress, sit in a particular way or walk in a particular fashion, our work according to them is accomplished. I cannot but think that much of the prejudice against the reformers is due to this misunderstanding. It is not the outward form but the inward forma, the thought and the idea which determines the outward form, that has to be changed if real reformation is desired. Now, what have been the inward forma or ideas which have been hastening our decline during the past three thousand years. These ideas may be briefly set forth as isolation, submission to outward force or power more than to the voice of the inward conscience, perception of factitious differences between men and men, due to heredity and birth, a passive acquiescence in evil or wrong doing, and a general indiffernece to secular well being, almost bordering upon fatalism. These have been

THE ROOT IDEAS OF OUR SOCIAL SYSTEM.

They have, as their natural result, led to the existing family arrangements, where the woman is entirely subordinated to the man, and the lower castes to the higher castes, to the length of depriving men of their natural respect for humanity. All the evils we seek to combat flow from the prevalence of these ideas They are mere corollaries to these axiomatic assumptions. They prevent our people from realising that they really are, in all conscience, neither better nor worse from their fellows, and that the average man, whatever garb he may put on, is the worse for his assuming dignities and powers which do not in fact belong to him. As long as these ideas remain operative on our mind we may change our outward forms and institutions and be none the better for the change. These ideas have produced their results, and we must judge of their good or bad qualities, as St. Paul says, by their fruits. Now, that these results have been disastrous nobody disputes or doubts, and the lesson to be drawn for our guidance in the future from this fact is that the current of these ideas must be changed, and in the place of the old worship we must accustom ourselves and others to

WORSHIP AND REVERENCE NEW IDEALS.

In place of isolation we must have fraternity, or rather elastic expansiveness. At present it is everybody's ambition to pride himself upon being a member of the smallest community that can be conceived, and the smaller the number of those with whom you can dine or marry or associate the higher your purity and perfection. The purest person is he who cooks his own food and does not allow the shadow of his nearest friend to fall upon his cooked food. Every caste and every sect has thus a tendency to split itself into smaller castes and smaller sects in practical life. Even in philosophy it is a received maxim that knowledge and salvation are only possible for the esoteric few with whom only is true wisdom and power, and for the rest of mankind, they must be left to grovel in superstition and vice, with only a colouring of so-called religion to make them respectable.

NOW ALL THIS MUST BE CHANGED.

The new mould of thought must be cast as stated above in fraternity, or all-attracting expansiveness and cohesion in society. Increase your circle of friends and associates, slowly and cautiously if you will, but the tendency must be to turn our face towards a general recognition of the essential equality between man and man. That will beget sympathy and power. It will strengthen your own hands by the sense that you have numbers with you, and not against you, or, as your foolishly imagine, below you. The next idea which lies at the root of our helplessness is that we were always intended to remain children, to be subject to outside control, and never to rise to the dignity of self-control by making our conscience and our reason the sole guides to our conduct. All our past history has been a terrible witness to the havoc committed by this misconception. We are children, no doubt, but the children of God and not of man, and the voice of God in us is the only voice to which we are bound to listen. Of course, all of us cannot listen to that voice when we desire it, because from long neglect we have benumbed the faculty of conscience in us. With too many of us a thing is true or false, righteous or sinful, simply because somebody else has said that it is so. Duties and obligations are duties and obligations, not because we feel them to be so, but because somebody reputed to be wise has laid it down to be so. Of course, in small matters of manners and courtesies this outward dictation is not without its use. But when we abandon ourselves entirely to this helplessness, and depend on other wills, it is no wonder that we become as helpless as children. Now the new idea which should take its place is not the idea of rebellious independence and overthrow of all authority, but that of

FREEDOM RESPONSIBLE TO GOD ALONE.

Great and wise men in the past or in the present have a claim on our regard. But they must not come between us and our God —the Divine principle seated within everyone of us, high or low. It is this sense of self-respect, or rather of respect to the God in us which has to be cultivated, and it is a tender plant which takes years and years to cultivate it. But we have the capacity, and we owe it as a duty to ourselves to undertake the task. Reverence all human authority, pay your respects to all prophets and revelation but subordinate that reverence to the Divine command in us. Similarly men differ from men, and in natural capacities and aptitudes, and heredity and birth are factors of some importance in our development, but it is at the same time true that they are not the all important factors that we have learnt to regard them from sheer idleness as determining them by necessity. Heredity and birth explain many things, but neither they nor the law of Karma explain all things and what is worse they do not explain the mystery that makes man and woman what they really are—the reflections of the image of God. Our passions and our feelings, our pride and our ambition, lend strength to these factitious agencies and with their help, the doctrine of Karma, completes our conquest and enforces our surrender. Heredity and birth can be controlled and set back by a properly trained will, when this will is subservient to a higher will. This misconception is very hard to remove—perhaps the hardest of the old ideals—but removed it must be, if not in one life or generation, in many lives and in many generations if we are to rise to our full stature. The fourth old forma or idea to which I will allude here is our acquiescence in wrong or evil-doing as our inevitable condition of human life, about which we need not be very particular, as after all human

LIFE IS A VANITY AND A DREAM

and we are not much concerned with it. It is in fact atheism in its worst form No man or woman really ceases to be animal who does not perceive and realize that wrong and evil-doing, impurity and vice, crime and misery, and sin of all kinds is really our animal existence prolonged. It is the beast in us which blinds us to impurity and vice and makes them even attractive. There must be *nautches* in our temples, say our priests, because even the gods cannot do without their impure fairies. This is only a typical instance of our acquiescence in impurity. There must be drunkenness in the world, there must be poverty, and wretchedness, and tyranny, there must be fraud and force, there must be thieves and robbers and the law to punish them. No doubt these have been facts, and there is no use denying their existence. But in the name of all that is sacred and true do not acquiesce in them, do not hug these evils to your bosom and cherish them. Their contact is poison, and the worst poison, because it does not kill but corrupts men A healthy sense of the true dignity of our nature and of man's high destiny is the best corrective and antidote to this poison. I think I have said more than enough to suggest to your reflecting minds what it is that we have to reform. All admit that we have been de-formed. We have lost our stature, we are bent in a hundred places, our eyes lust after forbidden things, our ears desire to hear scandals about our neighbours, our tongue wants to taste forbidden fruit, our hands itch for another man's property, our bowels are deranged with indigestible food. We cannot walk on our feet, but require stilts or crutches. This is

OUR PRESENT SOCIAL POLICY,

and now we want this deformity to be removed, and the only way to remove it is to place ourselves under the discipline of

Please attach this slip in the previous issue, *i. e.* No. 9.

ERRATA.

Verse.	Line.	For	Read.
70	11	[illegible]	[illegible]
71	13	[illegible]	[illegible]
72	Notes to maya.	Co-exist	Co-exists.
74	Last but one line.	O Turiya felt	Of Turiya felt.
76	15	Manas and Andakaranas &c.	Andakaranas, *manas* &c.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal Devoted to Religion, Philosophy, Literature, Science, &c.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

FIRST ADHYA'YA—FIRST PA'DA.

BHA'SHYAKA'RA'S INTRODUCTION.

1. Bow ! to S'iva, the Paramatman (Supreme Spirit) who is Sat (Existence), Chit (Intelligence) and A'nanda (Bliss) in essence denoted by the word *aham* (I, ego); the cause of the manifestation of the worlds.

Supreme S'iva, that Great A'tman (spirit the entire essence of all agamas scriptures), by whom the whole panorama of all the worlds has been painted on the wall of His S'akti (energy

May He secure perfection to you,—He the Paramatman Supreme Spirit), endued with all excellences, to whom all this Universe of Chit and hit (spirit and matter) is subservient.

1. Bow ! to the Teacher (acharya), S'veta by name, the author of many an agama (scripture); bow ! to the excellent Master (Guru), the generous giver of liberation (kaivalya)

Resplendent is S'rikantha's work on the blessed Sutras of Vyâsa,—his great commentary (Bhâshya), a sweet composition, mighty in meaning (but) not too extensive.

6. This Sûtra of Vyàsa, the eye for the wise to see the Brahman with, made turbid by the former teachers, will be made clear by S'rikantha.

7. This commentary (Bhâshya) is a great treasure for those A'ryas who are devoted to S'iva, and who take a delight in tasting the sweet essence of the whole Vedanta.

Here begins an enquiry into the Upanishad Now :—(1) For what end of man (*purushártha*) is this enquiry intended The end of man consists verily in the attainment of happiness which is the object of unqualified love, or the complete cessation of pain which is the object of unqualified hatred. (2) Who here the *adhikárin*, who the person qualified for the enquiry The adhikárin the person who is endued with such attributes as a thirst for the subject. (3) What is its *subject* That forms the subject of an enquiry which, though known, is yet not quite so well-known, and which, therefore, hangs on the swing of doubt. (4) *After* what does this enquiry arise? What is it which, as necessarily leading to the enqui[illegible] should precede that enquiry? It is with a view to eradicate these sharp bristles of doubts from the minds of enquirers that the following Sûtra is introduced by Lord Vyâsa, the crest-jewel of the Omniscient.

SUTRA 1.

Now, then, arises a desire to know Brahman.

This Sûtra forms one section (adhikarana). By an *adhikarana* or section is meant here a topic which is made up of the following members (1) *Vishaya* or the subject, (2) *Sams'aya* or the doubt, (3) *Pûrvapaksha* or the *prima facie* view or argument, (4) *Siddhânta-nirnaya* or the demonstrated conclusion, and (5) *Sangati* or the connection.

Here the word "now" (*atha*) denotes *ânantarya* or immediate succession, not *adhikâra* or commencement as in "*atha Yogânusâs'anam,*" "Now (let us begin) to treat of Yoga." We cannot, indeed, speak of commencing a desire to know Brahman as though it were something that can be done as a duty In fact, desire can arise from a mere sense of loveliness in the object.

Neither can we interpret the word 'now' (*atha*) as meaning *mangala* or auspiciousness as said in the Smriti,

> The syllable and the word Atha, these two emerged at first from Brahman, breaking forth from his throat; whence both

for, auspiciousness can have no logical connection with "desire to know." As to the necessity of performing, in pursuance of the example of the wise, an auspicious act when commencing a science, that necessity can be met by the mere utterance of the syllables.

Nor does the word "now" (*atha*) indicate that now follows another side (of an argument); for there is no occasion to speak of another side, as no one side (of any subject) has been treated of before.

The use of "now" (*atha*) can have no reference to an antecedent circumstance such as, like the act of eating or of going, is merely accidental; for, here it is intended to speak of something which forms a necessary equipment: that is here held to be the antecedent condition which, when secured, forms a special qualification of the student and constitutes a necessary equipment for an enquiry into Brahman.

Now one may say: it is but right that the necessary antecedent (here implied) of Brahma-vichâra is the Vedâdhyayana or the learning of the Vedas, which, preceded by the sacramental rite of Upanayana performed in the case of Brâhmanas and other castes at the age of eight and so on, consists in the getting up of the texts coming from the mouth of the teacher duly approached, and which leads (ultimately) to a knowledge of its contents,—this learning of the Vedas being obligatory inasmuch as it is enjoined in the special injunction "Veda should be learned;" for, Brahman, like Dharma, being known only through the Vedas, an enquiry into Brahman is not possible for him who has not learnt the Vedas. An enquiry into Brahman should therefore come immediately after the learning of the Vedas.

(We say) granted that such a study is necessary; but immediately after that study should come the Dharma-vichâra or enquiry into Dharma, since such an enquiry is not possible without that study. It has accordingly been expounded by the A'chârya (Teacher)—in the words "Now, then, (arises) a desire to know Dharma," *—that after learning the Vedas from the Upâdhyâya (Teacher) is the time for an enquiry into Dharma. We do not hold that the S'âstras treating respectively of Dharma and Brahman are quite distinct. On the other hand we hold that they form one (S'âstra). From the Sûtra, "Now then arises a desire to know Dharma," to the Sûtra, "No return, because of the text,"† it is but one S'âstra, treating of Dharma and Brahman, of worship and the object of worship: the Sûtra "Now then arises a desire to know Brahman," marks only the beginning of a section which forms an integral part of that one S'âstra, like the Sûtra "Now then as to the definition of *s'esha* or the subsidiary." ‡

Or, because Dharma is a means to the knowledge of Brahman, and that such topics as *s'ruti* (direct statement), and *linga* (indication), and the exposition of the authorities such as *Veda-chodanâ* (scriptural injunction), *arthavâda* (explanatory passage), *Smriti* (mediate revelation),—which are treated of in the science of Dharma—are also useful in the science of Brahman, it is right that the science of Brahman should come after the science of Dharma; for, the end cannot be achieved without the means. The authority as to Dharma being the means to the knowledge of Brahman is the divine s'ruti itself,

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* Mimâmsâ-Sûtra, I, i, 1.

† Vedânta-Sûtras IV, iv, 22.

‡ Mimâmsâ-Sûtra, III, i, 1.

> "This by Vedic study do the Brâhmanas seek to know, by Yajña (sacrificial rite):* by Dâna (gift), by tapas (austerity), by fast."

It cannot be urged that, if Karma be the means to the knowledge of Brahman, Dharma alone should be investigated and practised, and that the enquiry into the import of the Vedântic passages serves no purpose. For, when devoid of a longing for the fruits, Karma forms a means to the knowledge of Brahman by bringing about purity of mind, by way of removing sins. Accordingly the Smriti of the learned, beginning with the words "He who undergoes the forty samskâras (sacramental rites)" and ending with the words "He attains unity with the Brahman and goes to His loka,"† declares that all Karmas beginning with the Garbhâdhâna (the ceremony connected with impregnation) constitute a means of (spiritual) regeneration by way of removing the dirt of sin.

(*Objection*): If all Karma should thus form but a complement (of something else), like the sprinkling of water upon the grains (in a sacrificial rite), then it would detract from the independence of the (several) âs'ramas or religious orders as to their fruits,—that independence which is declared by the S'ruti in the words "all these attain to the heavenly regions;"‡

(*Answer*): Not so. Though those Karmas are independent which are done with a longing for such fruits as heavenly regions, still it holds good that those which are performed by the man who is free from such a longing constitute mere complementary factors by way of conducing to the purity of mind. In the case of such a man the fruit of Jñâna (knowledge) is itself the fruit of Karma. Just as the sprinkling of water upon the grains helps to secure *Svarga*, as forming a factor in generating the *apûrva* (unseen effect) of the sacrifices of Dars'a - Pûrnamâsa, so Karmas help to secure moksha through the attainment of Jñâna; and therefore as forming *guna-karmas* (secondary factors) they are mere *angas* (subsidiaries).

(*Objection*): Since the Jyotishtoma and other sacrificial rites which are enjoined by independent injunctions as obgligatory cannot constitute the mere *itikartavyatâ* or the manner of bringing about another main act, it cannot be that they are complementary factors.

(*Answer*): This objection is untenable; for just as the Sautrâmani, the Brihaspati-sava and the like which are enjoined as primary means by independent injunctions form also secondary constituents of the Agnichayana and the like, so also an act may be of the two-fold nature in virtue of a two-fold injunction.* Wherefore until knowledge springs up karma should be performed.

(*Objection*): Because of the text "(by yajña etc.) they seek to know," † karma should be performed till the dawn of a *desire* for knowledge.

(*Answer*): There is no force in the objection; for, mere desire cannot constitute an object of human pursuit.

Wherefore it is but right that the science treating of Brahman should follow the enquiry into karmas which are the means by which to attain the knowledge of Brahman.

(*Objection*): How can the order of sequence, here defined, as to the sciences of Karma and Brahman be explained? If it be so because the agent is the same in both, then it may be that the agent is the same in both either because the one is complementary to the other, as the *âghâra* (an oblation) is complementary to the (main sacrifice of) *Dars'a* and *Pûrnamâsa*; or because, they both form, like the five *prayâjas* (certain oblations), two secondary factors of a third which is primary; or because, as in the case of *godohana* ‡ and the like, the one is enjoined under a special circumstance as a substitute for the other; or because like the six constituent parts§ (of the Dars'a-Pûrnamâsa) they conjointly produce one single effect. We find no s'ruti or any other authority showing that the sciences bear such a relation to each other. Wherefore this definite order of sequence as to the sciences of Karma and Brahman is unjustifiable.

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* Brihadâranyaka-Upanishad IV, iv, 22.

† Gautama Dharmasûtra, viii, 24, 25.

† Chândogya Upanishad, ii, 23, 2.

* One injunction enjoining it as a primary means and a second injunction enjoining it as a secondary factor.

† Bri. Up. IV, iv. 9.

‡ Referring to the injunction, "the priest should consecrate water in the vessel called *chamasa*, and in the case of one who desires to attain plenty of cattle, he should consecrate it in the vessel called *godohana* instead of *chamasa*."

§ These six parts are made up of the three main sacrifices in the Pûrnamâsa known as the *âgneya*, the *agnishomîya*, and the *upâms'u-yâga*; and of the three main sacrifices in the Dars'a known *the âgneya, the aindram-dadhi*, and *the aindram-payas*.

(*Answer*): Indeed it may be so, if there were no authority, s'ruti and the like. We do find passages like the following in s'ruti, declaring a conjunction of Karma and Jñâna:

"He who knows together both Vidyâ and Avidyâ" *

"On he goes, whoever knows Brahman and who has done good." †

"By truth verily this A'tman can ever be attained, by tapas (austerity), by right knowledge, by Brahmacharya (devotion to Brahman)." ‡

Thus Karma and Jñâna conjointly producing one effect, namely Moksha, it is but right that the two sciences should come in a definite order of sequence.

Though indeed the injunction as to the learning of the Vedas inculcates the mere getting up of the text, still there does arise an occasion for the two enquiries. By the learning of the Veda together with the Angas or auxiliary sciences, § one comes to know the literal meaning of the passages in the s'ruti. Then finding apparent mutual contradictions in the passages, which treat of the Jyotishtoma and other rites constituting the Sthûla-Upâsana or coarser forms of worship, as well as in those passages which treat of Dahara-Vidyâ (contemplation of the Divine Being in the heart) and the like constituting the Sûkshma-Upâsana or finer form of worship, the student aspiring towards higher aims of life engages of himself in an investigation of the subject. Hence no absence of an occasion for the enquiry.

(*Objection*): In the passage, "the A'tman should be learnt the vedantic enquiry is directly enjoined.

(*Answer*): No, because of the absence of conditions which go to make it an injunction. To explain: vedantic enquiry cannot be the subject of an *apûrva-vidhi*, an injunction which enjoins an act not known of before from any other source, for, the vedantic enquiry is otherwise known as necessary. It is known as necessary by arguing thus: vedantic enquiry, like the enquiry into the science of medicine, is a means to the understanding of the thing the Vedânta treats of, since the former is a scientific enquiry like the latter. Neither does it form the subject of a *niyama-vidhi*,—an injunction intended to restrict the act to only one of the several alternative ways of doing it,—like the threshing of rice (in a sacrifice); for, no other means (except the vedantic enquiry) has been known in our experience to produce the same result. Nor does it form the subject of a *parisankhyâ-vidhi*,—an injunction which is intended to exclude all other alternatives,—for then it would be tantamount to this, that the vedanta should be only enquired into and not learned by rote. In that case since the enquiry into the vedanta is not possible for those who have not thus learnt vedantic texts they can never attain the (Supreme) end of man. If, on the other hand, vedantic enquiry should form the subject of a *parisankhyâ-vidhi* as excluding an enquiry into the karma-kânda or the ritualistic portion of the Vedas, then, too, in the absence of this latter enquiry, performance of Karma is not possible. As, without performing Karma, mental purity cannot be attained, there can be no dawn of knowledge. Wherefore the aforesaid proposition holds good.

Thus the s'astra known as the Upanishad which treats of the Para-Brahmam—Who is unrivalled in His glory, as endued with the Supreme S'akti manifesting itself in the form of the Universe composed of *Chit* and *Achit*,—spirit and matter, the conscious and the inert; Who is the storehouse of all secrets contained in all the great scriptures; Whose supreme grandeur is declared by such choice synonymous designations applied to Him as Bhava, S'iva, S'arva, Pas'upati, Parames'vara, Mahâdeva, Rudra, S'ambhu and the like; by Whose grace, extended to all sentient beings subservient to Him according to the manner in which they approach and worship Him, all human aspirations are fulfilled,—should be enquired into after completing the enquiry into the blessed Dharma, which is taught in the form of Vedic injunctions constituting Divine commands; which comprises, in one whole, various forms of Divine worship; whose excellence is made known in many a laudatory passage; which is embellished with the several subsidiary parts furnished by the s'ruti etc.; which is treated of even at a greater length in the Smriti, Itihâsa, Purana and the wise sayings of the adepts, all these being in perfect accord with the original authority; which is composed of *vidhi* and *nishedha* (injunctions and prohibitions), *vikalpa* and *samuchchaya* (alternatives and conjunctions, *utsarga* and *apavâda* (general and special rules), *bâdha* and *abhyuchchaya* (weakening exceptions and strengthening illustrations); which is the repository of all human ends and the means of attaining the supreme knowledge. Thus has been determined the meaning of the word "now".

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* Is'ôpanishad 11.

† Bri. Up. IV, iv, 9.

‡ Mundakopanishad III, i, 5.

§ These are s'ikshâ (phonetics), grammar, metrics, nirukta (etymology), astronomy, and kalpa (liturgy).

The word 'then' (*atah*) indicates that what has preceded forms the reason of what follows: because Dharma has been investigated by the student after having learnt the Vedas, therefore, having attained to the purity of mind by the observance of Dharma, and being endued with supreme Bhakti (devotion) quickened by true discrimination and such other attributes which then unfold themselves, he should also investigate Brahman leading to the highest good.

In the compound "Brahma-jijñásá," Brahman should be construed as the object of the verb "*Jñá*" to know.

The *subject* (of discussion in this section) is the following passage:

"Having surveyed the worlds that deeds (done for reward) build up, He (the Bráhmana) who loves God unto renunciation should betake himself. The uncreate is not by the create (to be obtained). To find out That, he verily should to a teacher go—versed in the law, who takes his final stand on God,—*fuel samit* in hand."*

The *doubt* arises in the following form: Is Brahman fit for enquiry or not?

And the *prima facie* view may be stated as follows: Brahman is not a subject fit for enquiry, there being no room for doubt concerning it.—How can there be no doubt?—Thus: the S'ruti "This A'tman is Brahman" † teaches that the very A tman that is immediately percieved as "I" is Brahman. How, then, can there be an occasion for slightest doubt? Furthermore, the aim of an enquiry is verily a knowledge of the subject of that enquiry. And to know is to define the object of knowledge. Now, does the knowledge, arising from Vêdântic enquiry, define Brahman or not? If it could define Brahman, then it would militate against the notion that Brahman transcends all definition. If it could not define Brahman, then He is not known in His true light. A jar or any other object is said to be known when it is defined "such is the jar". Wherefore knowledge, too, concerning Brahman is not possible. And, moreover, we see no good (resulting from the enquiry). Liberation (Mukti) is not the end, inasmuch as the beginningless samsara is hard to set aside.

Such *prima facie* view presenting itself, we argue as follows: From all points of view the enquiry should be undertaken, because Brahman, being within the realm of doubt, forms the subject of enquiry; and further because a determinate knowledge of the subject conduces to a great end. There does arise a doubt for the very reason that such passages of S'ruti as "This A'tman is Brahman" speak of this very samsárin, bound by egotism (ahankára), as Brahman. It is indeed the possession in a great measure of the unsurpassed potencies of knowledge and bliss and the like, free from all taint of evil, that constitutes the nature of Brahman; and it is the being subject to the necessity of entering into and getting out of various bodies suited to the reaping of the fruits of actions ripening under the influence of the traces of beginningless ajñâna (nescience) and thus becoming subject to boundless pain, that constitutes the nature of Jîva. How can the s'rutis speak of a unity of two such quite distinct entities?—How can a doubt not arise in this way?. A doubt, moreover, can also arise on the following ground: Food is Brahman;" "Manas is Brahman; Vijñâna is Brahman;"* "The sun is Brahman;" † Náráyana is the supreme Brahman;"—‡ these and other passages speak of widely different things as Brahman. Which of these is Brahman?

Being thus in many ways subject to doubt, Brahman is a subject fit for enquiry. And then by the Great Grace of Siva, the Para-Brahman, the Great Teacher, highly merciful and all-benign, Who, ascertained by studying the S'ruti and reflecting thereupon, is won over by proper Devotion and Knowledge (Bhakti and Jñána),—there accrues to the aspirant the great Good, the wealth of Liberation (Kaivalya-lakshmî), all bonds (Pâs'a) being destroyed, his own nature as made up of unsurpassed intelligence and bliss directly percieved, while he is endued in his essence with the qualities similar to those of the Para-Brahman. Thus the Vedántic enquiry has a subject to treat of and a purpose to serve.

As to the objection that, because knowledge consists in defining the object of that knowledge, no knowledge concerning the indefinable Brahman can arise,—it is only due to a want of proper investigation; for, though no positive definition of Brahman—"He is so and so"—can be given, still it is possible to define Him indirectly by means of implication, by distinguishing Him from all others. Indeed, everywhere, to know a thing by definition is to know it as distinguished from all others. When Brahman is enunciated, defined and investigated by means of Vedántic texts, He is known to be that thing which is distinguished from all others of the same class or from other classes not possessing the given characteristics of Brahman. Wherefore it is right to enter upon this enquiry into Brahman.

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* Mundaka-Upanishad. I, ii, 12.

† Mândûkya-Upanishad, 2.

* Chandogya-Upanishad VII, ix, iii. vii, &c.

† Ibid III, xix, 1.

‡ Mahánáráyana-Upanishad xi. 5.

What is not subject to doubt or is not productive of any good cannot indeed form, for the wise men, a subject of enquiry. So, (the two points) that Brahman, Who forms a subject of doubt owing to the so-called authoritative texts and arguments on the subject, is the subject of this enquiry of Vedânta-S'âstra, and further that by worshipping Him the aspirant attains his end, the *Mukti*, which consists in the breaking of the bond (Pás'a), as taught in the following passages:—

> "The knower of Brahman reaches the Supreme;"[*]
>
> "Knowing S'iva, he passes into peace for ever:"[†]
>
> "Knowing that Is'a they become immortal;"[‡]
>
> "A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator;"[‡]
>
> "Making Atman the arani, and pranava the upper arani, only by the churning of dhyâna, the wise man burns up the bond (pás'a);"[§]
>
> "Knowing God, he is released from all bonds";—[‖]

these two points have been propounded here in the first section.

A. Mahadeva Sastri, B. A.

SIVAGNANA SIDDHIAR
OF
ARUL NANDI SIVA CHARIYAR.

(*Continued from page* 180.)

Jainism:—Nikandavadi Sect.

1. Let us state the views of the Jains of the Digambara sect, who worship the Asoka tree laden with sweet-scented flowers, covered with bees, who, in the performance of *Tapas*, inconsistent with the Vedic Dharma, go about without clothes, and with dust covered body, remain ascetics abjuring family life, and feeding sumptuously, carry about with them mats and peacock feathers.

2. Our Lord is the Immortal Aruga, full of glorious attributes, praised by the Gods, who, leaving all the eight evil qualities, is clothed with the eight immaculate virtues, as the full moon is clothed in coolness.

3. Our Lord filled with austerity, has rid himself of the evil senses and know in an instant what takes place in all places and in all time, and is gracious to those who worship him and worship not. His other good qualities will be further described.

4. Leaving the evils of hunger, thirst, fear, envy, liking, lust, thinking, abusing, disease and death, sweating, surprise, pride, wondering, eating, and birth, and sleep and being covered with the eight good attributes, and being seated in the Highest Heaven above this world, He imparted his 'One word' to the host of Siddhas who surround him.

5. Following that one word, the Siddha composed several treatises called Charana, Yoga &c. so that mankind may not be misled. The gist of these books is that Time, space, *Dharma* body and Adharma body, *Punyam* (virtue) and *Papam* (sin) Atomic bodies, *Atma Bandam* and *Moksha* are all eternal verities.

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[*] Taittiriaya-Upanishad, II. ii. 1.

[†] S'vet. Up. 4—14.

[‡] Ibid. 3—7, 20.

[§] Kaivalya-Upanishad, II.

[‖] S'vet. Up. 1—8.

1. Nikanda means literally without clothes and these are otherwise called Digambaras, which means clothed with sky; and the secondary meaning Nirvana also means, a naked person. Digambara and Nirvani are both names of Aruga and Siva.

2. The eight virtues (எண்குணம்) are *Anantagnan—endless* Intelligence, *Ananta Darsanan*—Limitless vision, *Ananta Viryam*—endless power, Anantasukam—endless joy, namelessness, sectlessness, (Gotra), agelessness, and Immortality. The eight evil qualities எண்குற்றம் are Ignorance, Defective Vision, Belief in the Vedas, Sensuality, Possessing name and Gotra and sorrows arising from age and bodily pains. The glorious attributes (சீர்) are Perfection, Omniscience, Benevolence to all sentient beings, Joyfulness, Activity, Being possessed of the fourteen wonders, Being seated in Devaloka &c.

6. Of these, Time spreads over the past and the present and the future, and comprises all the three kinds of Time in one moment; Atma, which is limited by this Time, is present in a body and fills it wholly, passes through periods of youth, adolescence and age, undergoing various changes, and is intelligent and eternal.

7. The Dharma Body causes the Astral body (புத்கலம்) to die, so that it may not develope again. The Adharma body causes the permanence of the Astral body. Virtuous acts (*Punyam*) is conducive to the Dharma body and evil doing (*Papam*) is always the cause of Adharma Body. Space gives room to everything. We will state the nature of the material Body (புற்கலம்).

8. Material bodies are all objects with forms like iron, stones, trees, &c., which have a power of their own and are present everywhere. The six kinds of perception, such as sight, taste &c. which cause evil constitute Bandha. Good Karma or Tapas is performed when we are losed from the control of these senses. This Tapas will bring about good births. When we get rid of both *Punyam* and *Papam* after eating the fruits thereof by repeated births, we attain to Moksha.

REFUTATION OF JAINISM.

1 & 2. If you say that your God Aruga is associated with good qualities as the moon and its coolness, then the comparison is not true. His evil was in him before and as such he belongs to the order of men, (His good was not inherent as coolness in the moon but only associated and acquired). If you say that God Aruga attained perfection by his virtue, then it implies the existence of one who laid down the rule of virtue for the purpose of effecting salvation and some one who followed it to attain salvation. As such we will have to postulate a Being who is above your God who is worshipped by those who do not kill. Therefore which of these will you accept as God?

3. You asserted that your God sees and knows everything without the intervention of the bodily senses, and yet you assert that his body is immortal. If so, his mind and other senses cannot leave him, and without these and his body he cannot understand. He cannot know all time at once either.(1)

4. All those who get rid of their evil quantities such as anger &c. cannot attain Mukti as your Aruga is a Jiva in a body. If you compare him to a King who bestows benefit on mankind, then why should he dwell in the City with the golden walls?

5. If you say that the perfected Arhat derived his teaching from the one word of the Eternal Aruga, and gave it out to mankind, then as you do not postulate his having senses and mind &c., how can he hear what is told him and give it out again. This is like the dumb teaching the dumb.

6. The Aruga dwelling in the Blissful Regions cannot know the sorrows of this world and so cannot come as a teacher to remove it. If he can know, even from where he is, then he has experience of sorrow and the Blissful Heaven ceases to be such, and I have really no answer to give you.

7. You asserted that the Soul fills the whole body. If so, where any portion of the body is defective, then the Soul must be defective in proportion. Besides this body will die, and when it dies, the soul must die also, as the water is lost when the pot is broken.

8. You say that both the Dharma body and Adharma body elevates and depresses man, in the same body at the same time. This cannot be. If you instance the case of beetles and birds which fly and sit, their actions are not simultaneous.

9. If you say there is no God who knowing the good and bad Karma of Mortals, makes them eat the fruits thereof, then there will be no one undergoing the joys of heaven and the pains of hell. If you reply that virtue and sin attaches to a person of their own force as an arrow shot from a bow, then your simile implies a person who shot that arrow and we require a God like the Bowman.

10. You said that bodies like iron, stone &c., have Souls with one sense. But all life is seen to be destroyed, but we never see stones and metals die. Besides if these have souls, they must attain Moksha also. You are alone in asserting life of such lifeless things as stones &c.,

11. You say that Tapas is performed when the six kinds of perceptions ~~are lost~~. But no wealth can be acquired in trade unless wealth is invested in the

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4. If like a King, he must dwell on earth and punish the wicked and reward the good, but God Aruga is said to be good, to the wicked and the virtuous.

9. Both Karma and man have to be actuated by a superior power and without It, there will be merely inert. Man cannot choose his own good and bad and cannot foresee the far reaching consequences of his Karma and guide his own conduct thereby.

11. Mere inaction or Passivity cannot prevent one's rebirth and give him eternal bliss. If so, then all inanimate things can attain

trade. (So action is necessary for Tapas). If you say that Tapas is reached by the fruits of past Karma, then the same Karma explains the growth and extinction of the evil perceptions. So you cannot reach Tapas except by action.

12. You say that subjecting one's body to great privations is the greatest Tapas. Then you must assert also that persons undergoing the greatest agonies from bodily disease are the first to get to your heaven. If you reply that to desire vainly Moksha is itself undergoing bodily pain, then you had better cut off your nose in view to your securing Imperishable Bliss.

Moksha; and man himself will be reduced to a condition of a log or stone. It is opinions like these promulgated by the Jains, that mere inaction is virtue that accounts for the often unwarranted slur that is cast upon the Hindu System of Ethics. The misfortune is that some of the phrases and words have become so common that they are used by everybody and anybody whether with meaning or without meaning, whether appropriate or inappropriate and hence arises a great deal of confusion. And then these little systems having each had their day, have not altogether ceased to be and they have left their marks in the public mind and morals. If the fact be true that Jainism was dominant in South India for several centuries and all the best literate and moralists of the period were Jains, it is no wonder some of these fallacies have still lingered among them. Jainism preached a life of rigid asceticism and morality and was thoroughly exclusive. And the 6 kinds of evil actions were considered to be cultivation, mechanical industry, writing (Being in office), trading, teaching and sculpture. This was against the very genius of Hinduism whose ideal was the four Dharmas—Virtue, Wealth, Pleasure and Bliss. Hinduism though preaching control of the senses, and cessation of all desires, only does so, so that it may reach higher spheres of activity. "செயற்கரிய செய்வார் பெரியர்" (The great sage does actions, impossible for others) says Saint Thiruvalluvar in his chapter on "நீத்தார் பெருமை," (The greatness of Freed Beings). That real asceticism does not mean merely giving up family and children and is possible in one and all the various ashrams was exemplified in the life of this very Sage, who lived with his wife, and continued to live by his spindle. In Siddhanta works, wherever the greatness of these seers are described, their entire benevolence and love of all God's creatures is invariably set forth. Says Saint Thiruvalluvar in the same chapter,

> அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்கும்
> செந்தண்மை பூண்டொழுக லால்."

"The sage is called Anthana, as he is full of virtue, and is full of kind actions to all sentient beings." Says Saint Umapathi Siva-Charya, in his similar chapter on 'அணைந்தோர் தன்மை' in his 'Light of Grace,'

> கன்னத்தலைவர் துயர்கருதி தங்கருணை
> வெள்ளத் தலைவர் மிக.

"Out of the depths of their love, they are troubled and tossed about for the sorrows of their erring kind."

Saint Thayumanavar also devotes a chapter to the same subject of "The path of Bhaktas" (அன்பர் நெறி) and he says

> "எவ்வுயிரும் தன்னுயிர்போ லெண்ணுந் தபோதனர்கள்
> செவ்வறிவை நாடிமிகச் சிந்தைவைப்ப தெந்நாளோ."

"O for the day when I will think of the Wisdom of those ascetics, who consider all life as they would regard their own life." Compare also Gita V. 25.

But different people and nations have different ideas of what is good for themselves and for others. A Christian missionary remarks that "all this time the philosophy of quietism has been sound asleep or 'with its eyes fixed on the point of its nose,' according to the directions of the Gita, it has been thinking itself out of its wits;" and puts such things as the want of Railways and Telegraphs, prohibition against widow marriage, want of education and civilization and good Government, evils of caste &c., to the discredit of Hinduism (*vide* page 99. Selections from the Upanishads by Dr. Murdoch). One might as well retort and ask if all Christian countries are free from all vice and wickedness and social evils. If Railways and Telegraphs are such great boons, why were they not invented by the founder of Christianity. There are more Godless men among scientists and inventors than among other classes of people. There are more unredeemed and God forsaken slums in London alone than in all India put together. St. Paul's first advice to widows is that they should not marry. Count Tolstoi's views on Christianity (which we believe is the true view) is condemned by other Christians as thoroughly impractical and unfit for public acceptance and public Government. Regarding the views of Gita itself, they are unmistakeable. Over and over again, Lord Krishna says that action is necessary. Such action covers the whole field of *Chariya* (சரியை), *Kriya* (கிரியை), and *Yoga*, no doubt, and any of these acts performed with an object and for purely selfish ends are condemned in the strongest terms by Lord Krishna and other Siddhanta writers (*vide* chapters on சரியைக்கழற்றி, கிரியைக்கழற்றி and யோகக்கழற்றி in ஒழிவிலொடுக்கம் of Kannudaya Vallalar). The 64 charities (அறம்) enjoined on the Hindu cover a larger field of usefulness than those known to the Christian Missionary. The charity of the Hindu is proverbial. In his fasts and feasts, he remembers the poor and the helpless. We require no poor law for our country. Unless reduced to the direst distress by poverty and famine, you cannot imagine a more contented and happy and hopeful individual. If he does not rise against oppression and tyranny, should that also be put down to the discredit of Hinduism. The strong hold of Hindu Loyalty is his Religion. Be it said also to the credit of Hinduism that its ideal of a holyman is not that of a sport-loving Missionary whether the sport be dancing, acting, tennis or cricket-playing, fishing or hunting. The ascetic and saintly life led by the early Christian fathers of the church does not commend itself to modern day Christians and Dean Farrar is forced to write an apology for them almost, though the tradition is well-preserved by the modern Catholic church.

12. Mere physical privation could be no object unless it is undertaken in the service of God or your fellow creatures. Bhakti and Gnana and cessation of desire alone can lead one to Moksha. The commentators add that the worship of Jivas, like God Aruga (Arhat) though by their Karma they have become powers, and principalities and Devas, cannot secure this object and the Love and service dedicated to the Supreme One alone who was never subject to births and deaths, who is *Anadi mukta* and *Nirmala*, will be of avail.

13. You say that we can reach the golden city after the fruits of past Karma have been eaten up. As Karma is endless, what certainty is there that you will finish eating them. If you do succeed, even then, when your Karmas ceases, your body and its senses (begotten of Karma) also cease. Your case is like the cat waiting to eat the fish after the Southern Ocean dries up.

14. Your trying to reach Heaven, without a God (a First Cause) is like the attempt of the pot at the bottom of the well to reach of itself the top. As one at the top has to lift the pot out, so be wise, and own your allegience to Siva.

JAINISM :—AJIVAKA SECT.

1. We will now state the case of the Jains of the *Swetambara* sect, who though professing to be filled with grace to all creatures, as to one's own self, yet prescribe such austerities to all mankind, productive of immense pain, similar to their own suffering, when they pull the hairs out of their head.

2. The word of the Lord Aruga, with endless Intelligence declares that there are five atoms or entities which fill everything. They are the earth, the water, the fire, the air, and the Jiva. If we are to describe the nature of these five, then, the earth is hard, the water is cold, the fire is heating, the air is flowing, and the soul is intelligent.

3. Earth and water have a downward tendency to spread. Fire and air spread upwards. And the Jiva enters bodies formed of these, and these atoms individually. When it enters bodies, it obtains the nature of the particular body to which it is united. This is the way these atoms act.

4. The first four atoms cannot know each other neither can one atom change into another atom. One atom will not enter and abide in another atom. Yet they will unite in the living body. These never come into being newly; nor do they die by lapse of time. They always unite together and not one by one; and they never change their nature.

5. These atoms (அணுக்கள்) as such never undergo creation, dovelopment, destruction or resolution, can neither be eaten, nor swallowed nor digested nor spit out; neither made nor unmade. These pass beyond the vast worlds, and enter all bodies and forms. These spread always and everywhere and are of the same unvarying nature.

6. The Jiva cannot be seen by the eye (is formless) Induced by Karma, they are born in bodies with form; and even then, the Jiva cannot be seen by mortals, but can be seen by the Immortal Gods. We will describe the way, the other four atoms mix among themselves.

7. Neither any three of these nor any two of these will be found united together. But with earth, all the four will be united together; with water, the other two (fire and air) will be found together; with fire, air will be found together; and air will stand alone. This is the way these four mix among themselves.

8. There are six colours, namely, white, golden, red, blue, green and pure white. Of these, pure white is the colour pertaining to the Heavenly regions. The other colours are found in earthly forms and are perceived by the soul by touch, perception &c.

9. Wealth and Poverty, pain and pleasure, living in one's own country and going abroad, old age and death, all these become attached, by the result of previous Karma to the Jiva, in the womb itself. And the world moves on subject to the laws of Karma.

10. Our Lord has further declared that with *Punyam* and *Papam*, these are entities in all. Those who understand this to be wisdom will reach the Highest Heaven.

J. M. NALLASWAMY PILLAI, B. A., B. L.

(To be continued.)

TAYUMANAVAR'S POEMS.

(Continued from page 177.)

காயிலையுதிர்ந்தகனி சருகுபுனன்மண்டிய
　　கடும்பசி தனக்கடைத்துங்
சார்வரையின் முழையிற் கருங்கல்போலசையாது
　　கண்மூடிநெடிதிருந்துந்
தீயினிடைவைகியுந் தோயமதின் மூழ்கியுந்
　　தேகங்களென்பெலும்பாய்த்
தெரியநின்றுஞ்சென்னி மயிர்கள்கூடாக்குருவி
　　தெற்றவெயிலூடிருந்தும்
வாயுவையடக்கியு மனதினையடக்கியு
　　மௌனத்திலேயிருந்து
மதிமண்டலத்திலே கனல்செலவமுதுண்டு
　　வனமூடிருந்துமறிஞ
ராயுமறைமுடிவான வருணாடினாரடிமை
　　யகிலத்தைநாடன்முறையோ
வண்டபகிரண்டமு மடங்கவொருநிறைவாகி
　　யானந்தமானபரமே. (௭௰)

70. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

The *Sádhya-sádhana** is really very difficult. The Sages in the forest, in order to obtain *Sádhyâ-siddhi*,† have suffered very much. They would appease their hunger and thirst with dry leaves and fruits and with water and sit, in an unshaken manner, towards Thy contemplation, for a length of time in dark mountain caves; they would take their bath in sacred waters and, allowing themselves to be scorched by five fires,‡ seat themselves in yoga for long duration, so that their ribs might become prominent and their hairs as much interwined as to admit of birds making their nests therein. They would further manage to control their vital airs§ and their minds and sit in *mona* in the forest consuming the sweet nectar flowing from the *Soma's* orb brought in contact with the blaze roused of the inner fire: All these hardships they had to undergo for to get Thy Blissful Grace which is the Final End aimed at by the Vedagamas.

How can *I*, O Universal Protector, be allowed to perish in this worldly strife?

சுத்தமுமசுத்தமுந் துக்கசுகபேதமுந்
　　தொந்தமுடனிர்த்தொந்தமுந்
தூலமொடுசூக்குமமு மாசையுநிராசையுஞ்
　　சொல்லுமொருசொல்லின் முடிவும்
பெத்தமொடுமுத்தியும் பாவமொடபாவமும்
　　பேதமொடபேதநிலையும்
பெருமையொடுசிறுமையும் மருமையுடனெளி
　　மையும் பெண்ணினுடனாணுமற்று
நித்தமுமனித்தமு மஞ்சனநிரஞ்சனமு
　　நிட்களமுநிகழ்சகளமு
நீதியுமநீதியு மாதியொடனாதியு
　　நிர்விஷயவிஷயவடிவு
மத்தனையுநீயலதெ லத்தனையுமில்லையெனின்
　　யாங்களுனையன்றியுண்டோ
வண்டபகிரண்டமு மடங்கவொருநிறைவாகி
　　யானந்தமானபரமே. (௭௧)

71. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! Nothing whatever can be said to take place without Thee. Say, purity or impurity; pleasure or pain; attachment or non-attachment; passion or dispassion; the Mantra or Tantra; conditionality or non-conditionality; Entities or non-Entities; change or unchangeableness; highness or lowness; dearness or cheapness; male or female; the Eternal or the non-Eternal; spottedness or spotlessness; in or out of *Kalais*;* truth or untruth; having or having no beginning; the percievable or unpercievable.

In fact in all principles of nature, I see Thy ***High Concern.*** If it is so, how can we (souls) get on without Thee?

காராருமாணவக் காட்டைக்களைந்தறக்
　　கண்டகங்காரமென்னுங்
கல்லைப்பிளந்துநெஞ் சகமானபூமிவெளி
　　காணத்திருத்திமேன்மேற்
பாராதியறியாத மோனமாம்வித்தைப்
　　பதித்தன்புநீராகவே
பாய்ச்சியதுபயிராகு மட்டுமாமாயைவன்
　　பறவையணுகாதவண்ண
நேராகநின்றுவிளை போகம்புசித்துய்ந்த
　　நின்னன்பர்கூட்டமெய்த
நினைவின்படிக்குநீ முன்னின்றுகாண்பதே
　　நின்னருட்பாரமென்று
மாராருமறியாத சூதானவெளியில்வெளி
　　யாகின்றதுரியமயமே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
　　யானந்தமானபரமே. (௭௨)

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* Sadhya-sadhana means the accomplishment of what ought to be done by us.

† Sadhya-siddhi means success of an undertaking.

‡ The five fires are the *four* kindled towards the quarters and the sun. They are called "Pancha-agni."

§ Vide the 96 Tatvas under verse 48. Note. The Saint rightly refers to the difficult and unavoidable 'Sadhana' or practice into which all knowledge shall be put, to reap the fruit of our life. *c. f.* 4th verse.

* Kalais are said to be 64 in which souls are induced to their duty

72. **O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! O *Turiya-murti*!**[*] **Even the great can hardly realize Thee except in the sphere of Thy Gnana**[†] **which is by itself not knowable.**

I have, therefore, to conclude that I can, never, but through Thy Grace, expect myself to be absorbed in the Sivâ-anubhûti[‡] of Thy devotees which is **the blessed** fruition of their spiritual husbandry: **That** is, they first prepare the soil of *mind* by weeding out therefrom the dark noxious growths of *anava* and lacerating the rocks of *egotism*; [§] and, **then, they sow** therein the seed of consecrated *mona* **and, protecting** the same until maturity from the **rapacious birds of *Maya*,**[||] punctually irrigate it with **the water** of their sincere *devotion*.

வானாதிபூதமா யகிலாண்டகோடியாய்
　　மலையாகிவலைகடலுமாய்
மதியாகியிரவியாய் மற்றுளவெலாமாகி
　　வான்கருணைவெள்ளமாகி
நானாகிநின்றவனு நீயாகிநின்றிடவு
　　நானென்பதற்றிடாதே
நானெனக்குனதி நானுவிகாரியாய்
　　நானறிந்தறியாமையாய்ப்
போனாலிட்டவலி வெல்லவெளிதேபசற்
　　பொழுதுபுகுமுன்கண்மூடிப்
பொய்த்துயில்கொள்வான்றனை யெழுப்புவச
　　மோவினிப் போதிப்பதெந்தநெறியை
யானுமென்கொடுமை யனியாயமனியாய
　　மன்பாலெடுத்துமொழிவே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
　　யானந்தமானபரமே. (௭௩)

73. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

Thou being the motorial Life Principle of the whole nature, every thing is due to Thee or *becomes* Thyself, *viz.* the five elements ether[*] &c., the whole of *andas*,[†] this ocean-girt earth with huge mountains, the planets of Sun and Moon and the rest; and the Muktas overfilled with Thy Boundless Grace lose themselves and their *self-consciousness* in Thee.

Though I am not unaware of this truth, yet I am sunk in ignorance to such an extent that to lift me up will seem as impracticable as to awaken one, who would wantonly pretend to sleep before sunset. It can, therefore, be asserted in my case that the fate of *Karma*[‡] overrides my free-will. O God! extremely abominable is my condition! Little there is in me to teach or preach to others.

பொய்யனேன்புலையனேன் கொலையனேனின்னருள்
　　புலப்படவறிந்துநிலையாப்
புன்மையேன்கல்லாத தன்மையேனன்மைபோற்
　　பொருளலாப்பொருளைநாடும்
வெய்யனேனவெகுளியேன் வெறியனேன்சிறியனேன்
　　வினையனேனென்றென்னைநீ
விட்டுவிடநினைவையேற் றட்டழிவதல்லாது
　　வேறுகதியேது புகலாய்
துய்யனேமெய்யனே யுயிரினுக்குயிரான
　　துணைவனேயிணையொன்றிலாத்
துரியனேதுரியமுங் காணுவதீதனே
　　சுருதிமுடிமீதிருந்த
வையனேயப்பனே யெனுமறிஞரறிவைவிட்
　　டகலாதகருணைவடிவே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
　　யானந்தமானபரமே. (௭௪)

74. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

I understand that I am not yet made fit to receive Thy Blessing by reason of the evil qualities found predominant in me—namely—the *rajo* nature of killing, flesh-eating, wickedness, anger, lowness, and weak-mindedness preventing my being intent on Thy Arul, and the *tamo* nature of lying, vanity of wishes, madness, ignorance &c.

Still, however, O Lord, do Thou not forsake me; for I have no other Guide but Thee. Thou dost really abound in mercifulness and as such dost ever dwell in the hearts of the sages who would praise Thee:—

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[*] **Turiya-murti.** lit. Fourth Being Lord Lord the **Trinity of Brahma,** Vishnu and *Rudra*.

[†] **Wisdom or knowledge of God.**

[‡] **Siva-anubhuti** lit. **perception of** Siva; blessed anubhava or ex**perience of Siva or Parabrahmam** of Love.

[§] **Vide the 96 Tatvas under 48th verse.**

[||] **Maya is maya mala or matter.** *Vide* note to 7th verse. *c. f.* "**Sankara himself will neither say** that it is real nor that it is unreal. All that he *can* say is that it is there, and that it must be removed by vidya, *science*, or by Vedanta, the philosophy of the Upanishads" **Professor Max Muller.** "The Vedanta does not say that the world is a mere illusion. On the other hand it says that it is real nay, that it is eternal. But its reality and eternality are only *relative*, for it exists and can exist (a Siddhanti would say it co-exist, so to distinguish it from eternal *unchangeable* Paramatma) only in and through Brahman, the *changeless* substance."—The *Awakened India*, **September 1897.**

[*] "Ether is mentioned as the first and last essence of all existence." *c. f.* The Great Yagnavalkya saying to his wife. "In this immutable *One*, the dear *gargi*, is interwoven the Akasa. *the last essence of all existence*" also 49th verse.

[†] Anda=universe.

[‡] c. f. "Fate is, nothing but unspent Karmic result. Vide note to 2nd verse also.

'O Matchless *One*, the Life of life,
O Truth of Pureness, in and out
O *Turiya* felt, there no strife;
Our Lord, Our Goal, the Vedas shout.'

எத்தனைவிதங்கடான் கற்கினுங்கேட்கினுமென்
னிதயமுமொடுங்கவில்லை
யானெனுமகந்தைதா னெள்ளளவுமாறவில்லை
யாதினுமபிமானமென்
சித்தமிசைகுடிகொண்ட தீமையோடிரக்கமென்
சென்மத்துநானறிகிலேன்
சீலமொடுதவவிரத மொருகனவிலாயினுந்
தெரிசனங்கண்டறிகிலேன்
பொய்த்தமொழியல்லான் மருந்துக்கு மெய்ம்
மொழி புகன்றிடேன்பிறர்கேட்கவே
போதிப்பதல்லாது சும்மாவிருந்தருள்
பொருந்திடாப்பேதைநானே
யத்தனைகுணக்கேடர் கண்டதாக்கேட்டதா
வவனியிசையுண்டோசொலா
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (எரு)

75. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

I have to think that, to no purpose, I have cultivated my *intellect* and laden it with many kinds of knowledge acquired by reading and by hearing; because my *heart* is still impure and *concerned*: I have not freed myself from the affections of 'me' and 'mine.' I am devoid of the noble instincts of *love*, *charity* and *sympathy* and have never even thought of *righteousness*, *virtue* and *penance*. Nor would I recommend myself to strict observance of *truth*.

And I simply sermonise to others without finding time to contemplate Thee to procure Thy Grace.

O God! I am the greatest fool that the world has ever seen or heard of.

எக்காலமுந்தனக் கென்னவொருசெயலிலா
வேழைநீயென்றிருந்திட்
டெனதாவியுடல்பொருளு மௌனியாய்வந்ததை
யேற்றுநமதென்றவன்றே
பொய்க்காலதேசமும் பொய்ப்பொருளிலாசையும்
பொய்யுடலைமெய்யென்னலும்
பொய்யுறவுபற்றலும் பொய்யாகுநானென்னல்
பொய்யிலும்பொய்யாகையால்
மைக்காலிருட்டனைய விருளில்லையிருவினைகள்
வந்தேறவழியுமில்லை
மனமில்லையம்மனத் தினமில்லைவேறுமொரு
வரவில்லைபோக்குமில்லை
யக்காலமிக்கால மென்பதிலையெல்லா
மதீதமயமானதன்றோ
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்தமானபரமே. (எசு)

76. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! Thou art, indeed, the sole Beneficent Lord, whose deeds are marked by no personal motives of any kind whatsoever.

I dare say that from *that* day forward on *which* Thou camest as Mauni and didst claim and take up my *body*, *mind and soul*, all my non-satvic acquirements are gone; and the whole *Prapancha** are transitory and false to me: time, place and wealth are false. My body is false. My kith and kin are false. Nay, the sense of 'I' itself is false.

I would be no more in the dark of *Anava* ignorance and consequently be no more affixed to the wheel of rebirths; and I find my *Manas* and *Andakaranas*,† &c. to be totally extinct.

In fact, I have attained my eternity free from conditions of time.

c. f. உனக்கென்று செய்கையொன்றுஞ் செய்தாயல்லை
யுயிர்த்தொகைக்கே நின்செயல்களுரித்த வாறே.

(Thou hast done no actions for Thyself and all Thy actions have been beneficial to souls only).

R. SHANMUGA MUDALIAR.

(*To be continued*).

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* Prapancha—Universe. Vide notes to 10th verse.

† Andakaranas=internal senses. Vide 96 Tatvas under 48th verse.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, FEBRUARY 1898.

A HYMN FROM THIRUVACHAKAM ANALYSED.

The student of Thiruvachakam, while he familiarises himself with the sweetness and music and easy flow of the words by his daily recitation of the Hymns, will soon begin to notice in rather big and pretty type, just under the title of the hymn, certain phrases which for long seemed to us to have no sort of bearing on it. Teachers could either not be found to explain the meaning of these words, or if found rarely, they could not be induced to impart what they consider a holy secret. But with the study of the Siddhanta Philosophy, especially of that One Supreme book *Sivagnanabotham*, the mists slowly begin to get dispelled, and we fancy we begin to see a meaning and a connection. Following the lead of these words, which are called technically "திருவுள்ளக்கிடை," "The hidden meaning," the credit of adding which is assigned by tradition generally to Saint Umapathi Sivacharya, we have tried to analyse the hymns in several cases with some success. But we cannot claim to this, either absolute correctness or authority, and ours is merely an effort, and it is sincerely hoped that others who are better advanced and able to see the inner meaning will give the benefit of their knowledge to the public.

The திருவுள்ளக்கிடை prefixed to the Hymn on 'The House of God,' so beautifully translated by Mr. P. A., and published in these pages is 'அநுபோக இலக்கணம்,' the 'Lakshana of Highest experience,' 'Anubhuti,' and as it will be folly to assume any such knowledge or experience, on our part, we leave this alone; but our purpose in mentioning it is solely to draw particular attention to the fact, how appropriate is the title to this foremost of Manickavachaka's hymns. The purport of 'Pilgrims progress,' '*போற்றித்திருவகவல்*' is given as '*சகத்தின் உற்பத்தி*,' 'Starting of the world's creation,' which meaning is more brought out by Mr. P. A. in his English Title, 'Pilgrims Progress,' than in the more mysterious Tamil title. The Morning Hymn, '*திருப்பள்ளியெழுச்சி*' deals with '*திரோதன சத்தி*,' the vanishing night, the night which gave us rest and recouped our strength, and the call is to the awakening soul to use his renewed energies aright, in the path of salvation, and thus realize the high purpose for which we are allowed to be born in this earth, by the extreme Grace of the Supreme Siva, "*இந்தப்பூமி, சிவனுய்யக் கொள்கின்றவாறென்று.*" We propose however to devote this paper more fully for an analysis of the Hymn entitled, திருப்பூவல்லி "The beautiful Lily flower. As in most of his other hymns, where the Saint throws his own words into the mouth of babes, young lads and lasses, who on play intent, proceed to gather flowers, roam about gardens to hear the (குயில்) *Kuyil* sing, and to send love messages through parrots and swans, to put up swings on trees, to pick limes for அம்மானை, and form themselves in groups for தும்பி, so in this, one calls to his playmates to cull flowers for laying them at the Feet of the Lord. And this, as an action commended to the *Kiryavan*, (கிரியாவான்) the planting of flowers, and rearing them and gathering and making garlands for the service of the Most High, is in itself the most innocent, and pious and holy occupation a devout soul can aspire for, fully engaging his physical and emotional and intellectual faculties. But as everything on this earth, can be used or absued, so, do we not know, how 'this thing of beauty and joy for ever,' is prostituted to serve man's grosser passions and immoral purposes. Several millions worth of the choicest flowers are sold in the market of London alone; what for? not all for laying at the feet of God, but on the bosom of Man. Man is the divinity of the present age, and not God. He indeed the Divinity proclaimed alike by the philosopher and the poet, and the layman, and there are no warring sects and creeds among such fraternity. A noble brotherhood indeed! To ignore, and dethrone God, and elevate Man to this Highest Pedestal, is the noble aspiration of the Present generation. With them, the notion of God is a mere myth, a figment of the Degenerate Man, or an hoax and lie invented by sharpers for their own benefit. And the sooner, Man releases himself from this bond, the sooner will he release himself from all sorrow and misery and death! We would wish them God speed, in their work, but as they have no God, we will leave them to achieve their hearts' desire, as best as they can. But their ways are clearly not ours; though our object be the same, a thoroughly loving, and eternally happy and united and perfected brotherhood, in this life and in the life to come. Returning from this digression, we proceed to lay here the purport of this piece which is given as 'Maya Vijia Ningathal,' 'மாயாவிசய நீக்குதல்,' 'Release from the conquest of Maya.' Why of all flowers, the lily should here be taken as a symbol, when there are more beautiful and more fragrant flowers, should occupy our attention first. In the lily and the lotus (they are of the same species), the Buddhist found his highest symbol, 'Om Mami Padma Hum.' as typical of this world's expansion, and dissolution, 'quest and conquest.'* But this is an older Hindu symbol also. And Saint Manickavachaka has chosen the words denoting the humbler species, instead of Padma with a set purpose. The word பூவல்லி can be split up into பூ + அல் + இ, which mean respectively otherwise as (பூமி = world) + (இருள் = darkness) + (the negative of these), and the whole phrase gives as such, the esoteric meaning 'Release from the dark world of Maya' The chorus in each verse 'பூவல்லிக்கொய்யாமோ,' 'Pluck away the dark world' brings out the sense more particularly also. And as we have elsewhere pointed out, that this darkness can only vanish, when the Light dawns on the horizon, the hymn begins with "இணையார் திருவடி என்தலைமேல் வைத்தலும் துணையான சுற்றங்கள் அத்தனையும் துறந்தொழிந்தோம்." "by the placing of the gracious Lotus Feet on my head, my bonds are released." The nature of this bond, Pasa Maya is more fully defined in that, it consists in the idea of 'Me and mine,' the idea of self and selfishness, the root of all evil. The next verse states a further inducement for the worship of the Most Supreme, by means of a comparison. God lives in the honeycomb buried in the heart of the Marutha tree,- referring to the shrine of திருவிடைமருதூர் (Thiruvidaimaruthur), and the suggestion is that instead of our vain quest after the little honey contained in each flower, பூ† (world) sensual and transitory enjoyments without ever quenching our thirst, if we go to the honeycomb itself, we will drink of the Divine Joy to our hearts' content. To the questions, is not man himself great, why should he give up himself and others who are nearest and dearest to his heart, his own mother, his own father &c, the next verse answers by saying, that we are nothing but the dust of the earth in His Presence, 'much inferior to the much despised dog,' and as such though, we deserve to be spurned, the Lord who, in His Love and Grace to us, is much superior to our own mother, who has her own favourites among her children, is extremely solicitious and ever intent * on our salvation. And unlike our own fond mother who is so weak that she cannot minister to our smallest ills, our Lord is able to heal us from our hardest ill of birth and death. The next verse gives instances of Daksha the first son born, and Sun and other gods, who asserting their Egoism in opposition to the Will of the Supreme were immediately and sharply overtaken by misery and sorrow and disgrace. The next verse says, 'search and you will find Him in yourself. Cry for him, with all your heart and soul, and as the mother who answers the cry of her babe, He will run to your help.' The next verse contains instances, where to such cry for help, he rendered immediate help? 'This *One*, who manifested himself as the *Three* has given you a body and other organs (out of Maya) only as a means of your salvation. So use this for their best. With your head, bow down to Him. With your mouth praise his Victorious Foot. Join the society of His Bhaktas, learning by example and by precept,' is the import of the 7th verse. 'Love Him and His devotees and your Karma will sure be destroyed' says the next verse. 9th and 10th verses are devoted to show the way by which God manifests His Grace, and the Hymn closes with one or two instances of His Manifestation, and Grace which are so difficult for man, and yet easy enough for Him, namely, His swallowing the fearful poison, and His burning the *Thripura*.

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* See a beautiful paper entitled 'quest and conquest,' in the January number of 'Universal Brotherhood' the organ of the American T. S. bringing out the meaning of the symbol பூவல்லி.

† Compare also the verse 3 in திருக்கோத்தும்பி.

"தினைத்தனை யுள்ளதோர் பூவினிற் றேனுண்ணாதே
நினைத்தொறுங் காண்டொறும் பேசுந்தொறு மெப்போது
மனைத்தெலும் புண்ணெக வானந்தத் தேன்சொரியும் [ம்
குனிப்புடையான்."

* Thayumanavar:

"இமையளவு முபகார மல்லால் வேறொன்
றியக்காநிற் குணக்கடலா யிருந்தவொன்றே."

Young:

Though man sits still and takes his ease,
God is at work on man,
No means, no moment unemployed,
To bless him if he can.

A FEW QUERIES.

In the January number of the *Prabuddha Bharata*, our brother commences a learned discourse, entitled 'Is the world real or false.' Perhaps it will be unfair to our brother to notice, before he has come to the end of his tether and has furnished us his 'considerable explanation' and removed the 'natural misunderstanding' of outsiders. But as it often happens in tendering such 'explanations' and refutations, it is only a phantom and not real argument that is set up, for purposes of easy demolition, we will propound our own doubts, so that our brother may clear them at his will and pleasure. We confess we followed his 'unassailable' logic from the beginning till he concluded in page 77, left hand column, with the following sentence.

> " The existence of an unchangeable, permanent, and intelligent Atman (do we understand by it, Pasu ?) which is conscious of all series of feelings, possibility of feeling and states mind, and at the same time as Mill is forced to admit, *different* (the italics are our brother's) from them not identical (below they are called opposed), is an indubitable fact.

We agree with Sankara, Mill and our brother that the Ego in man is neither his mind nor body (matter) but different from these, which our brother calls below by one word Kshetra. But our brother proceeds after arriving correctly at an individual Ego, to postulate at once that this Ego is the one 'present in all individuals,' pervading the whole universe, is eternal, infinite and changeless. Is this not a big jump for our brother ? Is this a proved fact or a 'mere theory,' the indentification of the individual with the Universal Ego ? We will ask also for a clear definition of what he means by eternal, changeless and infinite. From its being eternal, changeless and infinite, he argues that nothing else could exist outside this Atman nor in it. This argument requires no doubt 'considerable explanation' and we will wait for it. In the next para, we get the real definition of the 'world,' though we do not see it so easily. 'The world is nothing but a combination of *three things* (the italics are ours)—matter and mind both of which form the Kshetra and the Self, *i. e.* the knower which is called the Kshetrajña. The conclusion in the next para is, " *the world* being a result of this *adhyasa* is only *apparently real.*' Our question, is, taking *this world* to be *really unreal*, which of *the three things* of which this is a combination of, is unreal or whether all of them are unrea , or whether any of them or all of them are real ? If these *three things* are real in themselves, we fail to perceive the 'unassailable' logic which will reduce the '*combination*' of these three things to an apparently real thing. Two things may be *related* in any number of modes, but their *combination* either mechanical or chemical or otherwise is quite different from their *relation*. Their relation may be, of six different kinds, according to Mr. Mill, namely, 'Existence, Order in Place, Coinhering Attributes, Order in Time, Causation, quantity or Equality and Inequality' and all these relations, Sankara seems to ignore except the relation of a rope to a pot (Has it no name ?) and *Samavaya* relation, as cause and effect. And thus easily lands himself in a relation, of mutual adhyasa, thus fully illustrating the remark, we gave expression to at the very beginning. There may be other possible relations, not thought of by Mill or Sankara and when the nature of such a relation is neither thought of, much less, disposed of, it won't be fair to parade one's position as unassailable.' Now again, which of this pair of opposites, mistook the one for the other ? ~~Did~~ Did Kshetrajña mistake the Kshetra as itself or Kshetra mistake the other for itself, or some combination of these two or something else did make the mistake ? If any of these did make the mistake, why did it do so ? Or Is the mistaking itself a mistake, unreal ? If the Kshetrajña easily mistakes the other for itself, what becomes of its definition of eternal, changeless and infinite ? Or is the delusion to which the Self is subject itself eternal, changeless and infinite ? And this deluded Self, is this what we should call intelligence ?

" அறியாமை மேலிட்டு அறிவின்றிறக்கும்
குறியேற்கு அறிவென்ற கோலம்—வறிதேயாம்."

—*Thayumanavar.*

We will ask our brother to give reference as he proposes to quote Srutis, for the similes of the rope and the snake, and the shell and silver, juggler's trick and one's dream and a mirage, as they occur in the Ten Upanishads, commented on by Sankara.

This is what we wrote when we saw the first article and in the meanwhile, the promised explanation has come out in the February number ; and instead of this explanation, tending to clear the mists, it has simply added to the confusion of ideas and words. We gave the definition or analysis of the *world*, above as appearing in the first article. In this we find, the following addition or explanation whatever it might be, to the foregoing definition, " But for this mutual superimposition, which is due to Avidya, there will be no such thing as the *world*." To the *world* combined of mind, matter and Self, we have to add as such a fourth term, Avidya. We asked above, of the three things combined as above, which imposed on which? Is the answer to this, Avidya? Are we to take it that *Avidya* imposed on mind, matter and Self or Kshetrajña? or each individual, to make each mistake the other for itself? If so, there is advantage on one side at least? If mind could know Self and mistake Self for itself, it will be a desirable thing indeed? And if this Self, Kshetrajña could be so imposed by Avidya, are we to count this Self as worth anything? But in another sentence, we meet with another riddle. We are told there that *man* does not distinguish these two entities (Ego-Self and non-Ego, mind and matter) by Avidya. We got at the definition and postulates of mind, matter Self or Kshetrajña and Avidya, but who is this *man* in the middle? This is a fifth term and knowledge consists in distinguishing Ego from non-Ego and folly in ignoring such distinctions? Is it so or not? Below, we find, Self is *free* in its own nature. And yet on this Free Self, an imposition is played by Avidya and this is a mere figure of speech; and this figure of speech gives rise, by its being confounded with non-self (who confounded it so we ask) to an individual soul (Is he the same as *man* referred to above who was required to distinguish, with or without knowing each?) 'and is variously called Jiva, Chetana Prapancha, Kshetrajña (on account of its contact with Kshetra)—whose contact Self's or Khetragna's?) Then an interior Self (Interior to what?) is spoken of as a witness. Witness of what? His own being imposed or the figure of speech he himself coined? Or who was it that coined the figure of speech? This sentence: "Though the Self does not change, it appears to do so, and is mistaken to be actor, perceiver, enjoyer, that is, in one word Jiva." The Self appears! To whom? The Self is mistaken! By whom. Mistaken by the Jiva? But Jiva itself is the result of this mistake or imposition on Self. Then there is double deceit and double imposition! And after all what is the harm to any body, by the Self choosing (or is it forced to appear so by all powerfull the Avidya) to appear as Jiva or being imposed or being coined into a figure of speech Who feels any harm or pain or sorrow, when all this is merely appearance and figure of speech If any body feels (or does any body feel at all) such, pain and sorrow, who or which is it of the following real or false things matter, mind (Kshetra), Kshetrajña (Self+Kshetra), world, (matter+mind +and Self+something) or Avidya or man or individual soul (all the foregoing combined) and which of the component parts of the compound things?

We are afraid, that as our brother so learnedly speaks of this '*natural beginning* and endless superimposition' which is ever going on in the manufacture of individual souls, our doubts and queries are also likely to be endless.

But we are glad our brother is good enough to console us with the thought, that '*we are utterly in the dark*' as to the reasons for 'such surprisingly bold (are these the words to describe them?) statements,' by our brother's teachers and that it is therefore useless 'to quarrel or find fault with them.' But all this time, we were under the impression (super-imposed by Avidya, itself false and therefore true or is it false?) that we were getting arguments and proofs, advanced, after refuting a number of other theorists, and Mr. Mill to boot, for upholding the theory (or is it fact) of our brother and we confess we are sadly disappointed to be referred to the *authority* of some persons, about whose reasons 'we are utterly in the dark'? And for this, we require nerve and strength? Would it not be the wiser course to leave these things untouched, to confess our ignorance of the subject itself and not to meddle with it and get our fingers scalded? Our question asking for references to the most favoured similes used by our brother in *proof* of his *surprisingly bold and unassailable philosophy* or Gnana, in the Ten Upanishads, remains unanswered, though we are treated to extracts from Tejobindhu Upanishad and other lesser authorities, which as some suppose were composed by some one just about the time of Sankara himself, and the influence of Bhuddhism is only fully marked in them too.

R. S. M.

EVIDENCES OF NATURAL RELIGION.

II.

GOD AN INTELLIGENT BEING.

(*Continued from page 182*).

Indeed, when I see the whole earth carpeted with green turf, enamelled with odoriferous flowers, and. as it were, transformed into an immense orchard, abounding with all sorts of trees, bearing a thousand species of fruits, succeeding one another according to the seasons, when I see the care, and so to speak. the gentleness with which God watches over the least plant, the humblest flower, the very blade of grass that we trample beneath our feet, I am forced to cry out: O man! open your eyes, the eyes of your soul, and recognize in the heavenly gardener an Intelligent Being of Infinite Wisdom and Intelligence. Who but an Intelligent Creator could have covered this vast country with such splendid vegetation? Who but an intelligent Mind could have created such a wonder of the vegetable kingdom, as the cocoanut palm, of which nothing is wasted, nothing is thrown away? Its trunk, its leaves, its fruits, its very roots, are not all made to minister to the various wants of human life.? Look, for instance at the Jack-tree! How noble its trunk, how majestic its stem, how elegant its dense green foliage. But why do its ponderous yellow fruits hang on the stem and main branches of the tree, and not on the lesser ones? Why is the bulky fruit attached to the trunk by woody stems, and not, as the case is with mangoes and other fruits, by a slender, peduncle? The All-Wise Heavenly Gardener provides, by so doing, for the security, for the growth and perfect maturity of the fruit. When the gusts of the stormy winds that blow in May and June shake every tree of this country to its root, well the heavenly Gardener knew that slender stems would have given way under the burden of such a weighty fruit. He, therefore, provided the jack-fruit with stems of such strength as to be able to hold their ground against the blowing gales. Do you want to know, who God is? Question the jack-fruit and it will answer God is a Being of Infinite Intelligence.

The Third Wonder in Nature.

The third instance of orderly nature I wish to bring before my reader, is man. But it is not my intention to describe him in every part of his body and soul. That, owing to the many wonders I see in man, would be an impossible task. I shall limit myself to say a few words about sight, the most noble and useful of all our

The eyes, as sentinels occupy the most elevated place of the human body They are surrounded with thin coverings, transparent in front, that we may see through them, and sufficiently strong in their texture to keep the eyes in the right position. The eye-balls move freely in their sockets, to avoid easily what might be hurtful to them, and at the same time, to cast their glances whithersoever they choose. The eyelids which cover the eyes are soft and polished under the surface, so as not to incommode the action of the eyes. Whether the fear of accident obliges us to close the eyelids, or that we simply desire to open them, the eyelids are made so as to be always ready, and one or other of its movements is instantaneous. The lashes are a kind of palisade, defending the eyes from whatever might hurt them when they are open; and, by closely covering them, enable them to repose tranquilly when sweet sleep lulls them to rest, and hinders their use to us. Our eyes have, moreover, the advantage of being concealed under, and defended by prominences: for on one side, to arrest the sweat which flows from the head and forehead they have the eyebrows, and on the other, to guard them from below, the cheeks.

Who can tell the wonders of which the eye is the instrument? Millions of objects, mountains, rivers, forests, houses, whole cities, kingdoms of many miles in extent, are painted at the same time, and without any confusion, on a little mirror, not a line in diameter, that is, not the 12th part of an inch. A thing more astonishing still is, that all these objects are painted in an inverted manner on our eye, and yet we see them in their natural position!

We can examine thus the structure of all our senses, and we shall discover in each the profound wisdom of its Inventor. If we enter next into the interior of the human body, the very great number of its parts, their surprising variety, their delicate formation, their marvellous harmony, the infinite skilfulness of their arrangement, will cast us into such raptures of astonishment that we shall only recover ourselves to lament that we cannot sufficiently admire so many wonders.

At the sight of so many wonders we must exclaim, with a celebrated physician of antiquity, Galen: "O Thou who hast formed us! I believe that in describing the human body I sing a hymn to thy glory. I honour Thee more by disclosing the beauty of thy works than by filling temples with the perfumes of the sweetest incense. True piety consists in knowing myself; then in teaching others, how great are thy goodness, thy wisdom, and thy power. Thy goodness appears in the equal distribution of thy presents, giving to every man the organs that are necessary for him: thy wisdom is seen in the excellence of thy gifts; thy power is made manifest in the execution of thy designs. ((Galenus De uso part. 1. 3 Gaume. Catechism of Pers. as above).

Mind nad Matter.

Here I shall ask How did all these orderly arrangements of created things, all these combinations of things for the fulfilment of one common purpose come to be? A mind of infinite intelligence is clearly discernible in the workings of nature; Where shall we find that intelligent mind? Can it possibly be inherent in the elements of matter? Can we possibly explain this complex order of nature, by supposing that the inherent forces of matter will suffice for the purpose? In order to prove beyond the possibility of doubt that the intelligent mind which is clearly discernible in the workings of nature, is outside matter, I shall argue from two points of view, namely from authority and from reason. Most scientists are of a mind in attributing the order which is visible in the whole and in every part of the universe, to a cause external to the things themselves, namely to an intelligent and designing Mind, wholly separated from Matter. In testimony of this, to the names of Cicero, Plato, Anaxagoras, Aristotle, I might couple those of Kepler, Newton, Galileo Galilei, Pasteur, and of a host of other scientists, who, in the universality of order that prevails in the universe, saw most clearly the designing mind of an infinite and intelligent Being, who, existing outside matter, is the cause of all the phenomena of the Universe. I shall content myself with quoting a few words from St. George Mibart's *Lessons from Nature*, page 358. The cause of the phenomenal universe must be orderly and intelligent, as the first and the absolute cause of an orderly series of phenomena which reveals to us an objective intelligence in the bee and the ant, which is not that of the animals themselves, and which harmonizes with and is recognised by our own intellects." And Rev. H. S. Bowden, *Natural Religion*: "There is not only movement in the world; everywhere, movement as the character of design: all that moves is ordained to a definite end. This adaptation to an end is especially apparent in organised bodies, from the smallest blade of grass to the framework of the human body. The structure of each organic body, with the laws and forces proper to its nature, is such as it would have been if it were undoubtedly designed by an All-controlling Intelligence for a pre-conceived end. And every such combination of forces and material, called an organism, bearing in its effects the stamp of design, is a special selection among innumerable possible combinations which would not have fulfilled this end. This internal evidence of design, undeniably manifest in all living beings, testifies to a power which both provides for, and absolutely governs the natural forces of motion." Again, Lyell says:

In whatever direction we pursue our researches, we discover everywhere the clear proofs of a creative Intelligence, and of His foresight, wisdom, and power. As geologists, we learn that it is not only the present condition of the globe that is suited to the accommodation of myriads of living creatures, but that many former states also were adapted to the organisation and habits of former races of beings. The disposition of the seas, continents, and islands, and the climates have varied, the species likewise have been changed, and yet they have all been so modelled on types analogous to those of existing plants and animals as to indicate throughout a perfect harmony of design and unity of purpose." (*Principles of Geology.* Vol. II, 613.) Now from authority let us proceed to argument.

The inherent forces of matter cannot be appealed to as the cause of the complex order prevailing in nature, because this same order, which is worked out by the combining elements of matter, pre-supposes order in the choice, combination and different arrangement of the working elements. Thus for instance the elements out of which water is produced are oxygen and hydrogen. These two elements when combined together produce water. But who is to put them together? Who is to weigh and distribute each of them according to that definite proportion without which no water is resultant? Who has imposed upon oxygen and hydrogen that peculiar law of affinity whereby, when in proportion of 16 to 2 they fly irresistibly into each other's arms? Again, the different parts of a building when set up together, work out an orderly effect that is a home for man. But to this orderly effect another order is presupposed, namely the working out of the different parts of the building after such a plan as to be adapted to and to fit the place for which they are intended. A mind, therefore, or intelligent agent, external to the elements of the building, is necessarily required, whose business is first to get ready for future use the building materials such as stones, beams, rafters and the like, and then to preside over their being orderly distributed and set up, since thereupon the fact is wholly dependent whether you are going to have a house or a mere heap of building materials. This is a homely instance: but the argument which underlines it holds good for every created thing, no matter what order it may belong to. Thus, to bring an instance from the animal kingdom, we have heard St. George Mivart say that "an objective intelligence is revealed to us in the bee and the ant, which is not that of animals themselves. The like must be said of the wonderful instinct of many a bird, of the dog, horse, elephant and monkey. The bee works out its admirable hexagonal cells after a design, but not of its own invention; the tailor-bird constructs its nest after a wonderfully skilful plan: but the poor creature is not conscious how clever an artificer it is: it cannot change nor even vary a little its old-fashioned plan. It is its business to build its nest after the plan, the creator gave to its ancestors, thousands of years ago, as it is the business of the nightingale to sing the old song, of the dog to bark at the stranger approaching his master's house, of the horse to break up the earth with his hoof, and to prance boldly when smelling the battle afar off, he goes forward to meet the armed men" (Job. 39. 21) Animals have instinct, not intelligence. They work for an end, but they are not conscious of the end they work for. As the arrow when shot off from the bow flies rapidly through the air to the mark the bowman aimed at: so all irrational creatures, directed through their mortal course by God's all-wise and omnipotent hand, inevitably, necessarily and compulsorily attain each and all of them the end for which they were created. All created things below the human species reveal in their acts and faculties an objective intelligence which is not theirs; but exists outside them, the mind, the intelligence of Almighty God. Hence we may safely infer that the inherent force of matter in the mineral, vegetable and animal worlds cannot by themselves explain the complex order that is apparent in the Universe: and in consequence we must have recourse to a cause, to an Agent or Designing Mind external to the combinations of the elements themselves and this intelligence ~~and~~ designing Mind is what we call God.

Finally, the inherent forces of matter cannot be appealed to as ~~the~~ cause of the complex order prevailing in nature, because matter in itself is inert, without force, without energy, without any motion whatsoever. Matter in itself has no inherent forces; it indifferent to rest motion; it remains quiescent until set in motion by some external impetus. This external impetus is what we call force or energy, which sets matter in motion and adheres to it, and makes it move onward, until some opposing force arrests its course. But whence comes this force, this energy? Whence comes this movement, whence all development and life, if they are not natural ~~to~~ matter? Whence comes all this, but from God the First Mover, the First Cause, the First Fountain of all active energy existing in the universe?

Thus from the mere inspection of nature we arrive at the certain conclusion that God is an intelligent Being. This is moreover evinced by the following arguments

God according to the belief and traditions of all peoples is the most perfect Being. But how could he be so, if He were not Intelligent? Intelligence is a perfection, nay the most exalted perfection of spiritual Beings. If therefore God is not intelligent he is not the most perfect Being, but He is, in this respect at least, inferior to man who is endowed with intelligence.

God is the Designer, the Creator, the Architect of the world. But who can imagine an Architect without intelligence? To plan, to devise, to order, to create the world without intelligence is no less absurd than to see without eyes, to digest without stomach, to live without life.

Moreover God, in the opinion of all men, is the source of everything. But how could he give intelligence to men and spirits, unless He himself possesses intelligence? A fountain can supply a stream with water because it has water, but if the fountain dries up, the streamlet will soon dry too. I can give a friend a sum of money if I myself have money, but I can give nothing if I have nothing myself. Therefore if God is not an intelligent Being, he is not the creator, and the giver of every created intelligence, as men hold him to be. Furthermore, intelligence, is the characteristic of every spiritual being. A spiritual being without intelligence is a contradiction in terms, because as matter as such is devoid of any sensuous intellectual action, so on the contrary, intelligence is necessarily connected with the essence or nature of all spiritual beings. But who will be so rash as to say that God is not a spiritual being? He, the Creator, the Father of all souls and spirits! He, the Mind, that rules the Universe! He the highest Being, the source of every created being, who, by His nature, is infinitely raised above every created being! Therefore to God, the greatest, the Highest among spirits is to be attributed an infinite intelligence.

The Harmonies of the World.

Now to this intelligent Being, to Almighty God, are due all created things, and all the relations, laws and mysterious harmonies by which they are related to one another in the visible as well as in the invisible world. For, all things are related to one another, all things are joined together an alliance of love and mutual support. Take away an insect, a blade of grass, an atom, and you break the chain of being, you overthrow the general equilibrium, you disturb the universal harmony. For, this insect, this blade of grass, this atom, like the ideas of which they are the expression, are connected with other ideas or other atoms, and through these with whatever is most considerable or important in the whole creation. If one were to say that they were related with nothing, what, then, would be the meaning of their existence?

Thus, these little productions of nature, that short-sighted men judge useless, are not particles of dust on the wheels of the mighty machine of the world they are the smaller wheel-work, fitted into the greater. There is nothing isolated. Every being has its peculiar action, whose sphere is determined by the rank which it holds in the universe. A mite has not very much power, but it joins with other creatures, whose action reaches to the greatest distance. Thus, the limits are extended more and more, and this marvellous progress rises, by degrees from the sphere of the mite to that of the Angel.

All parts of the universe act in concert with one another. Animals depend vegetables, vegetables on minerals, minerals on the earth, the earth on the sun, and so on; the balance of the universe is held the hand of the Ancient of Days.

Species and individuals have a relation to the greatness and solidity of the earth. The greatness and solidity of the earth have a relation to the place which it occupies in the universe. The physical corresponds with the moral order. Both have for their end the happiness of intelligent beings. From these relations, which exist between parts of creation, and in virtue of which all parts tend to one common end, results the harmony of the universe.

All creatures rely and call on one another. Between the highest and the lowest, the Angel and the mite, the number of intermediate creatures is almost infinite. The sum of all these degrees forms the universal chain, the magnificient chain, which binds all beings, embraces all worlds, all spheres. There is only one Being outside this chain He who made it. [Gaume. Catechism. Vol. I. pag. 209].

The world is a book. As the receptacle of an author's thoughts, every book is made to be read. The world, which is God's book, is the expression of his thoughts. God has only expressed his thoughts in order to make Himself known, consequently loved and served; for the manifestation of his thoughts reveals an infinite power, an infinite wisdom, an infinite love. The visible world, then, is only the transparent envelope of the invisible. Every creature is like a letter, or a word, in God's great book.

The heavens proclaim his existence and his infinite power; the earth his goodness, the sea his terrible wrath, the smallest creature his loving tenderness. The bees preach obedience and charity to us; the sheep meekness and detachment; the birds purity; the seasons death the insects that die in order to be born again, new creatures full of elegance and beauty, our resurrection. There is not a virtue, not a truth, not a duty, but has its chapter in the great book of the universe, and this book is intelligible to all. Happy is he who knows how to read in the great book of the Universe!—[Gaume. Catch. Vol. I.]

G. BARTOLI. D. D.

THE AGE OF SAMBANDHA AND THIRUMANGAI.

—THEIR METRES COMPARED—

(நேரிசை விருத்தம் *Continued from page* 140).

In Appar we have on the whole 58 *பதிகம்* in this நேரிசை or நிகண்டு metre in the 1st திருமுறை, from கோயிற்றிரு நேரிசை to குறைந்ததிருநேரிசை, consisting altogether of 551 full stanzas and one half stanza as they have survived to us. These 58 பதிகம் possess 58 instances of the peculiarity above referred to, out of which 11 instances are doubtful as the letter ஐ in them may be either short or long, and 36 பதிகம் out of the 58 are free from any peculiarity. The other two திருமுறை of course do not contain the metre.

In திருமங்கை we have 50* stanzas in this metre viz. 20 stanzas of the திருக்குறுந்தாண்டகம் and three பாசுரம் of 10 verses each being 4-ம்பத்து, 5-வது, தாம்புடை; 4-ம்பத்து 6-வது, தாவளந்து; 5-ம்பத்து, 9-வது, கையிலங்கு; These 50 stanzas contain 9 instances of the peculiarity, of which 4 are doubtful for the reason above pointed out.

In சுந்தரர், we have only one பதிகம் in it *viz.*, திருவாரூர்-பண்-இந்தளம் which however is free from any peculiarity.

As already stated, திருவாய்மொழி of சடகோபர் has also this metre *viz.*, 20 verses being 3-ம்பத்து, 4-வது, புகழும் and 10-மபத்து, உ-வது, கெடுமிடர். Note his following stanza in this metre without peculiarity.

கருவிளம் or கூவிளம்	புளிமா or தேமா	தேமா
1. புகழுநல்	லொருவ	னென்கோ
பொருவில்சீர்ப்†	பூமி	யென்கோ
2. திகழுந்தண்†	பரவை	யென்கோ
தியென்கோ†	வாயு	வென்கோ
3. நிகழுமா	காச	மென்கோ
நீள்சுட	ரிரண்டு	மென்கோ
4. இகழ்விலிவ்	வனைத்து	மென்கோ
கண்ணனைக்	கூவு	மாறே

(III. 4. 1)

Mark his following lines in this metre with the peculiarity Italicised.

1. பெருமோ	ராயி	ரத்து	
ளொன்றுநீர்	**பேசுமினோ**		(X. 2. 3)
2. மடைத்தலை	வாளை	பாயும்	
வயலணி	**யனந்தபுரம்**		(X. 7. 3)
3. கன்னனை	மாயன்	றன்னைக்	
கடல்கடைந்	தமுதங்	கொண்ட	
அன்னனை	**யச்சுதனை**		
யனந்தனை	யனந்தன்	றன்னை	

(III. 4. 9)

There is only one other Alwar who has this metre *viz.*, தொண்டரடிப்பொடி. He has 45 stanzas with 4 instances of the peculiarity.

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* By an oversight this is stated as 40 at page 139.

† [illegible] is equivalent to [illegible] in Tamil Vrittahs (but not in Chanda Vrittahs). See my Viruttappavial page 52 and compare [illegible] in Telugu and [illegible] in Canarese.

The following stanza of his has no peculiarity.

காவலிற் புலனை வைத்துக்
  கலிதன்னைக்* கடக்கப் பாய்ந்து
நாவலிட் டுழிதர் கின்றோம்
  நமன்றமர் தலைகள் மீதே
மூவுல குண்டு மிழ்ந்த
  முதல்வநின் னாமங் கற்ற
ஆவலிப் புடைமை கண்டாய்
  அரங்கமா நகரு ளானே

Mark his following lines with the peculiarity Italicised.

a. அற்றமே லொன்றறியீர்
  அவனலால் தெய்வ மில்லை
b. செருவிலே யரக்கர் கோனைச்
  செற்றநஞ் சேவகனார்
c. தூயதா மரைக்கண்களுந்
  துவரிதழ்ப் பவள வாயும்
d. துளவத்தொண† டாய தொல்சீர்
  தொண்டர டிப்பொடிசொல்

In Sambandha, however, this metre does not occur at all, in any of his திருமுறை. This is rather surprising as his contemporary Appar has used it very largely as above pointed out, and in this very metre in the following stanza, alludes to the miraculous acquisition of gold coins at திருவாவடுதுறை by Sambandha who very probably became aware of the stanza as he is related to have met Appar since at பூந்துருத்தி on his triumphant return from Madura.

திருவாவடுதுறை. திருநேரிசை.

மாயிரு ஞால மெல்லா
  மலரடி வணங்கும் போலும்
பாயிருங் கங்கை யாளைப்
  படர்சடை வைப்பர் போலுங்
காயிரும் பொழில்கள் சூழ்ந்த
  கழுமல வூரர்க் கம்பொன்
ஆயிரங் கொடுப்பர் போலு
  மாவடு துறைய னாரே

And the only possible explanation of the entire absence of this metre in Sambanda, is to indulge in a conjecture that it was among those பதிகம் that perished by the white ant before the rescue of The'varam from the destruction it was undergoing at the Temple at Chidambaram, unless we, on the other hand, believe that his choice did not fall upon it as being too common a metre for his ornamental composition, for we find that some of his metres are of the choicest kind running with greater self-imposed precision than what the law seems to require and that his very first inspired பதிகம் with which he commenced his wonderful and mysterious career in life has stood, during these long centuries, unrivalled, so far as we have been able to search the widefield of ancient and modern literature accessible to us, which even tempts us to think that the metre might be due to his inventive genius, and that no writer therefore either ancient or modern might have thought fit to imitate it, the only metre that approaches it being the Sanskrit Champakamala or Utpalamala (used also largely in Telugu) with the 1st 4 or 3 letters respectively cut off and the last foot a little altered. But whatever might be the reason for the entire absence of this metre in Sambandha, we might assume that if we found it in him, it would abound in instances of the peculiarity which characterises this metre in Appar, Thirumangai, Nampalwar and Thondaradippodi and we would then have a much wider scope and more materials to argue out the origin and cause of this peculiarity. In this connection, more than in any other respect, we regret like King Kulasekara that we have not had the happiness to enjoy the rich legacy of all the verses of our Lord Sambandha, enormously numerous as they were, while we are not consoled like the king with the assurance that the exceedingly small fragment of his production that has survived to us would suffice for modern times, inasmuch as it does not afford us as much materials as we would wish to have to enable us to comprehend the full scope of this ancient peculiarity and explain it beyond a doubt though it is sufficient as the king supposed, to give us an idea of the extraordinary nature of our Lord.

It would be out of place here to enter upon a discussion as to the probable cause and origin of this peculiarity and I would therefore simply content myself with suggesting two ways of explanation *viz.* (1) Lengthen out the penaltimate short vowel and thus render divisible the விளங்காய் which is otherwise indivisible: in the above instances 'பேசமினே' 'உசகதனே' changing the penultimate short into long, we have 'பேசா, மீனே' 'உசகா, தனே' and so on thereby getting two மாச்சீர் as the rule requires from an indivisible விளங்காய் or (2) Suppose the metre was anciently regarded as a கலிவிருத்தம் tetrameter, with the 2nd and 3rd feet being regarded as one foot and so with the 5th and 6th feet and the ancients used for these 2nd and 3rd as also for the 5th and 6th feet any விளங்கா-

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* See foot note page 212.

† See footnote page 212.

whether it is divisible or indivisible into two feet of மாச்சீர். and gradually in the course of centuries this விளங்காய் becoming narrowed, for the sake of harmony probably, into the divisible விளங்காய் only, so as to exclude the indivisible விளங்காய், the metre came at last to be regarded by us as அறுசீர் (Hexameter) and the விளங்காய் foot came to be regarded as two feet of மாச்சீர் each. In fact this metre in திருமங்கை is marked as கலிவிருத்தம் in IV.5 by the editors, but the next succeeding பாசுரம் IV.6 as also V.9 is marked by them as அறுசீர், though they belong to this metre. No reliance therefore can be placed upon them, but I draw attention to it to show how they were led, by mere conjecture, in consequence of the occurence of the peculiarity in question, to regard the metre as கலிவிருத்தம்.

This is a typical and well-defined metrical peculiarity of the ancient poets and wherever we meet with it we may conclude that the author belonged to an ancient period and lived long before Ramayana, Skanda, Bharata, Thiruvilayádal and other Puranams, Nikandu Naidatham &c., which are all free from this peculiarity though this metre is used abundantly in these poems. This peculiarity therefore, among others that we shall next point out, will serve as a distinguishing characteristic of ancient poems and can be depended upon as a safe guide, more than any other tests which sometimes prove illusory, to determine the relative antiquity of works of doubtful periods.

It will be observed that we have been rather long upon this single peculiarity, typical as it is, which after all is but one of the many distinguishing poetic features of the ancients that we propose to point out here as being common to the two poets under consideration. If the question arose in Telugu or Canarese our task would be much easier because in those languages as we have already observed, the Vrittahs both the Sanskrit and the indigenous section are named and described in a manner which the Tamil grammarians might well envy. But in Tamil the task is rendered doubly difficult as even the modern Vrittahs are not metrically konwn; so that when we have to consider a particular Vrittah, we have to employ the cumbersome procedure of quoting a few stanzas of the metre in order to tell the reader what particular metre we are going to consider. After performing this dumb man's task of communicating a particular metre, the next difficulty with regard to it which has neither a name nor a local habitation, is to describe it clearly by scansion, description &c., and then tracing it out in the ancient poems and proving the identity of the ancient metre again by explanation, scansion &c., with the modern metre quoted, differentiate the two on metrical principles and determine the ancient peculiarity. All this has to be done to a reader whose attention has never been directed even to modern Vrittahs and much less to ancient ones and who does not even care to remember the metrical formulæ as he never found them used or useful except in venbas. He has never been accostomed to study them critically from the metrical standpoint as is done in the other Dravidian languages except by a vague appeal to his ear. For fear of offending Pundits who are otherwise well read, we refrain from exposing the gross blunders committed wherever an intelligent attempt has been made by them at an explanation of the modern Vrittahs with which our ear is well familiar, though I am almost tempted to do so to show how deplorable is the absolute ignorance that prevails with regard to even these modern Vrittahs, which, after all, have been the sole and exclusive metres of the modern Tamil poets for a good many centuries, having long ago displaced the few favourite metres of the Tamil prosodian, many of which have since become obsolete, being suited more for the simpler literature of the early stages of the language. A reader who has any taste at all for Tamil prosody, may, laboriously for months together, wade through the antiquarian pages of a classical work solely devoted to prosody, only after all to learn the principles of a few metres almost dead and to find himself as ignorant as ever with regard to those countless metres that he daily reads, recites, quotes, teaches, composes and prays in, without even knowing that what he reads and composes is borrowed from Sanskrit and can be identified with Sanskrit metres and that another section of it is purely Tamil being of Dravidian origin and has its counterparts in the other Dravidian languages.

T. VIRABADRA MUDALIAR B. A., B. L.

(To be continued).

EXTRACT.

THE UNION OF INDIAN PHILOSOPHIES.

[*By* CHARLES JOHNSTON, M. R. A. S., B. C. S., RET.]

IN OLD INDIA, AS ELSEWHERE, THE MINDS OF the leading men were of many complexions; so that we have great idealists, great thinkers of the atomic school, great nihilists, and great preachers of doctrines wholly agnostic. It is the custom to gather a certain group of these teachings together, with the title of the Six Philosophies; while all others, considered as heterodox, are outside the pale of sympathy, and, therefore, to be ignored. Chiefest among the outcast philosophies is the doctrine of Prince Siddhartha, called also Shakya Muni, and Gantama Buddha. Of the others, it would be hard to find many students of more than three—namely, the Vedanta, Sankhya, and Yoga; while the Vaisheshika, Nyaya, and first Mimansa are little more than a name, even to professed students of Indian thought. They have their followers, doubtless; but there has not been found one among them of such mental force as to give them a modern expression, or to show that they bear any message to the modern world. We shall speak, here, only of the three most popular among the orthodox schools; and this chiefly in connection with a single note-worthy book,—the Bhagavad Gita, or "Songs of the Master." If we were asked, off hand, to which of the three schools the Bhagavad Gita belonged, we should most likely answer, off hand, that it was, undoubtedly, a text-book of the Vedanta, and indeed one of the weightiest works of the Vedanta School. For is it not commented on by the Great Shankara, chiefest light of the Vedanta, and does he not quote from it as of divine authority, a fully inspired scripture?

Yet, for all this, I think there are other aspects *of the* Bhagavad Gita, which show that this answer is too simple; and that, while the Songs of the Master undoubtedly for a bulwork of Vedantic orthodoxy, there is very much in them which belongs to the Sankhya, and even more that is the property of the Yoga School. It seems pretty certain that the Bhagavad Gita has grown up gradually, begining with a ballad on Krishna and Arjuna, much of which is preserved in the first book, and which suggests, all through, the burden of Krishna's admonition: Therefore fight, Oh son of Kunti! It seems likely that the next element in the structure of the Bhagavad Gita is drawn from the great Upanishads, the Katha Upanishad more especially. And this suggests a very interesting thought: side by side with many direct quotations from the Upanishads in our possession, there are a number of verses, notably n the second book, which have the true ring of the old sacred teachings, and yet are not in them as they now stand. And this suggests that we have only fragments; that there was once much nore, in the form of verses and stories, which made up the mystery teaching of the Rajput Kings,—that secret doctrine spoken of so clearly in the Upanishads themselves as the jealously guarded possession of Kshattriya race. The fourth book of the Bhagavad Gita fully endorses this idea, since Krishna traces his doctrine back *through the* Rajput sages to the solar King, Iksvaku, to Manu, the Kshattriya, and finally to the sun, the genius of the Rajput race. And this, in connection with that teaching of successive re-births, which, we know from the two greatest Upanishads, was the central point of the royal doctrine. So we are inclined to suggest that we have in many verses of the Bhagavad Gita, additional portions of the old mystery doctrine, parts of which for the great Upanishads. And it is quite credible that Krishna,—whom we believe to be as truly historical as Julius Cæsar,—as an nitiate in these doctrines did actually quote to Arjuna a series of verses from the mystery teaching, and that these verses are faithully preserved for us to the present day. However that may be, here the verses are: a series of verses from the Upanishads, had a second series, entirely resembling these in style and thought. As a third element in the Bhagavad Gita we have the Puranic episode of the transfiguration, and, we must say, it reproduces all that grim and gruesome ugliness of many armed gods, with terrible eeth, which the Puranas have preserved most probably from the wild faiths of the dark aboriginals and demon worshippers of Southern India.

Finally, there is a very important element, into the midst of which the episode of the transfiguration is forcibly wedged; and of this element we shall more especially speak. It consists of the characteristic Sankhya doctrine of the three potencies of Nature completely developed along physical, mental, and moral lines. A word about this doctrine, which we may, with great likelihood, refer to Kapila himself, the founder of the school. His conception seems to be this: there is the consciousness in us, the spirit, the perceiver; and, over against this, there is Nature, the manifested world. This duality of subject and object has great gulf fixed between its two elements, whose characteristics are wholly and irreconcilably opposed. Of the subject, the spirit, consciousness, we can only say that it perceives. To predicate of consciousness any characteristic drawn from our experience of objects, such for instance, as mortality, beginning or end, is to be guilty of a cardinal error. Of Nature, the opposite element of existence, Kapila's teaching, it seems, was something like this Nature may be divided into three elements: the substance of phenomena; the force of phenomena; and thirdly, the dark space, or void, in which phenomena take place. Take a simple illustration. The observer, with closed eyes, is the spirit or consciousness, not yet involved in Nature. He opens his eyes, and, instead of the dark space, or void, sees the world of visible objects, or substance, and there is perpetual movement among the things thus observed. This is force. Thus we have the three elements of Nature, the three qualities, as they are generally called,—which make up the central idea of Kapila's cosmic system, and which are not to be found, in that shape, in any of the oldest Upanishads: they are, therefore, no part of the Vedanta, properly so called, but distinctively Sankhya teachings. Now, these distinctive teachings for a very important part of the Bhagavad Gita, and are woven into many passages, besides the chief passages already referred to, in the seventeenth and eighteenth books. Thus, as early as the second book, we have a reference to the Sankhya teaching: "The Vedas have the three Nature-power as their object; but thou, Arjuna, become *free from the three powers.*" *It is needless to quote the* many passages that refer to the same teaching: to the divisions of the knower, the knowing, the known; the doer, the doing, the deed; the gift, the giving, the giver; and so forth, according to the three Nature-powers. All this is carried out with much intellectual skill, and dialectic acumen; but it has nothing in the world to do with the main motive of the book,—Arjuna's action under the calamity of civil war; and Krishna's assertion of the soul, as the solution of Arjuna's dilemma.

There is also a very important element in the Bhagavad Gita, equally characteristic of the Yoga school, whose final exponent, though not, in all probability, its founder, was Patanjali, the author of the commentary on Panini's grammar, who lived, it is believed, some three centuries before our era. We do not regard the directions as to choosing a lonely place, a fawn-skin seat, over sprinkled kusha grass, and the fixing of the attention on the tip of the nose, as necessarily, or most characteristically belonging to the Yoga school, though they are undoubtedly important elements in that teaching. What seems more vital is the moral concept of action with disinterestedness; of action without attachment, according to the primary motion of the will; this teaching, it seems to us, is at once characteristic of the Yoga system, and *foreign to the spirit of the Upanishads; for the Upanishads*, so high is their ideal, are not greatly concerned with fallen man or the means of his redemption. They look on man as an immortal spirit, already free and mighty, and therefore needing no redemption. Man, needing to be redeemed, is a later thought; one springing from a more self-conscious age.

Now the connection of this thought with the Sankhya philosophy is obvious. It regards man, the spirit, as ensnared by Nature, and consequently as needing release; and, for the Sankhya school, this release comes through an effort of intellectual insight. But this concept, man saved by intellect, is essentially untrue to life, where man lives not by intellect alone, or even chiefly, but by the will; and it became necessary, granting our fall, to find a way of salvation, of redemption through the will. This way is the Yoga phillosophy It is the natural counterpart and completion of the Sankhya, and has always been so regarded. The pure spirit of the over-intellectual Sankhya becomes Lord of the more religious Yoga;—using religion in the sense of redemption to the will. But, though thus complementary, the two systems might easily come to be considered as opposing each other; and it sems to be part of the mission of the Bhagavad Gita—or rather, of certain passages forcibly imported into it, to reconcile the Sankhya and the Yoga once for all, and to blend these two with the Vedanta.

We need only quote two passages, which are obviously due to the Sankhya Yoga reconciler. The first is dragged into the middle of the following sentence, and evidently has no true place there: "If slain, thou shalt attain to heaven; or conquering, thou shalt inherit the land. Therefore rise, son of Kunti, firmly resolved for the fight. Holding as equal, good and ill-fortune, gain and loss, victory and defeat, gird thyself for the fight, and thou shall not incur sin. And thus there shall be no loss of ground, nor does any defeat exist; a little of this law saves from great fear;" -the law, namely, that the slain in battle go to Paradise. Now into the midst of this complete and continuous passage has been inserted this verse: "This understanding is declared according to Sānkhya; hear it now, according to Yoga." Needless to say, the last part of it has as little to do with the Yoga philosophy as the first has with the Sankhya. Then again, in the next book, the third: "Two rules are laid down by me: salvation by intellect for the Sankhya; salvation by works for the followers of Yoga." So that one part of the Bhagavad Gita is devoted to the reconciliation of these two complementary though rival schools.

23rd December 1897. MADRAS MAIL.

NOTES AND COMMENTS.

We hope to publish in due course the two draft marriage Bills with the statement of objects and reasons got ready respectively by the Hon'ble P. Ratnasabapathi Pillai Avargal B. A., and the Hon'ble C. Jambulingam Mudaliar Avargal M. L. From Mr. Pillai's statement, we cull the following sentence. "The practice leads to deterioration of the race. The boy becomes the father and the girl becomes the mother very often when they are scarcely sixteen and thirteen, and they grow old and decrepit almost in youth. The state has to face a grave economic problem in the shape of over-population steeped in poverty." These are wise words and true. To these evils is to be added, the evils arising for premature widowhood, between which and infant marriage there exists a proved causal connection. But how are these bills intended to remedy these pressing evils of society? Will we have achieved our object by just putting the marriage a day after a male person arrives at his 16th year and the girl her thirteenth year. We dare say not. Though girls may be married earlier or late they don't wait long after they attain their pubescence, which is often mistaken for puberty. For man or woman, puberty is not reached till they are past their twentieth year. Men, in all classes of society have more or less to wait for this age, though they be married young and it happens only in a very few cases that a male's nuptials are performed before 18 or 17. The evil, as it is, is felt more in the case of females who in all classes of society, are nuptialled when they reach the age of 13 or 14 or at most 15 and consequently children born of such girls, whose shoulder bones are never fully developed, inherit therefore a shorter and weaker chest and hence the deterioration in the race. It is certain therefore our Pillai's legislation cannot alter the set of facts any whit. Then again, so far as the other evils of infant marriage are concerned, the parties to be protected against are more the males than the females. If there are so many more young widows, what is the inference? The death rate among the males of particular age are greater than among females. This is a fact. Statistics gathered by Medical authorities and Life Insurance Companies go to show that the most critical period in a man's life is when he is passing through his teens and till 20or 21 or so. Then the young man is passing through a revolution in his whole nature and some of the sharpest trials both physical, moral and intellectual have to be gone through. If he emerges out a whole man, then we may regard his future assured for some time to come. There is a natural exhilaration of spirits when a man emerges into active life which carries him on for some time. And some of the most deplorable cases of early deaths, are after 16 and not before. As such, we are not quite sanguine that the bill will effect any improvement in the direction of preventing early widowhood. In our school days, about two decades ago, we remember all the Brahmin Students got married in a regular batch after they passed their matriculation, when they were about 15 or so; the poorer boys having to wait per force much longer. And the very same had to wait for their nuptials after they passed their B. A. An improvement in these particulars is perceivable now a days and boys wait for sometime after they have passed their matric. And through a variety of causes, some of which are moral, girl marriages are delayed now even after 10 years. We don't deny the fact however that the proposed piece of legislation will have a deterring effect on the erring few and will also prevent a very small percentage of infant widowhood. But our only ground of complaint is that the minimum is fixed too low to its proving a salvation of Hindu Society. As it is, none need go into hysterics in praise of the measure, nor cry it down as intended to undermine the foundations of Hindu Religion and Society. Mr. Pillai is thoroughly orthodox in his views and the safest legislator one could wish to have. As between the two bills, of course, our preference rests with Mr. Pillai's bill.

⁂

The November number of the *Dawn* is an interesting number, and contains some excellent articles. on 'Physical and Metaphysical relations;' 'Transcendant manifestations and their worship,' Shelley's spiritual Philosophy and a translation of a Sanscrit work entitled Sivarajya Siddhi. The current part of the translation deals with the refutation of the Buddhists and Jains, in more unparliamentary language than the *Sivagnana Siddhi* and we cull the following translation of a Stanza, "How is this combination of transitory atoms, devoid of all motion? How does this combination, not differing (from these atoms in any way) attain objectivity? And who is it that causes this union? When is the formation of all the Skandhas? Who is the Enjoyer? What is that ceaseless flow (of Ego-Consciousness)? Whose then are enjoyment and Salvation? Tell me, O dull-headed one! how can your theory stand?"

⁂

Manigramai Pattam We noted as we were reading "the History of Travancore," the learned author discussing the meaning of this word, which occurs in the oldest jewish grant. The author is no doubt correct when he says that it means merely chief (மணி-gem, jewel) of the village ([illegible]) and what is remarkable is that this title of the Collector and Magistrate of the Village is no than that of our modern day *Moniagar* or *Monigar*. This Village Chief's title has thus survived more than 16 centuries. Mani (மணி) is colloquially used even now to denote cleverness, and ability and excellence. ([illegible] or [illegible]); and a well-known name used to be punned in this way As we were revolving these few words in our mind, our little daughter comes out with a big cane, threatening her little sister, 'Look here, I hold a [illegible] (a well-seasoned cane).

THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(Continued from page 198.)

Adhikarana. -2.

Now that the question arises as to what that distinguishing mark is which determines the nature of Brahman here enunciated, the blessed Sûtrakâra introduces the sùtra which forms the second adhikarana or section and states the definition of that (Brahman):

Whence the birth etc. of this (I. 1. 2.)

When the thing to be defined is known, definition serves no purpose; when the thing is not known, there is no seeking for its definition. So, what occasion is there for giving a definition of Brahman here?—No objection such as this need be raised; for there does arise an occasion for a definition of Brahman, of whom a vague idea is formed by the study of vedic texts.

The literal meaning of the Sûtra is: **Brahman is** He from whom proceeds the evolution—*i.e.*, **birth** (janma), existence (sthiti), dissolution (laya), disappearance (tirobhâva), and grace (anugraha)*—of this manifested universe made up of chetanà and achetanâ, of spirit and matter, held together in indissoluble union.

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* Appaya-dîkshita in his S'ivârkmanidîpikâ, a commentary on S'rikantha-Bhâshya, explains *Sthiti* as the state of continuance of the universe between its emanation and dissolution: *tirobhâva* as bandha or bondage, the root of the whole evil of Samsâra, the inherent powers of Jñàna and Kriyâ (knowledge and action) being veiled or hidden; and *anugraha* as deliverance from bondage. He cites also, with a view to refute, two other explanations of *tirobhâva*: (1) the ceaseless continuance of worldly enjoyment as suited to each sentient being, (2) the return, at the time of pralaya, of chetanâ and achetanâ existence to their subtlest forms. This last explanation of the word seems to agree with the teachings of S'aiva Agamàs so far as Brahman's five-fold act (Pancha Kritya) is concerned.

In his Saundaryalahari, verse 24, S'ri S'ankarâchârya, following the teaching of the ágamas, describes this (*tirobhâva*) stage of the universe as Is'âna's act of concealing (by way of merging) it as well as His own form in Sadâs'iva, and he describes *anugraha* as Sadâs'iva's act of projecting into manifestation Brahmâ the Creator, Hari the Preserver, Rudra the Destroyer, and Is'ana the Concealer, from out of Himself in whom they lay concealed after pralaya, and who once more emanates the souls into being with their respective pàs'as (or karma-bandha) with a view to further on the evolutionary progress of such souls as lag behind in their march towards moksha. Appayadikshita's interpretation of *tirobhâva* and *anugraha* emphasises only one aspect of the evolution, that which refers to Jîvas individually, not to the universe as a whole.

The texts which here form the subject of discussion are such as the following

> "From what indeed these creatures have their birth; by what, when born, they live; to what they do depart, they pass away; that strive to know."[*]
>
> "The master of nature and of man; the lord of qualities; the cause of the bondage, existence and liberation of the world."[†]
>
> "Truth, wisdom, and endless is Brahman".[‡]
>
> "Hail to the reality, the truth, the Supreme Brahman, dark and yellowish in person, having the semen above, diverse-eyed, hail to the Omnipresent."[§]

Now the doubt arises as to whether or not the birth etc. of the universe form the definition or characteristic marks of Brahman.

(Pûrvapaksha):—They cannot constitute (the characteristic marks of Brahman), inasmuch as they do not inhere in Him. Moreover, in the passage "He saw that Bliss was Brahman" [‖] it is evident that the birth etc. of the universe are the characteristic marks of the Bliss. Elsewhere, in the passage "Existent (sat) alone, my dear, this at first was" [¶] the *sat* or the existent is taught as the cause of the universe. In one place—in the passage "Truth, wisdom, and endless is Brahman"—it is taught that the infinite Jñâna or wisdom is itself Brahman, the cause of the universe; and in another place, in the passage,

> "When the light of knowledge has risen, there is no day, no night, neither existence nor non-existence, S'iva alone is there,"[**]

we are given to understand that the Being denoted by the word 'S'iva' is the cause and therefore Brahman, existing before all.

Now, it may be asked: in case the Bliss etc. are Brahman, do they constitute Brahman each by itself, or all of them conjoined together? In the former case, we ignore what is directly revealed and commit other similar fallacies; and then, too, Brahman will be of an undefined nature. If it be held that each of them is the mark of a Brahman of a distinct kind, then a plurality of Brahman has to be admitted. If it be supposed that they conjointly constitute Brahman, even then, since they are mere attributes, they cannot constitute Brahman who possesses attributes, such as a knowledge as to the means of building the whole universe. Furthermore, the S'ruti "One should know Mâyâ to be the cause"[*] declares that the unintelligent Mâyâ is the cause of the universe; and it does so rightly; for, if Brahman who is made of intelligence (Jñâna) be the cause of the universe, He would be subject to vikâra or change,—which runs counter to the teaching of the S'ruti declaring that Brahman is "partless, actionless, tranquil"[†] and so on. Wherefore in no way is it possible to define Brahman,—to define Him as the cause of the universe and so on.

As against the foregoing *prima facie* view, we hold as follows:

Admitted that birth etc., as attributes inhering in the universe, do not pertain to Brahman; still, they rightly constitute the defining marks of Brahman as one closely connected with the universe. The Entity called S'iva, possessed of the attribute of omniscience and so on and denoted by the eight appellations,[‡] is said to be Brahman, the cause of the universe; and to that Entity alone Bliss and all other like attributes point. The attributes referred to are Omniscience (*Sarvajñatâ*), Ever-contentedness (*nityatriptatâ*), Beginningless Wisdom (*Anâdibodhatâ*), Independence (*Svatantratâ*), Never-failing Potency (*Nityâlupta-s'aktitâ*), and Infinite Potency (*Anantas'aktitâ*).

Omniscience (Sarvajñatâ) consists in all things becoming objects of direct perception—of stainless intuitive experience—independent of all external organs of sensation. It is known to inhere in Brahman. from such passages as: "Who perceives all and who knows all, whose penance consists of knowledge."[§] Thus the cause (of the universe) is Brahman who knows the appropriate ways and means of building up the several bodies suited to all sentient beings for the reaping of the fruits of their multifarious acts.

Ever-contentedness (nityatriptatâ) consists in being replete with unsurpassed Bliss, wherein there is not the slightest trace of distress. Hence the revelation "Bliss is Brahman."[‖] That Bliss (ânanda) which—introduced in the words "There is yet another A'tman who is composed of Bliss,"[*] and carried to the culminating point of unsurpassed Bliss by repeated multiplication in the passages beginning with "'Here follows the measuring of Bliss" and ending with "that is the unit of Brahman's Bliss"[†]—is the attribute of Para-Brahman is figuratively spoken of as Brahman Himself in the passage "Bliss is Brahman," because of the abundance of Bliss in Him. Brahman who delights in enjoying such a Bliss is said to be ever-contented. The enjoyment of this mighty Bliss on the part of Brahman is effected through *manas* only, not through external organs of sensation. Hence the passage,

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[*] Taittiriya-Upanishad. iii. 1.

[†] S'vet-Up. vi. 16.

[‡] Tait-Upanishad. ii. 1.

[§] Mahânárâyana-Upanishad. 23.

Tait. Upanishad. iii. 6.

[¶] Chhandogya-Upanishad

[**] S'vet. Up. iv. 18.

[*] S'vet. Up. iv. 10.

[†] Ibid vi. 19.

[‡] *Vide* page 220.

[§] Mundaka-Upanishad. 1. i. 4.

[‖] Tait. Up. iii. 6.

> "There is Brahman who is *â'kâs'as'arira* (whose body is light), *satyâtman* (Himself the existent), *prânârâma* (whose joy is life), *manaânanda* (delighted in the mind), *sânti-samriddha* (perfect in peace), and *amrita* (immortal)."[‡]

Here by Akâs'a—literally, that which shines all round, the Light—is meant the *chid-ambara*, the ether of spirit, the spirit-light; but not the material âkâs'a or ether, because the latter can mark no distinction (*i.e.*, the latter cannot serve to distinguish Brahman from other things in nature). The *chid-ambara* here referred to is that Supreme Power (Parama-S'akti), that highest cause, that ocean, as it were, from which spring up all the hosts of bubbles, the mundane eggs of all groups. Brahman, whose form is that supreme light, is spoken of in the s'ruti as "*âkâs'as'arira*." That *chid-âkas'a* is the highest cause is known from such passages as the following:

> "All these beings take their rise from A'kâs'a and return into A'kâs'a."[§]
>
> "He who is called A'kâ'sa is the revealer of all forms and names"[‖]

Satyâtman: He who is the Sattâ or existence. *Prânârâma*: He who delights in Prâna, the *chid-ambara-s'akti*, the Power of Spiritual light, the Basis of all, constituting Brahman's own essential nature. *Mana a'nanda*: He whose joy is in Manas (mind), not in the external organs of sensation. Here, too, "a'nanda" refers to the spirit-light the *chid-ambara*, the Prakriti or cause. Accordingly the S'ruti says:

> "Who could breathe if that Bliss, that Light, existed not."[*]

Sânti-samriddha: He who has attained to S'ivatâ, to Siva's condition. *Amrita*: He who has been free from time without beginning.

Thus, it is seen that Brahman who is essentially Existence, Intelligence and Bliss, and whose essential nature is the Supreme Light, enjoys the Bliss of His essential nature by mind alone, independent of external organs of sensation, as implied by the epithet "Mana-a'nanda." This epithet also implies that the emancipated souls who have attained to the state of Brahman are possessed of the *antah-karana* or mind, the organ which acts independently of external organs, and by which they experience the unsurpassed bliss of their essential nature. Wherefore, *nityatripta* or ever-contented is Brahman, enjoying the infinite Bliss of His essential nature by manas which is pure *bodha-s'akti* itself, the faculty of knowledge which can act independently of external organs. That is to say, for Him there is no necessity for the slightest joy of the world (samsâra) external to Himself.

The possession of unsurpassed knowledge—which is *svatas-siddha*, self-existing or inherent,—constitutes what is called *anâdibodhatva* or beginningless wisdom. Indeed, the *antah-karana*, jñâna or knowledge, which is the organ whereby He enjoys the Bliss of His own essential nature, exists through eternity, without beginning. Wherefore, Brahman is one of beginningless wisdom, inasmuch as knowledge which repels samsâra exists through eternity; He is ever free from the evil of samsâra and is spoken of in the S'ruti as "perfect in peace and immortal."

Independence (svatantratâ) consists in freedom from servitude to others and from other marks of inferiority, and in all things other than Himself being brought under his own control. Independence of Brahman as the impelling agent of the universe of matter and spirit is taught in such passages as the following:

> "There are two, one knowing (I's'vara), the other not knowing, both unborn, one strong, the other weak."[†]
>
> "By knowing the enjoyer, the enjoyed, and the ruler &c."[‡]
>
> "But he who controls both knowledge and ignorance, is another"[§]

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[*] Tait. Up. ii. 5.

[†] Tait. Up. ii. 8.

[‡] Tait. Up. i. 6.

[§] Chha. Up. III. ix. 1.

[‖] Chha. Up. VIII. xiv. 1.

[*] Tait. Up. III. vii. 1.

[†] S'vetâ. Up. i. 9.

[‡] S'vetâ. Up. i, 12.

[§] S'vetâ. Up. v. 1.

It is evident that because of His independence in all matters, Brahman is the author of all.

The never-failing-potency (*Nityâluptas'aktitva*) consists in all potencies being inherent in His own nature. Accordingly, the S'ruti says "His Higher Power (Pará-s'akti) is revealed as manifold, as inherent, acting as force and knowledge. * From this it follows that the potencies of the universe of spirit and matter are inherent in Brahman and that He is never without these specific attributes.

The possession of unlimited potentialities is what is called Endless Potency (*anantas'aktitá*). It is in virtue of these endless potencies that Brahman is the producer and the ruler of the world. Accordingly it is revealed to us that

> "There is one Rudra only,—they do not allow a second—who rules all the worlds by His powers"; †
>
> "Who rules all these worlds by His supreme powers of ruling and producing." ‡

As possessed of endless potencies, Brahman can be the material cause of the infinite universe.

As to Brahman being the subject of eightfold appellation: The Supreme Brahman is the Being denoted by the eight appellations of *Bhava, S'arva, Is'âna, Pas'upati, Rudra, Ugra, Bhîma* and *Mahâdeva*. Though He is denoted by all words, He is designated specially by Bhava and other like words, indicative as they are of His Highest being: it does not follow that He is not designated by other words than these eight.

Brahman is called *Bhava* because He exists everywhere at all times, the root "bhû" meaning sattâ or existence. We are taught that Brahman is the Existent, running through all things. Accordingly, the S'ruti says:

> "Existent alone, my dear, this at first was, one only without a second." §
>
> "Truth (Existence), Wisdom, Endless is Brahman." ‖
>
> "He who is existent, who delights in Prána, whose joy is in manas." ¶
>
> "The ineffable glory" **

and so on. As running through all things—as for instance "jar *existing*" cloth *existing*—it is evident that Brahman, the existent, constitutes the upâdâna or material cause of all. The jar, for instance, always associated as it is with clay, is said to be made out of clay, *i. e.*, has clay for its upâdana. Thus Brahman, the existent, is designated by the word *Bhava*.

Brahman, the all-destroyer, is designated by the word *S'arva*, derived from the root "S'ri" to destroy. Brahman is spoken of as the destroyer in the following passages:

> "Hail! hail! therefore, to the Destroyer, to the Great Devourer" *
>
> "To whom the Brâhmanas and Kshatriyas (are as it were) but food" †

Brahman is denoted by the word "*I's'âna,*" the Ruler, as endued with the unconditioned supreme sovereignty, as revealed in the passage, "Who rules these worlds with His powers of ruling." ‡

As the I's'vara or Ruler must have some beings to rule over, Brahman is denoted by the word *Pas'upati*, Master of *Pas'ûs* or subject beings (souls). Thus, the S'ruti says:

> "Whom—the four-footed as well as two-footed souls (pas'us)—Pas'upati, the Lord of souls, rules." §

As Pas'us (souls) are so-called because of pâs'a (bond), Pas'u stands for both Pas'u and Pás'a. By this epithet, Brahman is shown to be the Ruler of *chit* and *achit*, of matter and spirit.

Brahman is called *Rudra* as expelling the malady of samsâra, as we are told in the passage:

> "The knower of A'tman crosses beyond grief" ‖

Brâhman is called *Ugra* or Fierce, because He cannot be overpowered by other luminaries, as taught in the passage:

> "Not there the sun shines, nor the moon and stars." ¶

As the regulator and the source of fear to all sentient beings, Brahman is known by the name of *Bhîma* or Terrible. The S'ruti says:

> "By fear of Him does the wind blow." **

As Great and Luminous, S'iva is called *Mahâdeva*. So the Atharva-S'iras says:

> "For what then, is He called Mahâdeva?—As having abandoned all things, He is adored for His A'tma-Jñâna or spiritual wisdom and for His yogic glory; wherefore He is called Mahâdeva." ††

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* S'vetá. Up. vi, 8.
† Atharvas'iras-Upanishad.
‡ Atharvas'iras-Up.
§ Chhâ. Up. vi, ii.
‖ Tait. Up. ii. 1.
¶ Tait. Up. i, 6.
** Mahânârâyana. Up. 24.

* Atharva-S'iras. Up.
† Katha. Up. ii, 25.
‡ Atharvasiras-Up.
§ Taittiriya-Samhita. III. i, 4.
‖ Chhâ. Up. VII. i.
¶ S'vetâ. Up. vi. 14.
** Tait-Up. ii. 8.
†† Atharvas'iras-Upanishad.

That Being called S'iva known as Free from all taint of Samsâra and as the repository of all that is good is, because He is of such a nature, the cause of the birth &c. of the whole world. Since a Being of such a greatness can be the twofold cause of the world, That (Being called S'iva), endued as He is with such a greatness, is called Brahman. He has also been proved to be the seat of Bliss and such other attributes; wherefore it is vain to raise the question whether Bliss etc., can constitute Brahman each by itself. From the passage "one should know Mâya as Prakriti" it may be seen that Mâyâ is the Prakriti or cause, that Maya being I's'vara essentially, as taught in the concluding part of the sentence:

> "And know I's'vara as the possessor or the seat of the Mâyá." *

Brahman, associated with the sûkshma or subtle chit and achit is the cause; and Brahman associated with the sthûla or gross chit and achit is the effect. Wherefore the Siddhânta or demonstrated conclusion is that birth etc. of the universe form the distinguishing marks of Brahman.

Adhikarana 3--(A).

Knowledge of a thing is obtained by means of its definition and the organ of perception(1) Now what is the pramâna or organ of perception in the case of Brahman, the cause of the world? In answer to this question the sûtrakâra says:

Because S'astra is the source (of our knowledge of Brahman) (I. i. 3.)

Because S'ástra is the source, the *pramána*, the authority, or the organ of perception, therefore there is Brahman who has been defined by (*i. e.*, as the cause of) the birth etc. of the universe.

Now, the *doubt* arises as to whether Brahman, the cause of the universe, can be reached through S'âstra alone or through other pramânas.

The *prima facie* view may be stated as follows: This world which is made up of parts is an effect, and that effect, involving variety, should have an appropriate agent. Thus may be inferred some agent endued with omniscience. Thus, not being reachable by S'ástra alone, S'âstra's aim is not Brahman S'ástra treats of things not revealed by other pramánas.

The *demonstrated conclusion* may be stated as follows:—Brahman, the cause of the universe, can be reached through Vedânta-S'ástra alone; for such passages as

> "None, who knows not the Vedas, can think of That, the Great"*

—teach the impossibility of (attaining to) a knowledge of Brahman except through Vedânta-S'ástra.

As to the contention that the universe is an effect because it is made up of parts, and that it may therefore be inferred that the universe must have an appropriate agent, it is unreasonable to say so; for it is found that steeples and palaces and the like, which exhibit a complicated design, have more than one agent. Thus, it cannot be established that the universe has only one agent. By force of induction, we are further led to the conclusion that such an agent is subject to Karma, *i. e.* has to reap the fruits of his acts.

Even if it could be established by *anumána or inference*—in virtue of the world being an effect—that the author of the world is one alone and distinct from itself, it cannot be proved that that one agent is endued with the potency of becoming both the efficient and the material cause of the universe. Thus it is proved that Brahman is reached by Vedánta-S'âstra alone, and is founded on that (Vedánta-S'astra) alone as the authority.

Adhikarana 3-(B).

Some hold that by this Sûtra we are further taught that the attribute of omniscience which is so essential in the cause of the world, propounded in the previous section (2nd adhikarana), can be predicated of Brahman as He is the source of all S'ástras or Vedas. Such a double signification is no more a fault in a sûtra whose aim is merely to indicate, than in a poem conveying (by slesha or pun) a double signification. Hence the introduction of a fresh adhikarana or section here.

Because He is the source of S astra (I. I. 3.)

In this case the texts which form the *subject* of discussion are the following

> "What is (known as) Rig-Veda, Yajur-Veda, Sama-Veda etc., is the breath of this Great Being" †

The *doubt* arises as to whether or not it is right to hold that Brahman is the author of the Vedas.

The pûrvapaksha or the *primafacie* view may be stated as follows It is not right to hold that Brahman is the author of the Vedas; because it contradicts the s'ruti which declares the eternality of the Vach in the passage.

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* S'veta. Up. iv. 10.

* Taittiriya-Bràhmana III. xiii 9

† Bri. Up. II. iv. 10.

"O Agni that assumest diverse forms, do thou impel (the sacrificer) to adore Indra by *eternal word*" *. If they were the creation of Brahman, the Vedas would have a personal author and, as such, would form no authority. Wherefore, how can Brahman be the author of the Vedas?

As against the foregoing, we hold as follows:—It is but right that Brahman is the author of the Vedas; for, from the S'ruti,

> "What is (known as Rig-Veda, Yajur-Veda, Sàma-Veda etc., is the breath of this Great Being,"

we understand that the mass of the Vedas has emerged as the breath from Brahman without any effort; and further we are taught that Parames'vara is the author of all Vidyâs, in the following verse:

> "Of these eighteen sciences of different paths, the original author was, as the s'ruti says, the wise Sûlapâni Himself."

Of the Vedas dissolved in Himself before creation, the Omniscient Parames'vara again becomes the author by composing them in the same order of syllables as before. Wherefore it is that the Vedas have no personal author and are at the same time the work of Is'vará. The statements of persons who have likes and dislikes and so on may prove untrue. But ever true are the statements of Brahman, of S'iva, who is free from all taint of evil tendencies, by whose unobstructed and unsurpassed knowledge is directly perceived whatever may happen to things in all the three periods of time, who is an authority in Himself (Svatah-pramâna), who is the Supreme Lord and the Supreme Truth-speaker, who has attained all desires. For, in the passages "the Ruler of all Vidyâs" † and "May that Divine Being endow us with the blessed wisdom (*Subhâ Smriti*)" ‡ it is taught that Parames'vara is the founder of all sciences and is the cause of the blessed wisdom (*S'ubhâ Smriti*). Wherefore, Parames'vara being the author of the Vedas which illumine all things, His omniscience is proved, inasmuch as it is impossible to reveal what is unknown.

A. MAHADEVA SA'STRI, B. A.

(To be continued.)

TAYUMANAVAR'S POEMS.

(Continued from page 204).

சுகவாரி.

இன்னமுதகனிபாகு கற்கண்டுசீனிதே
னென்னருசித்திடவல்லவர்
நின்பங்கொடுத்தநினை யெங்கேநினைந்தன்ப
ரிடையறாதருகிருந்து
முன்னியகருத்தவிழ வுரைகுளறியுடலெங்கு
மொய்ந்துயர்ந்தவசமாகி
யுணர்வரியபேரின்ப வனுபூதியுணர்விலே
யுணர்வார்களுள்ளபடிகாண்
கன்னிகையொருத்திசிற் றின்பவேம்பென்னி
னுங்கைக்கொள்வள்பக்குவத்திற்
கணவனருள்பெறின்முனே சொன்னவாறென்
னெனக் கருதிநகையாவளதுபோற்
சொன்னபடிகேட்குமிப் பேதைக்குநின்கருணை
தோற்றிற்சுகாரம்பமாஞ்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே (௭௭)

GOD-HEAD AS OCEAN OF JOY.

77. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

Knowing that Thou art the fountain of Supreme Bliss to them, and enjoying Thee, sweet as the delicious extract of the mixture of the three fruits * with sugar, sugar-candy, ambrosia and honey, Thy beloved devotees would ever seek Thee, reflect on Thee and praise Thee in great emotion: They would blab and become overpowered with joy and would remain absorbed in Thy Heavenly Bliss. This is an undoubted fact with the advanced *sages*.

But to me, who am, as it were, in a state of maidenhood, it is not gratifying; just as the sweets of 'nuptial embrace' will be quite unwelcome to a bride before puberty.

Do Thou, therefore, initiate me, my Lord, into the blessedness of Thy Grace.

அன்பினைவழியறியாத வென்னைத்தொடர்ந்தென்
னை யறியாதபக்குவத்தே
யாசைப்பெருக்கைப் பெருக்கிக்கொடுத்துநா
னற்றேனலந்தேனென
வென்புலமயங்கவே பித்தேற்றிவிட்டா
யிரங்கியொருவழியாயினு
மின்பவெளமாகவுள்ளங்களிக்கவே
யெனைநீகலந்ததுண்டோ

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* Taitt-Samhità II. vi. 11.

† Mahanarayana-Upanishad. 21.

‡ Mahana-Upanishad. 12.

* Vide note to 17th verse.

தன்பருவமலருக்கு மணமுண்டுவண்டுண்டு
　　தண்முகைதனக்கு முண்டோ
தமியனேற்கிவ்வணந் திருவுளமிரங்காத
　　தன்மையாற்றனியிருந்து
என்பமுறிநெக்கனே யழியவோ தன்னன்பர்
　　சுகம்வந்தவாய்க்குமுறையாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
　　சோதியேசுகவாரியே (எஅ)

78. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

With all my maidenhood ignorance of the sweets of Thy Love, it was Thy Benevolence to have stimulated my senses towards the same and left me in an unruly state of cares and anxieties.

O! for the blessed day when Thou wouldst compassionate my condition, come and take me in Thy arms, unite me to Thee and fill me with exceeding pleasure and delight!

O my beloved Lord, has not *yet* the bud of my heart fully spread its petals and diffused its fragrance of love, so that Thou mayest make me an object of Thy Pleasure?

If I should be left to pine away in this manner, how is it possible for me to attain the Eternal Beatitude of Thy devotees

கல்லேனுமையவொரு காலத்திலுருகுமென்
　　கன்னெஞ்சமுருகவிலையே
கருணைக்கிணங்காத வன்மையையுநான்முகன்
　　கற்பிக்கவொருகடவுளோ
வல்லான்வகுத்ததே வாய்க்காலெனும்பெரு
　　வழக்குக்கிழுக்குமுண்டோ
வானமாய்நின்றின்ப மழையாயிரங்கியெனை
　　வாழ்விப்பதுன்பரங்காண்
பொல்லாதசேயெனிற் றாய்தள்ளனீதமோ
　　புகலிடம்பிறிதுமுண்டோ
பொய்வார்த்தைசொல்லிலோ திருவருட்கயலு
　　மாய்ப் புன்மையேனுவனந்தோ
சொல்லாண் முழக்கிலோ சுகமில்லை மௌனி
　　யாய்ச் சுமமா விருக்க வருளாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
　　சோதியேசுகவாரியே. (எகூ)

79. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

My mind is too hard to be softened to Thy Love. A stone may, perhaps, be melted but *not* my mind. Was the four-faced Brahma* possessed of an independent power to create so hard a mind for me? No, I could say. Because no Deity however mighty and strong can assert independence in Thy Presence. Nor can there be any Heavenly Being to confront Thy Will, since the proverb runs 'The Almighty's decree is inscrutable always'?

Thou must, O Lord of All-blessedness, rain forth Thy Love for me and plunge me in Eternal Beatitude. There is no other go for me than to seek refuge in Thee. How can Thy Motherly* care miss me, Thine infant son, my evil tendencies withal.

Do Thou, then, grant me the *mona*† of bliss, in as much as I fear that mere eloquence may beget the sin of lying and unfit me for Thy Blessing.

R. SHANMUGHA MUDALIAR.

(To be continued).

ABSTENTION FROM KILLING.

Nobody doubts now that India has a rich legacy of glorious traditions: but all thoughtful men are surprised to find they remain yet but a dead letter. Very fine to hear are some of the thoughts and deeds of our ancient progenitors; and to follow them out to their end in practice is of course out of the question with 90 per cent of modern Hindus. And the worst of it is, that while the majority confess constitutional weakness and honestly cry quarter, there is now and then a small minority of self complacent and go-a head men who would poo-pooh the whole sarrant trash invented by mischief-making brains to keep the common place coward down.

Some of these lip-reformers of yesterday making for nothing more substantial than frothy talk are often as contemptible as the quarrelsome fanatics who show more fight to people than God and Religion. And it is a sad misfortune that we now have in our ranks for the most part only men of these diametrically opposite tendencies with whom the golde nean is at best but a chimera not possible of realization in the plane of man's scene of action.

Sermons it would appear are now-a-days preached more as a fashion and for entertainment than for moral edification and the Godly are scarcely solicitious to aid their flock in the formation of their spiritual character.

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* Brahmá with the accent on the second syllable always will denote the Brahmá of the Trinity as distinguishable from the Supreme Brahm or Bramha addressed by the Saint here.

* c. f. the 31st verse defining the Motherhood of God.

† c. f. 'Silence is Golden' (spiritually only), Hence the Saints of our land we see often settled in *mona*. There is one in Kumbaconam now. Mona-Silent meditation in Yoga.

Men need to be made sensible that Religion is a personal thing, a matter of personal application and experience. His is but a partial and unsatisfactory faith which is concerned wholly with the state of society in general and allows him to neglect the discipline of his own affections and the culture of his own spiritual nature. Is it a wonder therefore that we sometimes observe and marvel that some of the so-called gentlemen of education, who arrogate to themselves the credit of being the depositories of all that is wise in refinement, delicacy, and virtuous principle in this country of ours should often scandalously forget themselves or rather wilfully act in a manner that gives the lie to all their presumptuous boastings. But the consolation, if it is one at all, is that India has been no single and glaring exception. History reveals demonstrable fact that intemperance, debauchery and crime have now and then desecrated the homes of Godly to whose snivellings, whinings and lugubrious lamentations the sacred halls of Jehovah had echoed invariably.

Religion then is much too often mistaken for its very opposite Irreligion and *vice versa*.

Hinduism—Aryanism—Siddanta-Vedanta—or even better—the Vedanta-Siddanta as it is often expressed has suffered much at the hands of those who would seem to profess it to-day, not that our Religion has become degenerated: but it is a sure sign now that all Hindus as a nation have for long been blindly gallopping towards ruin and annihilation.

The srutis, it would appear, begin with teaching *ahimsa* and end in taking us to total self-abnegation or our only goal—selflessness.

Non-injuring any living thing, *afortiori* non-killing the lowest form of life in God's creation on any account are the mottos that are blazoned any and every banner claiming to be Hindu, however widely they may differ one from another in minor details of dogmas and rituals. Hindu Ethics itself is based on this Divine Law or command and the Hindu believes that no salvation is attainble by one who is a perfect stranger to all *Jeeva Karunya*.

Of course it is very comfortable to believe in a God who gave the animal for man as his food. As well might the tiger argue from his own standpoint that his God made man his food. The argument answers bothways surely. But the humble Hindu does not understand the logic in it.

His glory is to be perfectly innocent of the life (flesh and blood) of any living thing however low its manifestation might be. Non-killing is his *watchword*: he would therefore avoid altogether fattening on beef and pork and such pleasant things. But even that does not exhaust his idea of Ahimsa altogether. Sometimes a feeling or a sensation would kill with the fire of a thunderbolt in much less time than a dagger or an arrow would. He must accordingly exercise constantly what he calls *Jeeva Karunya*, the only anodyne to all evils humanity is heir to. This would no doubt involve bearing and forbearing on his part, no small amount of self-sacrifice as it is called. And it is in such self-sacrifice, that Religion begins for him and ends when he attains to the supreme knowledge that he is not his little body.

Having premised thus for, we shall now proceed to translate the treatise in Tamil on "கொலைமறுத்தல்" by *திருத்துறையூர் சாந்தலிங்க சுவாமிகள்* only remarking *en passant* that we shall only be able to treat our readers to a short history of the life and various works of our sacred author at a future date before we shall have rendered the whole work, into the *Lingua Franca* of the modern civilized world.

உ

கோலைமறுத்தல்.

இன்பமாயதருநிடையோங்கவுங்
துன்பமாயதுதூரத்துணிங்கவு
முன்பராபரன்மொய்குழலோடணைந்
தன்பினீன்றவேழானனைப்போற்றுவாம்.

TRANSLATION.

(*a*) Plain.—I bow in adoration to the elephant Vinayaka Deva who was born to Shiva of Sakti to help virtue and good and destroy sin and evil in the world of man.

(*b*) Philosophical.—Salutations to Sat-Chit-Ananda (Pranava Roopy) in whom ignorance or avidya is nowhere and ananda ever inherent as Swaroopa.

Vinayaka. One above whom there is none: or Him beyond whom there is no beyond or *That* which itself uncaused is yet the cause of all causes. Aum! The Pranava is the life and soul of all existence. The Vedas never begin or end anything without first pronouncing this Mantra—the holy of holies.

Vedic Ritualism. No karma would bear any friut unless Ganesa is to begin with invoked and installed as the presiding deity over it

V. MUTHCUMARASWAMY MUDALIAR, B. A.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, MARCH 1898.

'THE UNION OF INDIAN PHILOSOPHIES.'

> "All partitions of knowledge should be accepted rather for lines to mark and distinguish than for sections to divide and separate, so that the continuance and entirety of knowledge be preserved."
> Bacon.

This saying of the greatest and wisest man of his age has now greater application in these days and in the land of Bharata, than it was in Bacon's own days. It brings out clearly enough what the purpose and utmost scope of all knowledge can be and the true principle of toleration and liberalism that ought to guide us in our search after knowledge and the ascertainment of truth. Unless we carefully sift and see what each is, which is placed before us as knowledge and truth and for our acceptance and mark their lines of similarity and difference, we will gradually emerge into a condition of intellectual colour-blindness we cease to know what is colour and what is knowledge and what is truth; and the final result is an intellectual and moral atrophy and death. When in, therefore, seeking to avoid such a catastrophy and suicide, [illegible] indulge in moral and intellectual disquisitions, the caution has to be borne in mind also that such differences in thought should never divide people in their mutual sympathies and their aspirations in the pursuit of the common good. There is no necessity at all for angry discussions or acrimonious language. Whatever the capabilities of the human mind may be, which may yet remain hidden, yet the human mind is in a sense limited. The laws of thought can be determined positively and they are as fixed as possible. We can only think on a particular question in a particular number of modes and no more, which [illegible] number, in their permutations and combinations, is fully exhibited. Difference in point of time, [illegible] clime and [illegible] nationality have not affected thought in the least. People have given expression [illegible] the [illegible] ame moral sentiments the same feelings; and the same beauties in nature, and the similarities and the disparities that may exist, have been minutely noted by the poets of all lands. As such, it would not surprise us if the same theories about some of the grand problems of human existence have been discussed and held since man began to ask himself those questions, and for ages to come, also the same theories will endure. The same stories have been told and the same battles have been fought over and over again, but note also that the honors of the war have often rested and followed the predilections of the people and the eminence of the story teller for the time being. Theories and Schools of Philosophy have had each its own hey-day of life and glory and each has had its fall, and a subsequent resurrection. Even in the course of a single generation, we see a thinker who is accounted as the greatest Philosopher of the day, as one who has revolutionized all thought and philosophy, discounted very much and pale before the rising stars, whose fads take the popular fancy. By these observations, we do not mean to discourage all theorizing but only to show the uselessness of any dogmatism upon any points, and we, more than ever hold that all partitions of knowledge are useful and should be accepted for consideration. We have ventured upon these observations as in these days, and in this land, what is considered as knowledge and gnanam and philosophy is all seeking a narrow groove and partaking of an one-sided character, and thereby tending to obliterate thought, ignoring the thin and delicate partitions obtaining between different kinds of knowledge and the consequences could not altogther be beneficial. This process of ignorance and obliteration has been going on for some time past, and has been mainly assisted by false or queer notions of what constitutes toleration and universalism. The habit of trying to defend everything and explain away everything from one's own preconceived point of view is clearly [illegible] pernicious habit intellectually and morally. The vain search after [illegible] fancied unity has ended in [illegible] snare often times and a similar attempt nowadays to reduce every view to [illegible] view is purely a procrustean method and fallacious in the extreme. Where is the good of such a procedure [illegible] There could neither be profit [illegible] pleasure in seeking such similarities and uniformities [illegible] things that [illegible] essentially different. Will there [illegible] good knowledge and [illegible]soning as this [illegible] Black [illegible] the [illegible] as red, because both are colours [illegible] A crow [illegible] the same thing as ink, as both are black Such attempted unification of knowledge is purely delusive and of no moment whatever. When again, commentators say and contend that a certain passage only bears out their interpretation and no other and that each one's own interpretation is the best, yet it must stand to common sense that these views could not all be correct nor could the author have intended all these meanings himself. Our Hindu commentators have often taken the greatest liberties with their author and they have often proved the worst offenders in forcing meanings upon words and passages which they and the context clearly show they do not bear. Yet we are often asked by some very tolerant people to accept every view as truth and to adopt their view as the greatest truth of all. As many of these ancient books are written and commented on in an obsolete tongue and which very few could find time and trouble to master, this delusion has been kept up by a few, and people have often been led by the use of certain charmed names. But the illusions begin to be dispelled, as we get to understand what the real text is, in plain literal language, thanks to the labours of European scholars, and without encumbering ourselves as to what this commentator and that commentator says. And some of these scholars and translators have been quite honest and outspoken in what they think as the true view as borne out by the text. And no scholar has as yet come forward to controvert the view taken by Dr. Thibaut as to how far Sankara's views are borne out by the text of the Vedanta Sutras. We hope to discuss these, in course of time, as the translation of Srikanta Bashaya, we are publishing proceeds apace, by comparing and contrasting these ; it being only borne in mind now that Srikanta was the elder contemporary of Sankara, and the commentary of the former is the oldest of all those on the Vedanta Sutras now extant. We however propose to discuss in this article the questions in connection with the Bhagavad Gita which Mr. Charles Johnstone has raised in his valuable paper we extracted in our last, from the *Madras Mail*,

The Union of Indian Philosophies." He puts himself the question to which of the three Schools of Indian Philosophy—Sankhya, Yoga and Vedanta, this book belongs, and says that his off-hand answer would be that it is undoubtedly one of the text books of the Vedanta school, one of the weightiest of them ; and yet for all this he thinks that there are other aspects of the Gita and that there very much in them which belongs to the Sankhya and even more that is the property of the Yoga school ; and he explains below how the Gita beginning with a ballad on Krishna and Arjuna, gradually expanded itself into its present form, incorporating into itself all the teachings of the Upanishads and the teachings of the Sankhya and Yoga schools, together with puranic episodes of the transfiguration, which in the opinion of this writer 'reproduces all that grim and gruesome ugliness of many armed Gods, with terrible teeth, which the Puranas have preserved most probably from the wildfaiths of the dark aboriginals and demon worshippers of Southern India, We will deal with this last statement, which is a pure fiction later on; and the point we wish to draw particular attention to is this, that it has struck the writer as new and he gives it as new to the ignorant world that the Gita does not represent only Vedanta. To the Indian who knows anything of Indian Philosophy this could not be new at all, as all the modern Indian schools, including Dwaita and Vishitadwaita and Suddadwaita Schools claim the book as an authority and have also commented on it too. But the European who has solely learnt to read the books of one school of philosophy only (all the books translated till now in English are books and commentaries of the Vedanta School), knows nothing of any other school of philosophy existing in India and what authorities they had, and has gradually come to deny the existence of even such and young Indians educated in English deriving all their pabulum from such source have also been ignorant of any other phases of Indian Philosophy. We well remember an Indian graduate in arts and law ask us, if there was any such thing as a special school of Saiva Siddhanta Philosophy. Of course, he wears Vibhuti and Rudraksha and worships Siva and he knows that the Great Guru S'ankara was an avatar of Siva Himself and all the English books that treated of Hinduism only talked of the Vedanta Philosophy and his surprise and ignorance as such were quite natural. But as a result of the great upheaval that is going on, and the greater attention that is paid to the study of our philosophic and religious literature, even our own people have been slowly waking up to the truth of things. That stoutest adherent of Vedanta, the editor of the *Light of the East* was the first to yield and to point out in his articles on the 'Ancient Sankhya System.' that the Gita expounded also the Sankhya system, though he tries to make an *olla podrida* of it by saying that Vedanta is Sankhya and Sankhya is Vedanta—that the Gita does not postulate many Purushas (souls). A Madras Professor declared in the Pachiappa's Hall that in some of the special doctrines of the Vedanta, such as the doctrine of Maya, and the identity of the human Soul and the Supreme Soul &c., the Gita is silent. And our brother of the *Brahmavadin* also affirms in his editorial on 'Maya,' dated 15th August 1896, after stating that the *word Maya scarcely occurs in the principal upanishads*, and where it does occur, it seems to be used mostly in the old Vedic sense of power or creative power, declares, that "on the whole the attitude of the Bhagavad Gita towards Maya is similar to that of the Upanishads; and it is rather difficult to evolve out of it the later Vedantic sense," of illusion, or delusion.

And when it is admitted also that the Buddhists were the first to develope the Maya theory of illusory nothings, who on that account were called Mayavadhis by the other Hindus, and that Sankara only refined this idea meaning an illusory nothing, into meaning a phenomenal something, though some of his later followers even went so far as to forget Sankara's teaching as to revert to the Buddhist idea of a blank negation and hence were called cryto-Bhuddhists (Prachchanna Bhaudhas) (*vide* p. 297-Vol. *Brahmavadin* and Max Muller's lectures on Vedanta), and our brother's opinion being merely that in the Vedas and Upanishads and Gita, we have merely the germs of the later system of thought out of which was elaborated the Vedantic theory of Maya,—a process of double distillation—the point is even worthwhile considering whether the Gita has got anything to do with the Vedanta at all. And it can also be positively proved that it has no such connection. To day we venture to go no further than what is admitted by the other side that Gita contains the exposition of other schools of philosophy which according to Mr. Charles Johnstone, postulates the reality and eternality of matter (Prakriti) and spirit (Purusha) and that the Purushas are without number and that there is one Supreme Spirit different from the souls.

In understanding the word Sankhya as used in the Gita, our writer falls into a mistake like many others that it means the Philosophy as expounded in the Sankhya School of Philosophy which is attributed to the Sage Kabila. We have shown in our article on 'Another Side' in the August number of our magazine, that it meant no such thing that it meant merely, a theory or a system or a philosophy or knowledge and that the Gita instead of having anything to do with Kabila's Sankhya distinctly repudiates it and goes on to postutate its own differences and this we showed by quoting several passages and that the proper name of the system evolved in the Gita is 'Seshwara Sankhya,' as distinguished from Nireshwara Sankhya of Kabila. To say that this philosophy or the other grew out of this or that is a pure fallacy, unless we have real historical evidences about it. We might propound a riddle whether Theism or Atheism was first and which of these rose out of the other. You might argue that theism was next and grew out of Atheism, as materialists (Lokayitas) only admit the eternality of matter and would not admit of the existence of any other padartha. And you might say they came next because they denied the existence of God admitted by Theists. Yet such is the argument covered up in statements frequently made that of the six systems of Philosophy one was first and the other arose out of it. They do not at all refer to any historical growth or chronological order. Even in the days of Rig Veda they believed in Gods and in one God, and we presume there were unbelievers also. Mr. Johnstone is also wrong in saying that the postulate of three powers of nature—we presume he means Satwa, Rajas and Tamas—is peculiar to the Sankhya, as also the divisions of gnatha, gneyam and gnanam. We fail to understand what he means by Sankhya-Yoga reconciler. Sankhya of Kabila's (Prue atheism) postulated no God and Yoga postulated a God. And is there any meaning where one talks of a book reconciling Atheism and Theism? And of course, another writer talks similarly of Vedanta-Sankhya reconciler. In every school there are certain postulates or padarthas which are affirmed and some which are denied. Some only postulate only one padartha, some two, some three and some none, and are we to talk of reconciling these one with the other simply because one of the postulates, very often things and their qualities which could not be denied by any one, is common to all or some? This is often the kind of writing that passes for sound knowledge and liberalism and universal philosophy. We dare say the Vedanta as understood by Sankara was not even in existence at the time of the battle of Kurukshetra nor was it probably known to the writer of the Mahabharata and Gita, in his days whenever he wrote it. The whole Mahabharata has to be studied to know what the teaching of Gita is and in its historical surroundings. The phrase '*Sankhya and Yoga*' is used throughout the Mahabharata as often as possible and in such conjunctions where the meaning is unmistakeable, as referring to the postulate of a Supreme Being.* If Kabila † is praised by Krishna as the greatest among sages, it is because the same book Mahabharata shows elsewhere, how Kabila from being an atheist was afterwards converted to the knowledge of God and as all such converts obtained greater glorification at the hand of his quandom opponents. And as we have shown elsewhere that the Gita is a clear controversial treatise, he could not do better that cite Kabila himself, who gave up his former faith, in refutation of the school of Atheistic Sankhya. Scholars have observed how the writer of the *Uttara Mimansa Sariraka Sutras* spends all his energy and skill in refuting the Sankhya and only casually notices the other schools, it being the reason that in the days of Vyasa and Krishna the Atheistic Sankhya school was the most predominant, in the same way as in later times, Buddhism and Jainism came to have a larger share of treatment in the hands of Hindu saints and writers. It has also to be noticed that the word Vedanta nowhere occurs in the Gita or other Upanishads as meaning Sankara's system and the *Brahmavadin* has, as such taken a broader platform, in properly including under the term, both Adwaita of Saukara, the Dwaita and Vishistadwaita systems and we now hear of Adwaita Vedanta, Dwaita Vedanta &c. though the Western habit of calling Sankara's system as Vedanta is still used confusingly enough by people, as in the passage we quoted above from the *Brahmavadin* '*the later Vedantic sense.*' (The other Indian schools, be it noted, do not indeed call Sankara's system Vedanta or Adwaita but have other names for it).

Mr. Johnstone no doubt says that Krishna quotes directly from many Upanishads (one writer is carried away by his veneration for Gita to say that the Upanishads quote from the Gita !) and a number of verses, notably in the second book (we should like to know very much what they are), which have the the true ring of the old sacred teachings, and yet art not in them (in which ?) as they now stand. And then he airs his theory that Vedanta is the peculiar birth-right of the Kshatriyas and not of Brahmans. The reason why this unacknowledged quotations in the Gita and other similar books is that every Brahman in the olden days had committed to memory the whole of the Vedas and Vedanta (Upanishads) and as such when they wrote and when they spoke, these old thoughts and verses very naturally flowed from their pen and their mouths * and it is never the habit of the Indian scholar to quote his authority, chapter and verse. And we come to the fact that the whole of the chapters 9, 10 and 11 of the Gita is a mere reproduction and a short abstract of that central portion of the whole Vedas, called the *Catarudriya* of the Yajur Veda. What is called transfiguration is the *Visvaswarupa Darsna*, or the vision of the Lord as the All, as manifested in the whole universe. One and all the objects in the whole universe, good, bad, sat, asat, high and low, animate, inanimate are all named in succession and God is identified with all these and it is pointed out that He is not all these and above all these, " the soul of all things, the creator of all things, the pervader of all things" (*Visvâtmane Visva srije visvam avrtiya thishthate.*) This *catarudriyam* † ought to be known to every Brahman more or less and it is the portion of the Vedas which is recited in the temples every day. The praise of the *cata-*

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* *c. f.* The following passages in the Anucasana Parva.

" I seek the protection of Him whom the *Sankhyas describe* and the *Yogins think* of as the Supreme, the foremost, the Purusha, the Pervader of all things and the Master of all existent objects" &c. &c.

" I solicit boons from Him who cannot be comprehended by argument, who represents the object of the *Sankhya* and the *Yoga systems of Philosophy* and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore."

"That which is Supreme Brahman, that which is the highest entity, that which is the end of both the Sankhyas, and the Yogins, is without doubt identical with thee."

† *c. f.* The same Parva p. 140 & 141. P. C. Roy's edition.

" After this. Kabila, who promulgated the doctrines that go by the name of Sankhya, and who is honoured by the gods themselves said—I adored Bhava with great devotion for many lives together. The illustrious deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth."

The temple at the foot of Trupati hill is called Kabileshwara and is the place where tradition says the sage worshipped Bava or Siva.

* We knew a Tamil Scholar who would gossip for hours together, the whole conversation interlarded with quotations from *Kural* and *Naladiyar* and an ordinary listener could not recognize that he was quoting at all.

† Sri Krishna himself says " Hear from me, O King, the *catarudriya*, which. when risen in the morning. I repeat with joined hands. The great devotee, Prajapati created that prayer at the end of his austerity. Anucasana Parva, chapter V.

rudriyam occurs throughout the Mahabarata and most in Drona and Anucasana Parvas and these parvas dealing as they do with various visions of God (Viswasarupa Darsana) as granted to Rishis, Upamanyu, Vyasa, Narada, Kabila, and Krishna himself on other occasions, contain the similar reproductions of the *catarudriya* as in chapters 9 to 11 of the Gita. What is more important to be noted is that in the case of Krishna, he had got the teaching from Upamanyu Maharishi,* and after initiation (Diksha) into this mystery teaching and performance of tapas, he gets to see the *vision* himself, and he describes it as follows (*vide* page 87 to 91 Anucasana parva. P C. Roy's translation).

"The hair on my head, O son of Kunti, stood on its end; and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs.............................. Before me that Lord of all the Gods, *viz.* Sarva, appeared seated in all his glory. Seeing that Icana had showed Himself to me by being seated in glory before my eyes, the whole universe, with Prajapati to Indra, looked at me. I, however, had not the power to look at Mahadeva. The Great Deity then addressed me saying, Behold, O Krishna and speak to me. Thou hast adored me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou." And the praise by Krishna which follows is almost what Arjuna himself hymned about Krishna. Vyasa meeting Aswathama after his final defeat tells him also that Krishna and Arjuna had worshipped the Lord hundreds and thousands of times. And does not this explain Krishna's own words in the Gita that he and Arjuna had innumerable births (iv. 5).

What we wish to point out is that this transfiguration scene with its gruesome description which Mr. Jhonstone wants to trace to *Puranic* legends preserved from South Indian aborigines is, by express text and by the authority of Krishna himself traced to the second Veda and to say that the Yajur Veda, the central portion * of this Veda, should copy the holiest portion of the whole Vedas, as believed by the contemporaries and predecessors of Krishna, from the demonology of the South Indians, could only be a parody of truth ; and if this be true, this demonology of the South Indians, instead of a thing being repugnant must have been glorious indeed, to be copied by the *Brahmavadins* of the Yajur Veda days. Western Scholars have only misread and misunderstood the nature of this transfiguration and *Vivarupa* mystery, as they have misread the mystic Personality of Rudra or Siva Himself, whose ideal these scholars say, was also copied from the aborigines. To the credit of Mrs. Beasant, be it said, she has understood both these mysteries better than any other European. Siva's whole personality, with his eight forms, Ashtamuhurtams (see page 220 above for full description) earth, fire, air &c. and his three eyes, as Soma, Surya and Agni, and His Head as Akasa and his eight arms as the eight cardinal points, his feet as *Padala*, and the sky as his garment, Digambara, and himself, a *Nirvani* and living in cemetries and yet with his Sakti, Uma, a Yogi yet a Bhogi, all these give a conception of the Supreme Majesty of the Supreme Being which, no doubt, nobody can look up in the face. Does any ordinary person dare to look up nature's secrets and nature's ways in the process of destruction and creation and sustentation? If so, he will be a bold man, a great man. Strip nature of its outside smooth and fragrant cloak and what do you see inside? The picture is ugly, dirty and gruesome. Yet the scientist perceives all this with perfect equanity, nay with very great pleasure. A small drop of water discloses to the microscopic examination multitudes of living germs, and these fight with one another, devour each other with great avidity. We drink the water. Plants drink up the water. Animals eat the plants, insects and animals devour one another. Man, the greatest monster, devours all. There is thus constant struggle of life and death going on in nature. And when this nature is, as thus, exposed to view in the transfiguration, and Arjuna sees before him this havoc, in the Person of the Supreme as the Destroyer, ('Devourer' of Katha Upanishad) (and be it remembered that this Viswarupa Darsan is more gruesome in the Gita no doubt, than similar ones, presented in the *Anucasana Parva*, as Krishna's whole burden of advice in the Gita is simply to force Arjuna to fight and kill his foes. and to conquer his repugnance), a remark that it is derived from Puranic legends and aboriginal practices is altogether out of place. We hope to pursue this subject on a future occasion.

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* It is believed and it is a fact that the *Panchatchara* Mantra of the modern Hinduismis found in the very middle of the three Vedas, Rig, Yajur and Saman, which fact is set forth in the following tamil verse.

[illegible]
[illegible]
[illegible]
[illegible]

c. *f.* The whole catarudriya passage quoted in sec. II. chap III. vol. vi. Muir's sanscrit texts.

THIRUGNANA SAMBANDHAR.

(*From the Indian Magazine and Review*).

The Sage whose name is probably dearest to the whole Tamil people is known by the title of Thiru Gnana Sambandhar. His reputed poetical effusions have all the authority and sanctity of Vêdas. His history fills the Second Kàndam of the 'Great Legendary History,' and is given in 1,256 quatrains or or 5,000 lines. (See *Indian Magazine and Review*, May 1896.)

In the collection of the Dèvàram (hymns composed by the three great devotees) 384 are ascribed to him. These consist of eleven quatrains each, the eleventh always containing the poet's name. More will be said of these hereafter.

He seems to have been, though a mere boy, nearly the greatest leader in the 2nd Saiva revival, and from his days the Buddhists and Jains disappear from South Indian history. The legends are very remarkable, and illustrate many phases of Hindu thought and feeling. His date is a matter of dispute; but it can hardly be later than the ninth century A.D. (See articles by Professor P. Sundaram Pillai in *Madras Christian College Magazine*, November 1891, &c.)

Thiru Gnana Sambandhar was born in Sri-Kàri (Sheally), or Bràhma-puram, a celebrated old city about thirty-eight miles north-east of Kumbakonam, in the Tanjore district. His parents were of ancient Bràhmanical race, rigid Saivites, holding aloof from every other worship and system, of which it seems there were at that time many actively propagated around them. The wonders of his history begin with his third year. Having come to earth direct from Siva's presence, though born a human child, he had vague reminiscences of his ancient home, and not unfrequently sobbed and wept with an instinctive longing for his divine Master. One day his human father went to the Temple to perform his duties as usual, and the child, with an unconscious yearning for his divine Father's presence, rushed after him, and could not be induced to return to the house. So the father perforce took him to the Temple, and left the little boy on the steps of the tank while he performed the daily ceremonies. When he had gone down into the water, the child, missing him, tottered back into the shrine sobbing and looking towards the image which was that of Siva, joined with Umà, seated on the sacred bull, and cried, 'O father! O mother!' The God heard the feeble words, came down to the child, and bade Umà give him some milk from her breast in a golden cup. This the goddess did, and—as she is the manifested energy of Sivan's transcendental Being—his Satti, fountain and source of action, grace and knowledge—mingled supernal wisdom with the draught; wiped away his tears, and with soothing words gave him the cup. The child drank of it, and became at once an inspired sage, absolutely and for ever consecrated to Siva, in consequence of which he received the epithet of *Aludaiya Pillaiyar* ('*the god's own child*'), and *Thiru Gnàna Sambandhar* ('he who is conjoined with divine wisdom'). As many legends show, Mànicka Vàchakar and Sunthárar had their calls, being miraculously—each in a different manner—made the absolute servants of the god; and this was Sambhandhar's call, like Samuel's! The legend points to a peculiar temperament and great precocity in the child, and has its foundation in this wonderful genius. Meanwhile, the father, having finished his ablutions, came up out of the tank, and perceived the child with radiant face, and lips bearing traces of the food of which he had partaken. 'Who has polluted you,' asked he, 'with impure food' and threatened to beat the child, who with sobs pointed up to where in the firmament he saw the receding form of the god, and for answer burst out into a sacred lyric, still extant, of praise. The father could not see the vision, but recognised its reality; and with ecstacies of gladness embraced the child, who continued to sing his wondrous hymn. From that time he lisped in numbers, and his father carried him as a prodigy from shrine to shrine while he sang, at each, appropriate stanzas. The fame of the miraculous endowments of the wonderful child spread throughout the whole country, and deputations were sent to ask him to visit each holy place. His songs are preserved, but the legends connected with their preservation give room for grave doubts as to their genuineness. The next great incident, however, took place on the day following this wonderful visitation, when as he was singing and beating time with his hand, by the grace of Siva, cymbals of gold inscribed with the mystic five letters were miraculously given into his hands, and with them he kept time to his song. Soon after this he set out on his first circuit, embracing all the neighbouring towns, and on the way was met as he was borne on his father's shoulders, by a musician with a lute carried by a young maiden vocalist. The name is celebrated in these legends, though it is only an epithet: *Tiru Nila-Kanda-Perum-Pànar* ('Sivan's great minstrel'). From that time forth this musician, with the young songstress, accompanied him in all his journeyings, and we are to picture to ourselves an assembly in the Courts of each of hundreds of temples which he visited, consisting of the youthful bard (for at his fabled assumption he cannot have been more than twenty years of age), his father, a band of Brahmans in the full equipment of Siva devotees, with his minstrel playing on the lute, while the chorus is sung by the young maiden. These hymns and the music had a profound and permanent effect upon the Tamil people; though, as far as a foreigner can judge, his hymns are by no means of a high order—far inferior to those of Mànicka Vàchakar, who seems to have lived about a century earlier.

His second journey was to Chidambaram, where he was altogether overwhelmed by the place and its associations. He is said on one occasion to have beheld in mystic vision the three thousand devotees of sacred Tillai, in their transfigured state as the glorified hosts of Siva. From thence he went on his way, visiting the Siva shrines and towns on the bank of the river, and in this his second journey would not allow his father to carry him on his shoulder as before, but performed the journey on foot, surrounded by Brahmans, and singing his Master's praise, the result of which was that on one occasion at nightfall, weary and footsore, but pronouncing ever the five mystic syllables, he arrived at a village called *Màrran-Pàdi*, where he passed the night. Meanwhile Sivan had noted these sufferings of his sacred son, and in the night sent a vision to each one of the Bràhmans in a neighbouring temple, bidding them repair instantly to their shrine where they would find a litter inlaid with pearls, with an umbrella or canopy of state similarly adorned, and the conch-shells on which the greatness of the Devotee might be sounded forth, and with all the other ornaments belonging to the stately progress of a Siva Devotee of the very highest order. These they were to convey to the young poet, and present them to him in the name of the God. The divinity appeared in vision to Gnana Sambandhar himself also, telling him to receive and use the litter and paraphernalia which would arrive in the morning. This may be looked upon as the inauguration of the child, then six or seven years old, as the great *guru* of the Siva faith. When for the first time he was borne aloft in state at Thiru-Aratturrai, there was the usual commotion on earth and in heaven; flowers were showered down, celestial music was heard, and proclamation was made that the flawless gem of the Siva faith had come; that he was the Sage who had been fed with the milk of wisdom by the goddess Umà, who fills the universe with her light and glory; and that his mission was to teach the Agamas and all divine knowledge in the Tamil tongue. It was this (on the whole successful) cultivation of the vernacular that gave to these poets of the Tamil Renaissance their great and permanent influence.

He now returned home to Sri Kàri from his second tour, and was met by the whole population of the city, and received with more than royal honours, while his mother *Bhagavati* (the blessed Lady) came and paid him reverence, to which he responded lovingly, and was received once more into his home. And now he was of the age to receive the investiture of the sacred cord, the second birth of the higher castes. On that occasion the ministering Bràhmans uttered the mystic formula, 'We give thee authority over the four Vedas,' and were proceeding to reveal to him the sacred mysteries; but he opened his mouth and unprompted chaunted forth the text of the Vedas with their subsidiary sciences, and every species of mystical and sacred lore. They bowed in astonished joy before the inspired youth, who graciously quieted their excitement, and sang some sacred verses of which we shall give an abstract in the sequel.

Next comes a renowned visitation paid him by one whose history is given in the same Puràna, and who is scarcely less famous than our hero: Thiru Nàvukkarachu Nàyanar, or, as he is generally called, *Appa Mùrtti*. Appa Mùrtti must, at that time, have been in the prime of life, with an established reputation; but the deference he ever, without a tough of jealousy, paid to his boyish teacher, is very remarkable. He now came attracted by the reputation of the youthful prodigy, and soon afterwards they set out together on a visitation which was intended to include all the Siva shrines in the Tamil country. On this occasion he begged his father to remain at home, to which he replied, 'You are my only and most precious son, and for some days yet I need not separate from you'—and so accompained them. And, now, in a certain town on the northern bank of the River Kàvèri, there was a yeoman whose daughter was afflicted by what seems to be described as demoniac possession. They brought her to the shrine and left her there, while the father hastened to throw himself at the feet of the Saint, imploring assistance. Our hero descended from his litter, raised the suppliant from the ground, went into the temple, walked round it, entered the shrine, saw the maiden lying there, and was told of her grievous suffering. Full of compassion, he worshipped the God, and, in a very touching, simple hymn, implored him to heal the child. Immediately the maiden's disease was removed, and she, arising, clung to her father's side. Great was their gladness. The youthful Saint now proceeded to the regions south of the Kàvèri. The rains were over, and it was the time of heavy dews, while fever and ague were rife. His attendants came and represented this to him. He immediately sang a sacred hymn, and the fever left the whole country side. The sage then went southward.

During the same year, he went through a large number of villages adjacent to the banks of the Kàvèri, and in the months of June and July, when the temperature is often terrifically hot, the youthful devotee suffered exceedingly, and the legend relates that Siva, feeling pity for his beloved son, sent down from Mount Kailása a canopy of pearls, which was brought by a heavenly messenger with the words, 'The Lord hath sent this unto thee.' The youthful Saint fell on his face and adored, while his attendants bore over him the canopy thus miraculously supplied, and, under the refreshing shade, he went on his way to play his homage at the shrine in the neighbourhood. The poet says the sacred teacher henceforth abode happily under the shadow of the sacred feet of the Lord of all the worlds.

The next incident is connected with his father, who so far had accompanied him, and now wished to return to offer a solemn sacrifice in Sri Kari, for which a large sum of money was needed. Gnàna Sambandhar, as was his wont, hastened to the temple, and there sang one of his most renowned hymns. It begins :—

> 'In trouble and in weakness, and when pain
> Afflicts, I seek thy feet, and worship there.'

The result was that a divine messenger arrives with what seems to have been a golden chain of many links, which renewed itself as the links were broken off—and was thus an unfailing treasure, like the widow's cruise of oil. This he gave to his father, bidding him first offer a sumptuous sacrifice to Siva, and then to supply the needs of all the devout inhabitants of Sri Kari. The father went home rejoicing, and the young devotee proceeded on his way, worshipping and singing sacred hymns, to the accompaniment of the minstrel's lute, at every shrine. These hymns are rythmical praises of the God, under all the names and with all the attributes and forms recognised in the Saiva books; but they rarely contain anything worthy of special notice. The next incident of interest is connected with the town of *Dharmapuram*, where his minsterl's mother and other relatives dwelt: There, surrounded by his admiring kindered, the minstrel played his choicest tunes, and sang over all the lyrics that his master had composed, while they exclaimed that his melody would for ever sound throughout the world. Now the Tamil word that signifies 'melody' bears also the signification of renown." Hearing their praises, and fearing to appropriate to himself the glory that belonged only to his youthful master and to the god, he went and threw himself at the poet's feet, begging him to compose some verses which should be so sublime that it would be out of his power to fit them with an accompaniment. The poet instantly sang a lyric in very irregular metre, to which when the minstrel tried to play an accompaniment he failed utterly, and was so overwhelmed with humiliation that he was about to break his lute on the ground; but Sambandhar took the lute and said to him: 'O Brahman, why should'st thou break thy lute? Can the praises of Siva the Supreme, and of Parvathi the mother, be measured by the strings of this instrument? Can the greatness of their glory be measured by the execution of thy hand? Take thy lute, and play thy simple melodies with contented mind, praising as best thou art able.' The humbled minstrel took his lute, bowed his head, and retired.

Perhaps he needed a lesson in that sweet unconscious humility that seemed to be not the least of the youthful devotee's admirable qualities. And now the poet is brought into closer connexion with several of the Siva devotees, of whom there seems to have been a succession from the time of Mànicka Vàchakar. These all seem to have regarded him with the profoundest reverence and affection. It is a sweet picture—the child among the doctors. We have seen it elsewhere!

About this time he is said to have raised a Brahman merchant from the dead. One day, came there to meet him a devotee called Murnga Nayagar, who was renowned for his devotion to the temples of Siva, which he always supplied with four species of flowers—those from trees, those from creepers, those from the water, and those from the ground—weaving them into choice garlands. (The Siva system affords scope for men of all tastes in the performance of their devotions!). He then came to Arur, where the great teacher, Appa Murtti, again joined him, and they made a prolonged tour, and were met on the way by another devotee—whose history we may recount by and by—whose speciality it was to spend all his substance in providing incense for Siva's altars.

At this time a deputation from home arrived, imploring him to return and give his own people the advantage of his presence. He hesitated, longing to behold his master's glory, as he had seen it in that much-loved shrine; but the god appeared to him in a dream, coming from *Kailasam* in a heavenly chariot, and showed him all his glory as he had seen it when a little child. The next morning he dismissed the messengers, telling them that the god revealed his glory everywhere.

Now came a famine, and the whole country was desolate. But the god appeared to Sambandhar and Appa Murti, bidding them go to the temple—the one to the eastern altar, the other to the western each day—when they would find coins sufficient for the day. They did this, and established themselves in two separate monasteries in the east and west, and fed daily all that came to them. At length the rains fell, the fields were covered with crops, and all living things again rejoiced! And now comes the famous episode of the gates of Vetharanyam.* These temple gates had been closed so that none could open them, from the time that in the most ancient days the last verse of the Vedas had been sung there. None had ever succeeded in opening them. Appa Murtti now sang a verse which had the effect of opening them, and afterwards Sambandhar sang another which shut them. So from that time forward these verses have always been sung for the opening and shutting of the principal gates of this temple.

We come now to something nearer to authentic history.

While the two Siva apostles remained in Vetharanyam, an embassy arrived from Madura.* There the Jains had obtained absolute sway. The king known in history at first as Kun Pandiyan, or the Humpbacked, and afterwards as Suntharam (the beautiful), had become a convert to that system; and, as the legend says, 'like king, like people.' so the country was overrun with devotees, described as men with heads from which every hair had been plucked, whose mouths were defiled, who carried an eating vessel in a noose, who wore a bunch of peacock feathers in their hands, whose garment was a mat, whose bodies like their minds, were impure, who ate their food standing, and whose loins were ungirt. This is an enemy's picture of them, but probably not quite unfaithful. But the apostate King's wife was a daughter of the Sora king, who remained faithful to her ancestral religion. Her name was Mangaikkarasi, 'the Queen of Women.' She is canonised as a Siva saint. The prime minister of the kingdom also was a Saiva saint, whose name was 'The Bond of the Clan' (Kula-sirraiyar). These two secretly performed the rites of the Saiva faith and anxious for the reconversion of the kingdom, despatched trustworthy messengers, unknown to the King, to invite Sambandhar to visit their city.

The youthful Saint received the envoys courteously, and at once determined to accompany them; but Appa Murtti represented the danger of the expedition, and tried to dissuade his colleague from undertaking it. Sambandhar answered him by a poem which so impressed him that he declared his intention of accompanying the saint. 'No,' said Sambandhar, 'your province is in Sora land. Here remain, while I am called to a mission in the Pandian kingdom.' So Appa Murtti unwillingly remained behind, and the young apostle with the pompous paraphernalia of a Siva *guru*, chaunting over the mystic five syllables, set out on his progress—the greatest expedition of his life—to Madura. The heretics on all their eight hills were terrified by evil omens and frightful dreams, and came together to Madura to tell one another of the dread that overwhelmed them. At the approach of him whose name was afterwards to be renowned as destroyer of Jains, they warned the King and, prepared for the contest. The Queen and the prime minister on the other hand, were cheered with good omens and encouraging dreams, and foreseeing the destruction of the heretics and the revival of the true faith, were exceedingly glad. Hearing of the Saint's approach, the prime minister went forth to meet him, and conducted him to the great but now neglected shrine of Siva, where the Queen awaited his arrival. He entered with an amazing pomp of attending devotees, while the sacred shells resounded his praises, and proclaimed that the destroyer of heresies had arrived. By the care of the Queen he was accommodated with a fitting pavilion; and thence went forth to survey the city and all its edifices once so sacred, and at eventide returned in state to his pavilion.

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* A famous shrine six miles from Point Kalimere.

* This forms the theme of the 62nd and 63rd 'Sacred Sports,' where our Saint is not however mentioned by name.

The Jain devotees could endure it no longer, but presented themselves before the King with sad countinances. 'Why are you sad?' said he, 'Your majesty, this day into your royal city of Madura the Saiva Brahmans have come.' 'So have I heard,' replied he, 'but wherefore have they come?' 'Your majesty, a Brahman child from Sri Kari in the Sora land, reputed to have received divine wisdom, has arrived, borne aloft in a litter inlaid with pearls, with his attendant devotees, to conquer us in argument; and we are resolved by our magic incantations to burn him in his pavilion. He shall either flee or be consumed.' 'So do,' said the bewildered King, and, in great perturbation, sought his chamber. The Queen saw his distress, inquired its cause, and was told the whole affair. She replied: 'Lord of my life, be not angry; if both parties hold a disputation, we will listen, and join ourselves, as is fitting, to the conquering side' The King assented, and his excitement was calmed. The Jain devotees were not idle. By their machinations the Saint's pavilion was set on fire. But can any evil charms prevail against those who devoutly chaunt the mystic 'five syllables?' The fire refused to burn. The Jains, confounded and in despair, now set fire to the building on all sides. Sambandhar, of course, was unharmed by the flames, which he quenched with sacred verses · but thinking that the king was the author of the treachery, he prayed and sent a burning plague into the frame of the king, who was soon in extreme agony from a consuming fever. The Queen and prime minister hastened to him, the court physicians came and administered remedies, but the fever increased until the King lay at the point of death. The Jain devotees now gathered around, stroked the patient with their peacock feathers, muttered charms, and exhausted all their arts; but the holy water they sprinkled fell upon the agonised patient as flames of fire, till he cried, 'All of you begone,' and fell senseless. The prime minister, remembering that the Lord Siva had in the old time burnt the three towns of the guilty Asurar, and had therefore doubtless in like manner sent this fever to avenge his servant, caused the holy stranger to be sent for; and when the name of Sambandhar was pronounced in the King's ear, his faintness left him, and thinking by a holy inspiration that the Saint alone could relieve his sufferings, he exclaimed, 'Call the sacred *Gnana Sambandhar* hither, I will become the adherent of him who shall heal my disease' The Queen was overjoyed, and with all her ladies, attended by the prime minister and nobles, repaired to the Saint's lodging, and implored him to come to their aid, telling him the whole story. Sambandhar came forth and saying, I must first know the will of the God,' repaired to the shrine of *Chokkanathar*,* and singing a sacred lyric, received permission to go forth to silence and destroy the heretics and glorify the name of Siva. Then, ascending his litter with solemn pomp, the loud voices of the heralds sounding out, he proceeded towards the palace, while the Queen in her royal chariot came behind and the faithful prime minister led the way to the presence of the afflicted King. The Jains also came, and the king repeated his resolve that he would become the adherent of the party that healed him. It was now arranged that the Jains should take one side of the King, and Sambandhar the other, and exert their skill to quench the fire of the fever. It is recorded that at this juncture the Queen's faith for a moment failed her, and she exclaimed: 'The Saint is but a child, these Jains are an innumerable company; let us leave to God Himself the healing of the King! But the King persisted in the experiment, and the Saint replied: 'Great Queen, fear not because I am but a child; while the God of Madura's shrine lives, I shall not fall beneath the power of these heretics.' And he added a lyric addressed to her, which is both simple and touching.

The Buddhists took the left side; but the more diligently they manipulated, the more fiercely raged the fever, till the agonised King turned to the Saint, who sang his celebrated 'Ashes Song,'† and, with his sacred hand, stroked the King's right side, which at once became cool as the sacred waters of the temple. The Jains now stood aloof, leaving the Kng's left side still suffering, when the

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* Siva's name as worshipped in the Madura temple.

† A translation is given, but it merits are not very manifest.

Saint, at the King's desire, sprinkled it also with the sacred ashes—and the King was entirely healed, rose up from his couch, and, with worshipping hands lifted above his head, prostrated himself, crying, 'In the presence of these **Jains,** saved by the grace of Thiru **Gnana** Sambandhar, I bow at his sacred feet.' But **the Jain** *gurus* **required** that he should overcome them **in argument also**; and it was resolved, at their request, **that their respective** systems should be tested by fire **and by water.** Each party threw into the fire a palm-**leaf scorll,** inscribed with the assertion of the **fundamental tenet** of its faith. The Jain scroll was at once **consumed** to ashes; the Saiva scroll came forth—a **fresh green** leaf, with every letter clearer than before. **They** then repaired to the banks of the Vaigai, and **threw** their scrolls into the stream. The Jain scroll **was carried** away so swiftly towards the sea that they **were unable** to recover it, while the Saint's leaf swam **up against** the stream, cutting through the water; and **when** the King, at length convinced, reiterated the **words** inscribed on it— SIVAN IS SUPREME'—his hump **disappeared,** and he was afterwards known as Sundara-**Pandian** (*the beautiful Pandi*). And now came the **punishment** of the Jains. They had contrived mischief **against** the Saint, had been the cause of the King's **suffering,** and now stood forth convicted impostors. They were sentenced to be impaled, and, through the zeal of the faithful prime minister, 8,000 of them **suffered** that terrible punishment. Some such slaughter **on a very** large scale doubtless took place, and the **fact is** still **commemorated** in **Madura.** The result of **all this was, that the King** and all his people returned **to the Saiva faith**; and the youthful Saint departed **from the** city amidst the acclamations of the multitude. **Before he** left **Madura,** his **father** arrived from Sri-**Kari, to** witness and **share** his son's triumph. He **now made a** progress through the South, as far as **Ramesvaram. As he** was returning, the floods had so risen on one occasion that it seemed impossible for **him to** cross, but he fearlessly embarked, with all his attendants, in the boat, which by the power of **his** word carried them safely across. Before he finally left the southern land, he received a promise from the King that he would ever uphold and maintain the Saiva faith. In one of his journeys he came to Tellicherry, and there encountered some Jains (or, it may be, Buddhists), when his attendants, with shell and trumpet and loud acclamations, proclaimed that the lion like destroyer of heresy was at hand. The leader of the heretics, who was a renowned scholar, **hearing this proclamation, was exceedingly wrath, and made his way into the presence of the Saint, exclaiming: 'You should first overcome us in argument, and then make a proclamation in this sort.' A great conflict arose,** in the midst of which the legend says that, at the recitation of the mystic 'Five Syllables,' the head of the opposing champion fell from his body, and his adherents fled; after which the Saint sent for their other leaders and held a dispute with them, in the course of which they were convinced, acknowledged the falsity of their system, and became good devotees of Siva. The agent in this dicussion is represented to have been one of the writers or transcribers of the Saint's verses. He now returned and was met on his way by his old friend and companion, Appa Murtti, who hearing of his approach, mingled with the throng, and humbly assisted in bearing the litter. When the procession neared the village, Sambandhar inquired where Appa Murtti was, upon which the latter Saint came forth, and fell at his feet. Instantly alighting from his litter, Sambandhar embraced him, and with great joy they entered the shrine together—the one relating the wonders of his Pandian expedition, the other telling how he had gone from village to village in the Tondai land. From thence the youthful Saint went home to Sri Kari, but did not remain there long His next expedition was a tour throughout the Tondai land. There a devotee met him who complained that all the Palmyra trees he planted were sterile, and that the heretics around ridiculed him as a faithful worshipper of Siva; whereupon, Sambandhar sang a lyric, which had the effect of converting the Palmyra forest into a fruitful one. In this expedition he visited the neighbourhood of Karikal; but it is said that, fearing to plant his feet where the Lady of Karikal had formerly walked on her head, he turned aside, and passed on to Kalastri—renowned in the history of Kannappa Nayanar—and worshipped before the shrine where that worthy is installed on the right hand of the Divinity whom he honoured and loved. The histories of those two have been given (See *Indian Magazine and Review*, May 1895 and Jan. 1896). They evidently belonged to a generation or two preceding this period. He then returned to Mailapur, now St. Thome, the traditional home of several great poets. There dwelt at that time a wealthy merchant called Siva-necar (*Friend of Siva*) who had heard much of the Sage, and night and day was occupied in his praises. This wealthy person had but one child, a daughter of incomparable beauty, then just twelve years old, who had been given to him as the reward of much prayer and devotion. The father was so full of admiration for the Saint that he had often declared to his family that he himself, his daughter, and his illimitable wealth all belonged to the Saint, and that to give her in marriage to him was the great desire of his soul. Meanwhile, at the very time when the Saint was in Kalastri, a venomous serpent bit the poor girl as she was disporting herself in the flower garden near her chamber. Physicians in vain tried to cure her and the beautiful Pum-Pavai (*Flower-maiden*) died. The father at first inconsolable flung himself upon her corpse, but recollecting that by his vow she belonged to the sacred servant of the god, he took a strange idea into his head. He cremated her body, put the ashes into an earthern pot which he placed in her chamber, covered with her rich garments and jewels, and sprinkled with perfumes, and awaited there the expected visit of the Saint. His neighbours—friends and foes, Saivas and heretics—waited and wondered. When the Saint at length arrived at the neighbouring shrine of Tiruvottiyur, the bereaved father repaired thither, fell at his feet, and told him the whole story. Sambandhar was deeply affected, and promised at once to visit his town. The father caused a covered way to be constructed between the two towns, strewing the entire way with garments and adorning the whole with choice flowers and jewels. The Saint worshipped at the shrine, and then, surrounded with his company of devotees, in his usual state, arrived at Mailapur, and bade the father bring the vessel containing the maiden's ashes to the door of the temple, which was a very renowned one. He then, regarding the urn, addressed the maiden as follows: 'If it be true, O Pum-pavai, that they who have served Siva faithfully behold his presence in bliss, return thou now and make thyself visible to the children of earth.' He then sang one of his most beautiful lyrics, the burden of each verse of which is: 'Hast thou gone, O Pum-pavai, so that thou seest the solemn feast of the God no more?' In the ten verses of which it consists, all the great festivals of the temple are cleverly interwoven. Like many other of these songs, if translated it would require so much illustration to make it intelligible to English readers that I refrain from attempting it here. It is a touching elegy, but contains no intimation of any miraculous occurence. It is now said, however, that on the recitation of the first verse the dust in the vessel gathered itself together; at the second it assumed the form of the maiden; during the next eight verses, it grew to the stature of a maiden of twelve years old, but still remained concealed in its enclosure. The Saint then added the closing the verse, when she thrust her hand forth, broke the vessel, and arose. There was the usual assemblage of gods and heavenly beings, with showering down of flowers, and strains of celestial music, while the faithful devotees of Sivan shouted aloud their joy, and Buddhists fled discomfited. The father took her by the hand, and, with her, bowed before Siva and before the Saint, and said to him: "I give thee in marriage her whom thou hast brought back to life.' Nay, said the Saint, 'that cannot be; since she has been restored to life by my instrumentality she is my daughter, and can never be my wife.' The Father sadly acquiesced, and the maiden was reconducted to her virgin home, where the story says 'she gained the heaven of Siva,' but the time and manner of her death are not given.

He now returned for the last time to Chidambaram, where his father met him with a troop of Brahmans from Sri Kari with whom he returned thither. There was a great gathering there of Saiva Saints of all orders, to whom the father said, 'It is now the time prescribed in the law for the marriage of my son.' To which they assented, but the Saint steadfastly refused to be bound by any earthly bond. It was then represented to him that it was his duty to submit to the ordinances of his caste, at least as an example to others, and he gave way. A Brahman in the neighbouring town of Nallur, had a daughter whom with delight he consented to unite in marriage to the Saint. The arrangements for the marriage were made at once, and at the appointed auspicious time he proceeded in triumphant state as a bridegroom to the temple in Nallur, which ever afterwards bore the name of *Tiru-manam* (The Sacred Wedding). It would be wearisome to recount the glories of the scene. A Saint called Tiru-nila-nakka-nayanar performed the ceremony, and the young bridegroom tied the *tali*, took his bride's hand, performed every prescribed ceremony, and entered with her into the innermost shrine where he sang his last song.

He then, before the image, addressed his assembled family and Saints in these words: 'Enter ye with me into this incomparable splendour, that the sorrows of mundane existence ye may know no more.' Obedient to his command they passed onwards—the Saints, the father, the relatives, with wives and kindred, all those who had borne his litter and swelled the pomp of his progresses, men of all the six Saiva sects, the Saivite of the Vedic rule, the Saivite of the perfect school, all of them—into the splendour of the infinite blessedness; and closing the procession, the Saint and his bride were lost to mortal sight. Those who had beheld the glorious ascension from afar returned to their homes sorrowing that they were left behind.

G. U. POPE, M. A., D. D.

EVIDENCES OF NATURAL RELIGION.

III.

GOD A PERSONAL BEING.

(*Continued from page* 212).

In the second lecture we saw at some length that God is an Intelligent Being of infinite intelligence. Hence we conclude that God is a Personal Being, self-existent and distinct from all other beings.

The opinions of Hindu Philosophers on God's nature.

I shall not repeat here what I said in the first lecture, *viz.* that the best philosophers of antiquity as well as of our own time admit the truth of God's personality. I shall only say a few words about the opinions of Indian Philosophers on the subject. Before starting however, permit me to notice with Mr. Bose that "there is probably no religion in the world, which allows so much freedom of religious convictions, and the literature of which is so many sided as Hinduism. Educated Hindus whether they be Pantheists, Monotheists, Agnostics or Positivists can find light and guidance in some part or other of the rich literature of their ancestors." (Hindu Civilisation. quoted by the *Hindu*, October 31, 1894.) and Swami Vivekananda in a public lecture delivered in Madras not long ago said that "Hindu religion was a collection, so to speak, of various ideas, of various ceremonials and forms, all gathered together, almost without a name and without a church, and without an organisation. The only point where all the sects agreed, was that they believed in the scriptures—the Vedas—He said that the Vedanta covered the whole ground of Dualism, Qualified Monism, and Monism or Advaita, and even took part of Buddhism and Jainism too, for on closer analysis it was found that the essence of Buddhism was borrowed from the same Upanishads. In the Upanishads were also found the germs of all the subsequent developement of Indian religious thought."

Swami Vivekananda's statement is true to the letter, and should I choose to produce authorities for my assumption I should be at no loss how to do it. Vedic and Puranic Literature is full of sentences and expressions about God which might be easily interpreted into a Pantheistic, Monotheistic or even Agnostic belief.

The Vedas on God's Personality.

It must be said nevertheless that in Vedic times the Aryans most assuredly believed in a personal God. There are allusions in the Rig Veda to thirty-three God's (I. 34. II. I. 45. 2.) or three groups of Gods. The Rudras, the Vasus and the Adityas. Their names are given variously but they are little more than modifications of three leading divine personifications, namely the Gods of fire, of Rain and the Sun; Agni, Indra and Surya or Mitra. These three Gods, as the deified forces or phenomena of nature were sometimes individualized or thought of as separate divine powers, sometimes gathered under one general conception and personified as one God, (*c.f.* Monier William's Religious Thought-Vedism.) This conception of God, although in many ways wrong, was at any rate the conception and worship of a personal God. The deity varies his names according to the forms and shapes he is transformed into: but he takes a personality and walks into the Aryan' temples and lies under the Aryan shrine to be worshipped by the faithful as a divine person. The Pantheistic belief which prevails to-day among the so-called Vedantists is an outgrowth of philosophical Brahmanism: and in its purity it is still limited to few Hindu thinkers, to the followers *viz.* of the Pantheistic theory of the Vedanta Philosophy.

The Vedanta theory.

The Vedantist believes in the identification of the human spirit and of all the phenomena of nature with one eternal impersonal spirit called Atman or Brahman, in whom everything breathes and in whom finally everything is dissolved "Ekam eva advitiyam" there is but one Being no second." He believes that there is one God; to completely abstract in his own essence however, that in this state "He is neither existent, nor non-existent." (Gita chapter XIII 12) and is consequently neither the object of worship, of hope nor fear. He believes that God is even destitute of intelligence and remains in a state of profound repose: that at times this Being assumes what is called his energy; that when united to energy he is possessed of qualities and creates worlds; which divine qualities are impressed more or less on every form of existence, and so God becomes individuated and takes possession of every form of matter, and begins to exist in every earthly or spiritual being.

Amongst the orthodox Hindus the beings supposed to possess most of this energy, or in whom the presiding deity eminently dwells are the Gods, the Giants, the Brahmins and devout ascetics; amongst the heterodox sects, ascetics are almost exclusively considered as the favoured depositaries of the divine energy. This is the substance of the Vedanta theory, and here it may be proper to remark, that the Vedantist too is a Pantheist by name only because he is forced to admit that the one impersonal spirit or Atman, by association with his energy or Maya, assumes consciousness and personality, and becomes one Supreme Personal God, Parameswara, be he Brahma, Vishnu or Siva. This goes to show that the worship of an impersonal God is repugnant to nature, is against Man's natural feelings, and consequently it cannot be the true worship of the true God. Indeed, there can be no religion without personal devotion to a personal God. An impersonal God, a universal spirit pervading the universe without name, without character, without attributes, cannot be the object of religious worship. We cannot trust, we cannot love, we cannot pray to a God, who whilst he is everything, is nothing himself, having no personality, no individuality of his own.

The Religion of the people.

Now, from the Philosophers, let us turn to the great body of the Hindu people. The Hindus of the present day may be broadly divided into two classes, Saivas or worshippers of Siva, Vaishnavas or worshippers of Vishnu: but in both cases they worship a personal God. To either sect Siva or Vishnu is the one personal God, the one self-existent Being indentified with the one spirit of the Universe and therefore not liable to lose his personality by reabsorption into that spirit. To either sect the personality of the respective God is intense, definite and endowed with all those attributes which command the veneration of the worshippers. Now, pull down from their altars Siva, Vishnu, Krishna, Rama, Ganesha, Khaly and the other Gods and Goddesses of the Hindu Patheon, and set up in their stead the impersonal spirit of the Vedantists, without name, without shape, without feelings, without individuality and in no time I dare say the temples shall be closed, the shrines shall fall to pieces, the lights shall be put out: no more perfume of frakincense, no more melodious strain of musical instruments, no picturesque processions, no noisy festivals there shall be, to tell the stranger that religion still lives in India, and that the Hindus have not yet ceased to be a religious people. But why all this? Because I repeat an impersonal God is no God at all, and where there is no God there can be neither religion, nor worship, nor altars, nor sacrifices, nor religious people.

Individuality, the first condition of existence.

Indeed an impersonal God is no God at all, an Impersonal God has no existence at all, because the first condition of existence is individuality. Everything that comes to existence is an individual, one in itself and distinct from everything else What individuality is to material things, personality is to human nature A person is an individual existent in the human nature. Now can you imagine any thing that is not an individual, namely one in itself and distinct from everything else? Plurality and distinction among things are apparent in this visible world. Our inner sense tells us that this world, is made up of an infinite collection of things different in nature, in character, in individuality in their mutual relation; yet subordinate to one another, and variously and beautifully arranged in different stages on the scale of creation. Take away from all things that peculiar mark which we call individuality, they will cease at once to exist, they will turn one and all into a universal chaos, they will be no more stones, trees, animals, heavenly bodies, elements, but they will be simply annihilated.

What is a Person.

It is just the same thing with man. Man is a Person, that is an individual of the human nature. We feel, we are conscious that our Ego, our self is distinct alike from all other persons and from the creatures that surround us. I am a distinct being from each one of you: every one of you is distinct from his neighbour. All the sophisms of Philosophers cannot make us change our opinion. We are conscious that we are distinct from one another, from the houses we live in, and from the manifold objects in the midst of which we run our course of life. Now suppose I lose my individuality, my self, my Ego: what becomes of my whole Being? Is a man conceivable when stripped of of his self, of his Ego, of his individuality? Is a mango fruit conceivable, when stripped of its shape, its colour, its flavour? Deprive a man of his body, of his soul, of his intellect, of his memory, and ask of that man if he is still an individual being of the human nature, if he can still enjoy the boon of existence. Existence cannot be had but in individuals: nothing can be brought into existence, but as an individual person, just as much as a tree is an individual tree, a stone an individual stone, the sun an individual star that illumines millions and millions of individual beings. The loss of one's personality implies necessarily the loss of one's existence, as no existence is possible, no existence is conceivable but in singular, in individual beings.

If God is not a Person, He is not a God at all.

Now apply all this to God. If God has no personality, he has no existence at all. He is a vain name, an empty dream, a fanciful imagination, the offspring of madness. Mankind in setting up altars and shrines to the deity is utterly mistaken, he should have no religion whatever, as an impersonal God cannot be the proper object of religious worship.

No intelligence without personality.

In our last lecture from the consideration of God's works we came to the conclusion that Almighty God is a Being of infinite intelligence. But there is no intelligence where personality is wanting. Intelligence and self-consciousness is so to say the flag that floats over the kingdom of human personality. Personality culminates in self-consciousness, in the perception of self as a Being, one in itself, and distinct from all other beings. A person is an intelligent, a self conscious being. A cow, a dog, a horse, are not persons, because brute animals have no intelligence, no free will, no self consciousness. This is a truth which not only belongs to the domain of science, but is moreover sanctioned by the clear verdict of humanity Individual natures conceived as complete beings subsisting in themselves can be called individuals, but we give the name of person to that being alone, who is endowed with intelligence. Now who will be so rash as to rob Almighty God of the attribute of personality? The starry heavens, the verdant earth, the roaring oceans, the flying birds, the huge monsters that inhabit the thick of the forests and the vasty deep, proclaim all alike that God is an infinitely intelligent Being. Who will dare to create a note of discord in the wonderful choir of nature? But if God is an intelligent Being, he is a person too, though a divine person, a person raised infinitely above every created personality, a person whose nature comprehends every conceivable perfection, whose nature whose essence is, to be the self existent, the self independent being, the creator of heaven and earth, the beginning and end of everything. Therefore unless men choose to renounce the very use of their reason they must thus argue: Science, personal experience, the verdict of mankind tell us that every intelligent Being is a person: But God the creator, the architect, the maker of heaven and earth is beyond any possible doubt an inlelligent Being. Therefore God most surely is a person.

Personalitity a perfection which God possesses.

I have asserted just now that God is a Being whose nature comprehends every conceivable perfection. This proposition needs no demonstration as it is the primary idea which all men entertain about God. Whether he be called Jupiter or Jahve, Brahma or simply God, this almighty Being is conceived as uniting in himself in one perfect unity all the perfections which are variously distributed among all created things. This, as I have said, is a primary notion which all men entertain about God: but it can be yet clearly demonstrated from another point of view. The first idea that man, whether in a civilized or barbarious state, forms about God, is that God is a great Being, a powerful Being, the source of everything, the creator of Heaven and earth. We saw in the first lecture, that God was in prehistorical times worshipped by most nations under the title of Heaven—Father, that is, the Father, the maker, the creator of heaven and earth. Assuming this as certain, I thus argue. How could God have given existence by his thought and will to all things, unless he precontained in his simple and infinite subsistence the perfection of everything he brought to existence? No being on earth can give to another what he himself has not, either in its definite and specific form, or in a higher and more comprehensive form. I can give eight annas if I am the possessor of a rupee because eight annas are contained in a rupee, whereas I can give nothing if I myself possess nothing. An architect can lay down and carry out the plan of a house, a painter can sketch the subject of a painting, a scholar can write a book, if the architect, the painter, the scholar have preconceived in their intellects the ideas of the house, of the the painting, of the book. Before the house was reared on its foundations, it had its existence in the mind of the architect, before the painting glowed on the canvas, it flashed across the imagination of the painter, before the book came into existence under the printer's hands, it was conceived, it lined, it breathed, it was nursed in the intellect of its Author. In like manner, before heaven and earth sprang up from nothing, they had their existence in the infinite and eternal ideas of the Godhead. They were in God they lived in God, they waited patiently for that nik of time, when by God's free will, from an ideal state they passed into a real one, and were clothed with the wonderful garb of real, though limited existence. Accordingly, God in his simple and infinite essence precontains in an infinitely higher form the perfection of all visible and invisible things. In him there is the light of heavenly bodies, the fragrance of flowers, the sweetness of honey, the melodies of music, the strength of animals, the power of lifeless nature, the life of the vegetable and animal kingdoms, the smile of a fair countenance, the love of an amorous heart, the spark of genius, the magic of art, the wit of intellect, the free choice of a free will. Now, granting Him all conceivable perfections, will you deny him the perfections only of personality? Personality is a perfection, it is the gem that crowns all human perfection: it is the prop upon which every other perfection rests. God has endowed us with personality and He shall have none? God has bestowed upon us this marvellous gift, and He shall be deprived of it? He that planted the ear shall not hear? He that formed the eyes shall not see? He that teaches man knowledge shall he not know? Who can conceive intelligence without personality? Personality is the support of every quality of every action, of every attribute that can be conceived and said of any intelligent Being. Therefore if God is not a person, He is not almighty, all wise, all seeing, eternal, incomprehensible, infinite self-subsistent. Why then do you play God false? Why this mockery? Say with the fool that there is no God that the existence of God is a sham, a bubble, a false show, a cheat, a day dream, a chimera because an impersonal God is all this.

G. Bartoli, S. J., D. D.

(To be continued).

NOTES AND COMMENTS.

A valued correspondent writes :—

"In cover page 2 of '*The Awakened India*' of February 1898 certain Tamil Pamphlets of Ripon Press as *refuting* the *dualistic* Saiva Siddhanta, are reviewed (rather encouraged indirectly.)

O God! Is there any where any school as *Dualistic Saiva Siddhanta?* I have no idea at all of Saiva Siddhanta being dualistic. It simply declares 'Path is duality and the goal is non-duality?

The only Saiva Siddhanta or as '*The Awakened India*' says the Siddhanta which means '*Saivam*' (*Vide* cover-page 2 of January copy) is the only school and there are no other schools going by the name 'Saivam' and being at the same time 'dualistic' unless dualists would choose to call themselves Sivites. This only school (Saiva Siddhanta or Saivam) is that of Shrimat Meikandân. (Truth-discoverer)—that is Adwaita Meikandân (he who found out the real sense of the word 'adwaita'). He was so-called because he most gloriously and successfully opened the veil shading the right and true usage and meaning of the word 'Adwaita' which has been now so much misunderstood as to create 'realistic Vedanta' as opposed to non-realistic or sutta Vedanta or qualified monism as opposed to mere monism.

Here Meikanda Deva is adored by the Saint Thayumanavar in these feeling terms

'பொய்கண்டார்காணாப் புனிதமாமத்துவித
மெய்கண்டநாதனடி மேவுநாளெந்நாளோ.'

O for the day the Mei Kandan's feet to reach,
Who didst the hidden truth of 'advaita' teach!

I would also praise him and adore him as one of his *school*. In my prayer to Tiruttani Murugar (God) I allude to him elated with joy and pride.

சமயமெனாந் தானுமியல்லா தாகிச்சரியை
முதனான் கினுக்குஞ் சார்பதாகி
யுமையுடையானம் பலத்தானேகபாத னொரு
வனொருவன் பதியென்று முண்மையாகி
யமைசைவ சமயநிலை மெய்கண்டான்ற
னடிமை நானடைந்தா ரடிமைநானே
செம்மையுற நான்மழலைமொழி செப்புகண்டாய்த்
திருத்தணிகை தனில் மேவுஞ் செல்வவேளே.

Of course, the phrase, "dualistic Saiva Siddhanta" constitutes a contradiction in terms. No doubt, as our friend truly describes in his verse, the nature of the true religion, which if it must be universal must contain the elements pertaining to all religions, and yet different from each, and must contain within it all the four different paths, there exists in the Siddhanta aspects of dualism, monism, realism &c and which in the language of Saint Thayumanavar. being neither one nor two'

"ஒன்றற்று இரண்டற்று
வாக்கற்று மனமுமற்று
மன்னு பரிபூரண சுகவாரி தன்னிலே
வாய்மடுத்துண்ட வசமாய்த்
தேடுதலு மற்ற விடநிலே."

can only be reached and enjoyed, by those who do not seek to enjoy it, by resting themselves in that Grace and Peace,

"யென்றுமா யொன்றுமாய்ப் பலவுமா யாவுமாய்
பிறவு மல்லவாய நின்ற
வருளாகி நின்றவர் களறிவதல்லா லொருவர்
அறிவதற் கெளிதாகுமோ"

and which true position and condition could never be perceived by persons, whose own doxy is the only doxy.

— "நீதமென்று தந்தம் மதத்தையே தாபிக்கச்
செய்யுங் கொடுமுறை யறிவார்
ஆறு சமயங்களொடாறும் வேறு வேறாகிவிரி
யாடு முறை யாவரறிவார்
அண்டபிண்டமு மடங்க வொரு நிறைவாகி
யானந்தமான பரமே."

⁂

We are glad to be able to commence the translation of the famous Bhashya of Srikanta Sivacharya on the *Vedanta Sutras*. A valued friend suggests to us to write a short introduction touching upon the following points—

1. The priority of this Bhashya over that of Sri Sankara.
2. The age of Srikanta,
3. The non-difference between Sri Sankara's view and Srikanta's view in essentials.
4. The great work of Sri Appia Ditchitar—his magnum opus—his comentary called the Shivarkamoni Deepika the encyclopœdia of Vedic and Agamic knowledge.
5. The distinction between the Saiva philosophy propounded by Srikanta and that of the Siddhanta philosophy of the Dravidian school.
6. The explanations of Pati, Pasu, Pasam, as understood by the two systems aforesaid.
7. The connection between the philosophy of Srikanta and the other systems—especially—of the Patanjali Yoga and that of Vishistadwaita of Sri Ramanuja.

We hope to do all this in time, and we may here however note the important fact that Srikanta's is the oldest commentary on the famous Vedanta Sutras and our surprise is that not a single European scholar seems to know anything about it.

⁂

Mr. R. C. Dutt, C. I. E. in a review of Mr. Cooke's work on the N. W. Provinces of India in a recent number of '*India*' makes the following remarks.

"The writer has something to say of the rise of Buddhism, and the edicts of Asoka and of the long centuries during which believers in Buddhism and in Brahmanism were "living together on fairly amicable terms." On this point we may refer our readers to a paper recently read by Professor Rhys Davids in the rooms of the Royal Asiatic Society. The Professor maintained and Dr. Buehler agreed with him, that an examination of the literary and other evidence now extant does not reveal any religious persecution in India such as was witnessed in Europe even in recent centuries."

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(Continued from page 222).

Adhikarana 3--(B).

Though in the case of the omnipresent Parames'vara, His omniscience has to be admitted in virtue of His contact with all things, still His being the author of the Vedas which illumine all things points to a peculiar feature a lamp, for instance, illumines form alone, but not taste and so on, though these latter as well as form come in contact with its light; but not so does the Supreme Lord He illumines all that is energised by His S'akti.

(Objection): Parames'vara's omniscience consists in His being aware of all things taught in the Vedas. Then we have to admit that even the Maharishis or the Great Sages who know the teaching of Vedas are omniscient. Then where is the distinction?

(Answer): Not so; I's'vara their author, has more knowledge. In fact we see that authors of works such as Vyâkarana are persons like Pânini who know more than what is contained in their works. And the Veda, though illumining all things, does not point to all as the main object of its teaching: it teaches certain things indirectly, certain other things in a general way and some only in their special character, whereas Parames'vara, the witness of all, perceives all directly. This, we hold, is the difference between the Veda and the Is'vara.

(Objection): It is not necessary that Parames'vara alone is the author of the Veda, as the passages of the S'ruti like

> Having become Shat-hotri, Prajâpti created all this, the Rik, Yajus and Sâma," *

give us to understand that Hiranyagarbha and the like are also its authors.

(Answer): No, because of the existence of the Vedas even before the birth of Hiranyagarbha. The S'ruti says,

> "He who first creates Brahman (Hiranyagarbha) and delivers the Vedas to him." †

---

* Taitt. Brâhmana II. iii. 2.

† S'vetâ. Up. vi. 18.

He who is the author even of Hiranyagarbha and teaches Him all the Vedas, He alone is above all, the author of Vedas, the Supreme Teacher. Accordingly the S'ruti clearly teaches,

> " Rudra who is above all, the great Seer, who first glanced at Hiranyagarbha, the foremost-born among the Devas, may He endow us with blessed wisdom." *

This passage has to be explained thus: That Maharishi, the Great Sage, the author of the Vedas, who, in virtue of His omniscience, is superior to the whole universe of *chit* and *achit*; that Rudra, that Para-Brahman, who at the time of creation cast upon Hiranyagarbha—the first among Gods including Indra, and just then emerging from A'tman who is His Prakriti or cause, by the force of Divine will—His gracious glance by way of teaching the whole Veda which is the source of all knowledge; may that Great Teacher endow us also with the Smriti, with that ray of wisdom (bodha-kalâ) concerning Himself which brings about the cessation of the great evil, of the whole bondage of samsâra; which leads to the attainment of Supreme Bliss and conduces to the highest wealth of immortality; and which, therefore, is the supreme good, resulting from the harmonious essential teaching of the Vedânta. Thus it has been demonstrated that I's'vara is the author of all Vedas.

The teaching of the S'ruti as to the eternality of the word (Vâch) is not contradicted, inasmuch as the Vedas are said to have been composed by I's'vara just as they had been before; and thus I's'vara's authorship, too, of the Vedas is uncontradicted.

Adhikarana.—4.

For a knowledge of S'iva, the Para-Brahman, expounded in the first adhikarana as the subject of enquiry, a definition of Brahman was needed; and a definition thereof was stated in the second adhikarana as That whence proceeds the emanation etc. of the universe. Then the question arising as to what was the authority for such a definition, it has been propounded in the third adhikarana that the Vedânta S'âstra is the source of our knowledge of the subject, and that Brahman is the source of the Vedânta-S'âstra. That indeed is the pramâna or source of our knowledge of a thing, by which that thing is invariably known. Now, a question arises as to how the Vedantic texts can teach Brahman; and in answer thereto the fourth adhikarana is now introduced:

Him, verily, (the Vedanta teaches) with one accord (I. i. 4).

'Him' refers to Brahman, the subject of enquiry. The word 'verily' shows that all Vedantic texts taken collectively are here referred to. The word "*Samanvaya* (one accord)" shows that Brahman is the drift or the main subject of their teaching. The Sûtra means: The Vedantic texts treat of Brahman in the main, as shown by the several *lingas* or tests of their ultimate import.

All the Vedantic texts form the *subject* of discussion in this adhikarana.

The *doubt* arises as to whether or not it is right to hold that the Vedantic texts teach Brahman (*a*).

---

* Mahânarâyana-Upanishad. 12.

(*a*) To understand in its full bearing the discussion that follows in this adhikarana it is necessary to bear in mind that the first issue which the mîmâmsakas or Indian theologians have taken up to settle in connexion with the problem as to what is the main drift of all the vedic teaching is the metaphysico-philological question, what does a word denote? A solution of this latter problem has been attempted by an investigation of the various sources from which a child,—or, for that matter, any one who does not know the meaning of a particular word—first learns the meaning of the word. The means of knowing what a word denotes are enumerated as follows:

(1) *Vriddha-vyâvahâra* or the behaviour of one adult as induced by the speech of another; (2) *Vyâkhyâna* or explanation; (3) *Vâkyas'esha* (the remaining portion of the passage where the word occurs); (4) *connection* with another word of known meaning referring to the same thing; (5) grammar; (6) lexicon; (7) instruction by a trustworthy person.

An investigation of one or another of these processes led some to the conclusion that all speech primarily points to acts; while others hold that it refers to things as they are in themselves as well as to acts.

The next question whose solution hinges on the settlement of the foregoing question is, what is the drift of all vedic teaching? On this question the Indian philosophers may be classed in two groups:

I. Those who, like the [illegible]-mîmâmsakas, hold that the whole Veda inculcates action only.—By an investigation of the first process of *vriddha-vyavahâra*—in which the child, observing how one engages in an act when a word of command is uttered by another, is supposed to conclude that, from the words of the speaker, the hearer first understands that he has to do an act (in general), and then sets about doing the particular act commanded,—the mîmâmsakas concluded that all speech, and therefore the whole Veda, inculcates *action primarily; that all else taught therein* is subservient to action; that the Vedas describe Brahman or other things in their already existing state, only so far as these subserve an act enjoined; and that such descriptions of Brahman and other things connected with acts may or may not always correspond to truth.

II. Those who, like the Vedantins,—seeing that other processes, mentioned above, of acquiring the first knowledge of the relation of a word to the thing denoted by it show that a word may denote a thing in itself unrelated to any act, and that even, in vriddha-vyavahâra, a knowledge of things as they are is imparted by the sentence uttered,—hold that the Vedas teach Brahman as He is in Himself, as well as karma or action. With reference to this question, the Vedantins may be subdivided into two groups:—

(1) The older or pre-S'ânkaric school of Vedantins, who hold that the Veda teaches Brahman as He is in Himself, but only as a complement of an injunction of an act *i. e.*, by way of supplying the object of the act of knowing primarily enjoined in the form "Brahman should be known."

(2) The modern Vedantins who, like Srîkanthâchârya, hold that, primarily, the Vedas both teach Brahman as He is in Himself and enjoin action. Most of these maintain that all acts of ritualistic

Purvapaksha**:** (A) Everywhere the power which a word has to denote a thing depends upon the knowledge of their mutual relation. Without a knowledge of the special relation between a word and the thing denoted by it, no man can have an idea of the thing denoted by the word. And the knowledge of their relation is derived from *vriddha-vyavahâra, i. e.*, from an observation of the speech and the behaviour of the elders. This *vriddha-vyavahâra* invariably points to something to be done as the ultimate import of words. To explain fully: seeing that immediately after hearing the words "bring the cow" "tie the cow" uttered by one elderly person, the other elderly person to whom the order is addressed engages in the act, the by-stander who seeks to ascertain the meaning of words concludes within himself thus: by all means, the person has engaged in the act on knowing that he has something to do, and the knowledge that he has to do something is derived from the words just uttered; otherwise, how to account for his activity following immediately after hearing the word of command? Then, on seeing the cow brought and tied, the by-stander understands what is the special act meant. Thus the ultimate import of words pointing to *Kârya* or something to be done, the authority of *Sabda* or Revelation does not apply to Brahman who is *Siddha, i. e.*, who already exists.

(B) Moreover, it being possible to know by inference that this world which is an effect of a particular kind must have its appropriate agent such as Brahman, how can the authority of the Vedantic texts which shoud treat of things not knowable by any other means apply to Brahman?

(C) Or thus: the Vedantic texts all point to *Vidhis* or injunctions of acts, not to Brahman, as the main subject of their teaching; if they should treat of both, then they would be teaching a double proposition. Wherefore it is not right to hold that Vedantic texts teach Brahman.

The *Siddhânta* maintains that it is right to hold that the Vedantic texts teach Brahman, inasmuch as by a proper collation of the several *tâtparya-lingas*, or test-passages as to what the special aim of their teaching is, it is found that the Vedantic texts yield us a knowledge of Brahman.

(A) Now, as to the contention that, because the ultimate meaning of a word always refers to something that *has to be done*, S'abda or revelation does not point to Brahman,—*i. e.*, to what already exists,—we hold it is wrong to say so; for it is found that, even from the sentences (*b*), such as "a son is born to you," which denote things as they are in themselves, a knowledge of the relation between words and their meanings is obtained. Even in *vriddha-vyavahâra* —*i. e.*, in cases where the import of words is learnt by watching the utterance of a word of command by one elderly person followed by action on the part of another,—the person who seeks to know the import of words concludes that the words of the speaker produces, in the mind of the person spoken to, a knowledge of the things themselves, inasmuch as the idea of something to be done which led to his own activity is found to have been preceded by a knowledge of the things themselves. Therefore, it may be concluded, that S'abda or revelation can signify things that are, as they already exist.

Or, why should we confine ourselves to *vriddha-vyavahâra* alone? A knowledge of what a word means may be brought about in other ways. Children, for instance, often taught by their mothers etc., pointing out with their fingers or the like such objects as the moon and the cow, and using appropriate designations with reference to those several objects, come to know what objects the words severally designate (*c*). Persons, again, who are not conversant with poems and dramas approach one who is well

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and meditative worship of Brahman, are subservient to, as a preparation for, the Sâkshâtkâra, a direct and intuitive perception of Brahman.

A full presentation of the course of reasoning by which the several schools have established their respective conclusions, does not fall within the limited scope of this note. There exists a vast literature on the subject in Sanskrit.

(*b*) This change of illustration is intended to show that in vyavahàra the first knowledge of *vyutpatti* or the relation of a word to the thing denoted by it may be obtained even from a sentence which does not include within it any word or particle indicative of command.

(*c*) In *vriddha-vyavahâra* the object of the speaker is not to instruct the child as to the meaning of words, the knowledge acquired by the child being merely accidental and not necessarily following from it and therefore liable to error; whereas the main object of the process described here is the instruction of the child. When the child thus learns the meanings of words, the things severally denoted by words in a sentence become known in their special relations to one another in virtue of *âkânkshâ* or the contiguity of words arranged in a particular order. The special relation in which things spoken of in a sentence stand to one another is knowable solely from the mere contiguity of words. In studying the meaning of verse composed of unfamiliar words, the student who is taught only the meaning of words in it separately can, in virtue of their contiguity understand the meaning of the whole verse without being specially taught the mutual relations of things spoken of in the verse. There is thus no use whatever of the general notion that all things spoken of in a sentence are mutually related to one another; a notion which alone can, if all, be said to be obtained from the *vriddha-vyavahâra*.

versed in them, and by an analysis of words they understand the signification of all words, in their respective bearings. Wherefore, since words can signify things already existing, S'abda or revelation constitutes an authority concerning them. Hence the authority of Vedantic-passages concerning Brahman.

(B) As to the contention that since the universe is an effect, its appropriate agent, namely Brahman, can be arrived at by anumâna or inference,—we say it has no foundation to rest upon; for, it being found that cars, steeples, palaces and the like which exhibit complicated designs have each a plurality of agents, it is not possible to establish by inference that the universe has only one agent. And it has been already shown that, by force of induction, the conclusion becomes inevitable that the agent is subject to karma and so on. Wherefore Brahman cannot be reached by anumâna. And, moreover, it may also be conceded that even anumâna or inference is an authority concerning Brahman when it is accordant with the Sruti.

(c) Indeed, (*d*) whatever the words point to by *tâtparya* as the special aim of their teaching, to that alone their authority extends, but not to all things, unlike the case of *pratyaksha* or sensuous perception. If it be asked, what are the lingas or marks which determine that Brahman is the drift of the teaching of Vedantic texts,—we say in reply that such marks comprise *upakrama* and so on. They are thus enumerated: *upakrama* (enunciation) and *upasamhâra* (conclusion), *abhyâsa* (repetition), *apûrvatâ* (novelty), *phala* (the result), *arthavâda* (persuasion) and *upapatti* (the rationale). Accordingly, here, that Brahman is the drift of the Vedantic teaching is established by such lingas or marks as upakrama. The determining, by upakrama and other lingas, of the drift of the vedantic teaching forms what is called the *s'ravana*, or "the process of hearing," of the vedantic texts. Accordingly they say:

> "Born of ignorance is pain, and knowledge is the remover thereof: the *S'ravana* of all the Vedantic texts brings about that knowledge. *S'ravana* consists in determining, by upakrama and other marks, that S'iva, the Higher than the high, is the drift of the teaching of vedic texts."

Upakrama (Enunciation) and *Upasamhâra* (conclusion) together constitute one linga or mark in determining that Brahman is the drift of the Vedantic texts. To say that Brahman is the drift of their teaching is to say that they treat of His essential nature and of His upa'sana'. The following passages constitute the upakrama and upasamhara, the enunciation and conclusion, in their respective contexts:

(a) [1] *Upakrama*:—"Existent alone, my dear, this at first was."
Upasamhâra:—"*That* thou art."
(b) [2] *Upakrama*:—By the grace of the creator, he sees the Majesty, the Lord.
Upasamhâra:—"He who is Supreme, He is the Great Lord."

The upakrama and upasamhâra may similarly be discovered in other instances (*e*).

Abhyâsa (repetition) may be seen in the following passages (*f*):—

"That thou art."
"All verily is Rudra." [3]
"To the spouse of Ambikâ, to the spouse of Umâ." (3)
"He who verily is Rudra and who is Brahman also,
He is the Lord." [4]

Apûrvatâ (novelty) consists in Brahman being not known from any other pramâna or authority than the Veda (*g*). *Brahma-Jñâna* (*h*) or knowledge of Brahman constitutes the *phala* or result. *Arthavâda* (persuasion) consists in the description of the creation of the universe, its continuance, dissolution etc. *Upapatti* (the rationale) may be said to consist in proving that the Vedantic theory does not contradict any authority, or in supplying such arguments as are derived from the Brahman's possession of omniscience and the like attributes.

The Vedântas do not point to Brahman alone as the special aim of their teaching, but it is understood

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(*d*) In this paragraph, the Bhâshyakâra proceeds to show that Vedantic texts point to both Brahman and to an injunction of His worship as the main drift of their teaching, so that he may refute, in order, the views held respectively on the subject by other schools.

[1] Chh. Up. 6,2—8.
Mahanarayana Up. 12.
[3] Mahanarayana Up. 22—24.
[4] Atharvasiras-Upanishad.

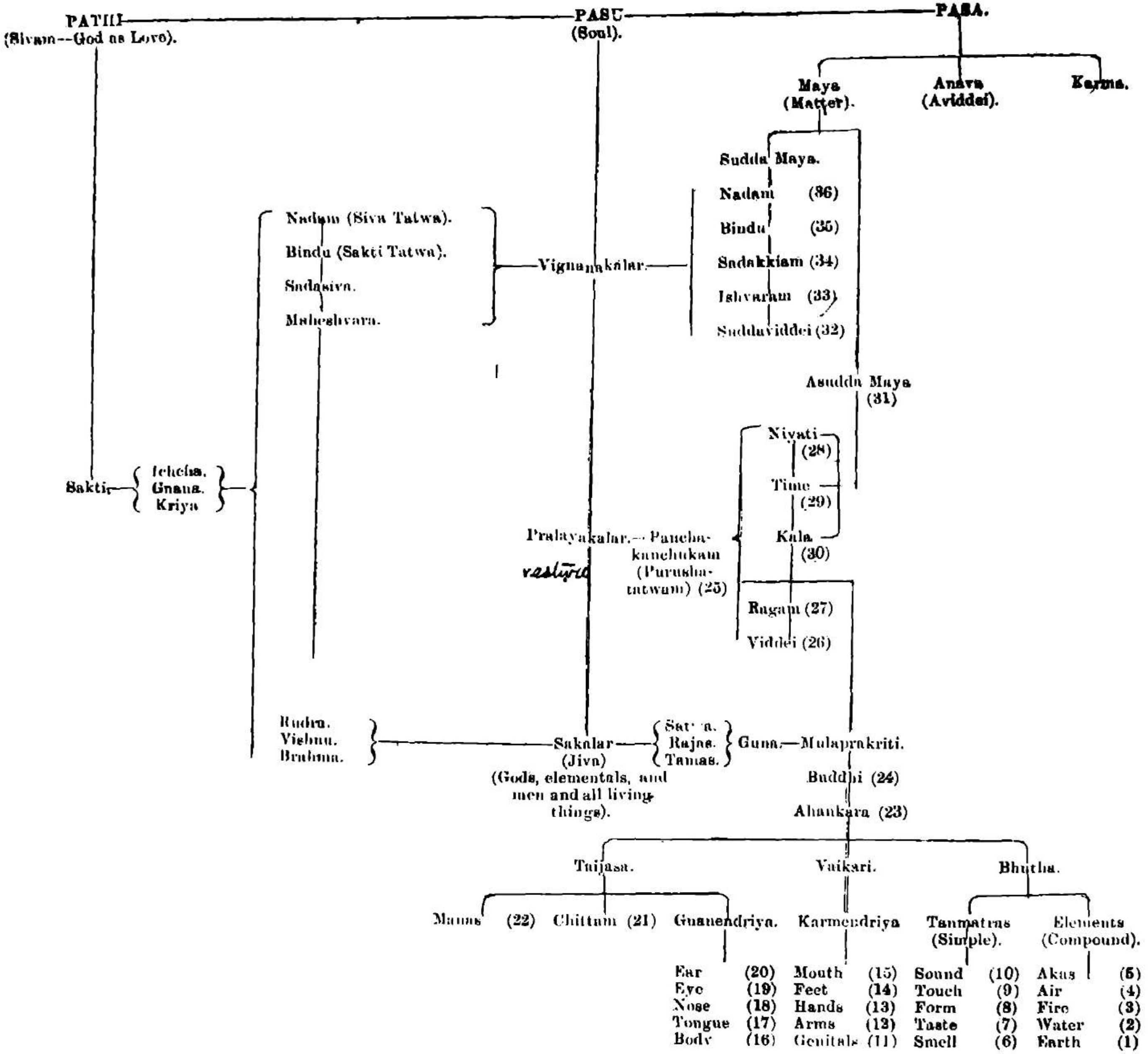
(*e*) In the passages quoted in the sixth and the subsequent adhikaranâs.

(*f*) These passages respectively emphasise by repetition the following points in connection with Brahman:
1. that Brahman is intelligent;
2. that He is the All;
3. that He is associated with chit-s'akti.
4. that He is endued with all good qualities.

(*g*) We may add the Smritis. the puránas etc. which are based upon the Vedas.

(*h*) Brahma-Jñâna is the sâkshâtkâra of Brahman, who is unsurpassed Bliss in essence.

TABLE OF TATWAS AND THRIPADARTHA.



that they point also to a *vidhi* (*i*) or an injunction as to knowing Him, as witness such passages as,

"Atman verily, my Dear, should be perceived."[1]

As to the contention that, if the Vedântas aim at both, then we would be led to the conclusion that the Vedântas teach a double proposition,—we (*j*) say that the contention is groundless; for, just as by means of the eye which enables us to perceive rûpa (form or color), the underlying substance (dravya) also is perceived, so Brahman also is taught by the Vedântas, though they aim at the injunction referred to; and thus there is no self-contradiction involved in the Vedântas aiming at both.

(*Objection*): The Brahmajñâna which is to be produced by the S'abda or revelation is obtained from the texts which treat of Brahman. Then, what is the use of an injunction concerning it?

(*Answer*): There is no inconsistency (*k*) in enjoining Brahmajñâna or the act of knowing Brahman, notwithstanding that we are led to the act otherwise. Take for example the case of *mantras etc*: although a knowledge as to the substances and Devatâs concerned in a ritual has been obtained from a study of the mantras themselves treating of those substances and Devatâs, still, the *prayoga-vidhi*—the tersely fromulated statement of an injunction in all its details,—that those substances and Devatâs should be thought of at the time of observance by means of mantras, impels us to a fresh act of knowledge. So also here. And this cannot be objected to on the ground that no such *prayoga-vidhi* is possible here, in the absence of *utpatti-vidhi* (*l*), *viniyoga-vidhi*, and *adhikâra-vidhi*. For, *utpatti-vidhi* being understood through implication by force of context, there naturally comes the Viniyoga-vidhi—prescribing the *modus operandi* in the form of s'ama or self-control etc.—in connection with the injunction "Let him see the A'tman." And then, on the principle of *Râtri-satra* (*m*) we may even supply the *adhikârin*,—the person for whom the Brahmajñâna is intended,—namely the seeker of moksha, as may be learnt from the arthavâda-passages—passages explaining things that are subservient to an injunction—such as the following: "Knowing God, one is released from all pâs'as or bonds." Accordingly we come to the *prayoga-vidhi* in the following form: He who seeks moksha should equip himself with s'ama (tranquillity) and other attributes and acquire Brahmajñâna.

(*Objection*):—Brahmajñâna cannot be a subject of an injunction. In the passages such as "A'tman verily my dear, should be seen", it is not indeed right to construe Atman, *i. e.*, Brahman who is *eternal, immutable* and quite pure—as karma-kâraka, *i. e.*, as the direct object (of the act of seeing),—a construction which would be necessary if the passage should be interpreted as an injunction (of Brahmajñâna): for, such a Brahman cannot undergo birth; He cannot be an object of *prâpti* or attainment, nor can He be subjected to *vikâra* (change), or *Samskâra* (purification)(*n*). Neither is it possible on the principle of "*Saktu-nyâya*"(*o*) to resort to an injunction in the form "He should see by A'tman," thus construing A'tman as the instrument of action instead of as the direct object of the action. For, the two cases are different. To explain at length: a fresh change of state, by way of being reduced to ashes, being possible in the case of the flour in virtue of the act of throwing into fire, "flour" can be construed as an instrumental case in form, while in sense the flour' continues as an object of the act. This does not apply in the case of A'tman. Wherefore the Vedânta cannot be interpreted to enjoin Brahmajñâna.

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[1] Bri. Upanishad 4—5.

(*i*) Otherwise, owing to non-observance of upâsana, the result thereof, namely, the attainment of Brahman, is not possible.

(*j*) The objection is answered from the standpoint of the school holding that Brahman is taught in the Vedânta as a mere subsidiary factor concerned in the act of knowing, which is the main drift of the Vedantic teaching.

(*k*) The jñâna derived by a study of the passages themselves which treat of Brahman is alleged to be quite different from that which is induced by injunction. Wherefore the injunction, they say, is not useless.

(*l*) *Utpatti-vidhi* is that in which the main sacrificial act as well as the substance by means of which the act can be effected is enjoined. *Adhikâra-vidhi* is that which teaches the fruit attainable by means of the act. *Viniyoga-vidhi* is that which enjoins a minor or subsidiary act which subserves the major act of the sacrifice. *Prayoga-vidhi* is the formula of an injunction with all its subsidiary parts. The Utpattividhi implied here in Vedânta is, "by means of Vedânta Brahmajñâna should be acquired."

(*m*) In the passage in which the sacrifice called *Râtri-Satra* is enjoined it is not mentioned for what result it is intended. Elsewhere, however, it is said in an arthavâda passage that he who performs Râtri-Satra can secure *pratishthâ*, glory or renown. Thus, Râtri-Satra-nyâya consists in deriving the adhikhâra-vidhi from a section different from that in which utpatti-vidhi is found.

(*n*) Brahman being eternal. He cannot be newly brought into existence; being Brahman,—*literally*, vast or omnipresent,—He cannot be attained to as one removed by space before; as immutable. He is not subject to change of form or attributes; as ever quite pure. He cannot be subject to purification, become purer.

(*o*) *Saktu-nyâya*: In the injunction "let him offer flour," 'flour' in the accusative case is converted into an instrumental case so as to render the injunction one of a main sacrificial act (artha-karma). If 'flour' be taken in the accusative case as it is, then the injunction is reduced to one of a subsidiary act (guna-karma); and it cannot be a mere subsidiary act here, inasmuch as the flour once reduced to ashes cannot be used again for any other purpose, nor is there another act mentioned to which it may be considered as subsidiary. In this case, though the 'flour' be thus taken logically as an instrument, it can continue be the grammatical object of the verb.

(*Answer*) :—No ; for though birth etc , which should necessarily pertain to the object of an action are absent in A'tman, an injunction is possible with a view to the result in the form of moksha accruing to the agent.

(*Objection*):—How is an injunction possible in the case of an act in which we will engage even without such an injunction?

(*Answer*) :—The act to which we may thus be led even without such an injunction, is either intermittent or constant. In either case there is room for a *niyama-vidhi* and so on (*p*).

A. MAHADEVA SA'STRI, B. A.

(*To be continued*).

SIVAGNANA SIDDHIAR OF ARUL NANDI SIVA CHARIAR.

(*Continued from page 201.*)

REFUTATION OF AJIVAKA JAINA.

1. From moksha, there is no return. As such there can be no return of your Lord to the earth to reveal his word ; and hence there can be no authoritative book for you. As the five atoms cannot reach your heaven, your Lord can have no body. He cannot be omniscient for all time nor can he know all things at one time ?

2. You say that Arhats are of two classes, called Mandalar (beings of earth) and Sembothakar (the perfect) and that the Mandalars return to the earth and reveal the teaching. Then these Mandalars become indistinguishable from the jivas of the earth. They cannot partake both the earthly and divine element in themselves.

3. You state that the soul becomes intelligent by contact and full union with the body. The soul is not so, when a person is not intelligent or when he is an infant. As such your statement is false.

4. If as you say, of the four atoms, some two spread below, some two above, they cannot form any one body. If they can form one, then the âtoms will undergo destruction. If they don't unite, there must be interstices in the body between these atoms. As such they cannot unite into one body. They will be so various and there won't be any harmony and coordination.

5. If you say that these various bodies are made possible by there being innumerable atoms, yet as these cannot unite, they cannot form one united body. As these atoms spread in different directions and are contrary in nature, they cannot conduce to the soul being present in them: Your theory is ridiculous. Even a thousand sticks cannot form one pillar.

6. The atoms themselves cannot unite to form bodies as they have no intelligence of their own. If you say that air unites all the other atoms with the soul, the air cannot know the other atoms and the souls to be united, so as to enable it to unite them. If you say Karma effects this union, it cannot be, as it is also non-intelligent and cannot know the person to whom it has to be united. Therefore learn to know the One who brings about the union of these various atoms into bodies united to each soul according to its Karma.

GENERAL REMARKS.

Indian writers, both Sanscrit and Tamil, place Jainism usually after Buddhism, in their general retrospect or review of the various Schools of Indian Philosophy and we have once more to call attention to the fact that this is not altogether an historical or chronological order. The caution would be unnecessary but for the fact that eminent writers chiefly European, have been misled and have concluded that Jainism had no independent beginning and that it was a mere offshoot of Buddhism and as such have failed also to grasp its essential differences, and have therefore bestowed very little attention to this system and its Bibliography. And in consequence, this School of Philosophy has not attained to that amount of importance in the European and Indian minds of to-day, as Buddhism has. But for all that, so far as South

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(*p*) The Vedantic study is either intermittent and occasional as following from one's own choice ; or obligatory and constant, as due to the injunction that one should never leave vedic study. In the first case there is room for the *niyama-vidhi* enjoining that Vedantic study should *always* be pursued. In the latter it is a *parisankhyā-vidhi* intended to exclude altogether the study of things alien to the A'tman.

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1. The commentator here asks " How do you know your Lord is omniscient ? If you say, it is because he has attained to the condition of *mona*, then you can say that all dumb men and animals &c., are also perfect. Besides, if he ever remains in *mona*, of what use is he to mankind ? He will be merely an useless sinner.

India is concerned, it has played a greater part and for a longer time than Buddhism and its effect on the South Indian People and their literature has been much more beneficial and lasting. Jains are still found all over South India, and they hold quite a respectable place in society, whereas not a Buddhist can be found anywhere even as a sample. Long after Jainism received its death blow in the hands of the Great Saint Sambanthar, its professors were allowed to remain unmolested by the people, nay, their kings and nobles encouraged them openly by grants of land and endowments for their temples &c. There were many things in them which commended them to the other classes. They were very strict moralists and they led exemplary lives. At one time, all the learning of the land, in the departments of literature and grammar and ethics and the learned sciences was in their hands and it could not be in better safekeeping. Some of the best classics in Tamil, most of the Ethical treatises, and that excellent grammar *Nannûl*, and lexicons were composed by Jains. Added to this, in their works, they never went out of their way to be unnecessarily offensive to the other classes of the people and in their life they conformed to the life of their neighbours as much as possible. If the outer man can be a fair index of the inner mind, you have only to compare a Jain and a Buddhist and a Hindu in their externals. The Jain could be hardly distinguished from his Hindu neighbour. Even in Buddha's days, his followers have debated and differed as to what sort of animal food can be eaten or not eaten, though they say Buddha taught kindness to all creatures, (one European writer goes to say that the Hindus never even had this doctrine before his days!) and his followers of to-day (the mass of them) are gross flesh eaters all over the world; but in the case of Jains, they were throughout and are even down today rigid abstainers from all kinds of fish, flesh or fowl. This was such a marked trait in their life and character that their neighbours and successful rivals tried to excel them in their good trait, that Brahmans of all classes in South India, unlike their neighbours in the West and in the North are rigid abstainers; and the more civilized and intelligent classes of the non-brahmin classes are also rigid vegetarians—Saivites—we were going to say. Among the Vellalars, there are certain sections of them, who by birth are vegetarians and call themselves Saivites. Our Pundit friend once shrewdly suggested to us that these *Paramparai Saivas*, (vegetarians for generations) must be descendants of ancestors who were once Jains and subsequently reconverted. And Saivaism to-day is so rigidly vegetarian, that the words are almost used synonymously by all classes; and some of the Saiva Vellalars, though since converted to Vaishnavism are still rigid vegetarians and call themselves Saivas. We may trace also to the influence of Jainism the stopping of all animal sacrifices in all Hindu shrines in South India, though they are still in vogue in some of the North Indian Temples. The general disfavour with which all Wajapeya (Vedic) sacrifices are looked upon by the people must also be due to this Jain element. The general mildness of the character of the South Indian people, their extreme docility, piety and modesty may all be traceable to their influence also. In their Psychology and Metaphysics too, there was much greater affinity between the Jain and the Saiva than between the Bhuddhist and the latter. We to-day add the opinion of Dr. H. Jacobi, the learned translator of the Jaina Sutras, as to what Buddha taught in regard to the postulates of Soul and God, believed in by the Hindus and the same passage contrasts the views of the jains on this point. He says in his introduction (Sacred Books of the East, Vol. 23 p. xxxiii), "Whatever Buddha may have taught and thought about the state of Nirvana, whether he went the length to identify it with absolute non-existence, or imagined it to be an existence, different from all we know or can conceive, it is beyond doubt, and a striking feature of Buddha's philosophy that he combated the Brahmanic theory of A'tman, as being the absolute and permanent soul, according to the pantheist as well as the monadic point of view. But the Jainas fully concur in the Brahmanic theory of the A'tman, with only this difference that they ascribe to the A'tmans a limited space *Anu*, while the Brahmans of the Sankhya Nyâya and Vaisheshika Schools contend that the A'tmans are co-extensive (vibhu) with this universe. On the other hand, the Buddhistical theory of the five Skandas, with their numerous sub-divisions have no counterpart in the Psychology of the Jainas." The learned Doctor also proceeds to point out, what seemed to us as very curious in the theory of the Jains also, "A characteristic dogma of the Jainas which pervades their whole philosophical system and code of morals, namely, the holyzoistical theory that not only animals and *plants*, but also the smallest particles of the elements, earth, fire, water and wind, are endowed with souls (jiva), No such dogma on the other hand is contained in the philosophy of the Buddhists." Our own opinion seems to be, if we may judge from some of their rules for drinking-water by straining &c., that the Jain Philosophers seemed to recognize the presence of active life-germs quite invisible to the naked eye, and which are ever present all about us, in the very dust that we tread, in the very water that we so scrupulously drink, and in the very air we breathe; and much more largely in all our articles of diet; and which are now revealed to the microscopic eye of the European Scientist who raises them up all around us in such numbers as almost to strike us with terror. We take the liberty to quote the following passage also, as they exactly square with our own conclusions on the subject."

"To Indian philosophers the various degrees of knowledge up to omniscience are matters of great moment. The Jainas have a theory of their own on this head and a terminology which differs from that of the Brahmanic philosophers and of the Buddhists. Right knowledge, they say, is fivefold: (1) Mati, right perception; (2) Sruta, clear knowledge based on mati; (3) Anadhi, a sort of supernatural knowledge; (4) Manah-paryaya, clear knowledge of the thoughts of other; (5) Tavala, the highest degree of knowledge consisting in omnisciences. This psychological theory is a fundamental one of the Jainas, as it is always before the mind of the authors of the sacred books when describing the spiritual career of the saints. But we search in vain for something analogous in the Buddhist scriptures. We could multiply the instances of difference between the fundamental tenets of both sects, but we abstain from it, fearing to tire the reader's patience with an enumeration of all such cases. Such tenets as the Jainas share with the Buddhists, both sects have in common with the Brahmanic philosophers, *e. g.*, the belief in the regeneration of souls, the theory of the Karman, or merit and demerit resulting from former actions which must take effect in this or another birth, the belief that by perfect knowledge and good conduct man can avoid the necessity of being born again and again &c. Even the theory that from time immemorial prophets (Buddhas or tirthakaras) have proclaimed the same dogmas and renewed the sinking faith, has its Brahmanic counter-part in the Avatars of Vishnu. Besides, such a theory is a necessary consequence both of the Buddhistical and the Jaina creed. For what Buddha or Mahavira had revealed was, of course, regarded by the followers of either as truth and the only truth. This truth must have existed from the beginning of time, like the Veda of the Brahmans; but could the truth have remained unknown during the infinite space of time elapsed before the appearance of the prophet? No would answer the pious believer in Buddhism or Jainism, that was impossible; but the true faith was revealed in different periods by numberless prophets, and so it will be in the time to come. The theory of former prophet seems, therefore, to be a natural consequence of both religions; besides, it was not wholly unfounded on facts, at least as regards the Jainas. For the Nirgranthas are never spoken of in the Buddhist writings as a newly risen sect, nor Nataputta as their founder. Accordingly the Nirgranthas were probably an old sect at the time of Buddha, and Nataputta only the reformer of the Jaina church, which may have been founded by the twenty-third Tirthakara, Parswa."

His conclusions are (1) "that Jainism had an independent origin from Buddhism, that it had a development of its own, and did not largely borrow from the rival sect; (2) that both Jainism and Buddhism owed to the Brahmans, especially the Sannyasins, the ground-work of their philosophy, ethics and cosmogony;" and in the proceding pages he proves that how all the ethical rules of both Jains and Buddhists were both copied from the older Bodayana and Apastamba and Gautama Sutras.

The learned German Doctor has stated the Psychological difference in somewhat general terms. We will proceed to state them more fully. Hindu philosophers generally classify all tatwas or categories into 36 or 96, of these the lowest 24 are the elements (5), Tanmatras (5), Karmendrya (5), Gnanendrya (5), Antakarana (Chitta, Mana, Ahankara and Buddhi). As it is, the 24th is Buddhi-tatwa.

It is this Tatwa which the Buddhists affirm as the only truth and as the highest truth. Beside and beyond this there is no other reality higher or lower. All the 23 that are below the 24th tatwa are only phenomenally or momentarily true. If any body were to assert that there was anything higher than the Buddhi tatwa, the Buddhist would regard him as telling an untruth, as suggesting a fiction. In his table of Skandhas, Vignana-skandha is one of them; but this Vignana-skandha is merely the six kinds of sensations or knowledge perceived by the 5 external senses and Buddhi as the 6th sense. As such this Vignana is only derived from Buddhi and what would be regarded as born of Maya or matter. To confound therefore this material Vignana with the Vignana of the Upanishads as meaning the non-material Atma is highly unscientific. Passing beyond the 24th tatwa, the Hindus postulate *Guna* which means attribute or quality. This is the quality of the Moolaprakriti. This *guna* is divided into Satwa, Rajas, and Tamas and when the soul is clothed with these 3 gunas it attains its distinctive individuality. Though this guna gives him the peculiar individuality, the soul in its own nature is distinct from the 3 gunas. But the Jains would seem to hold that this individuality brought about by the gunas itself as an individuality, apart from anything like a soul or A'tma behind it. And it is this individuality which the Jain would call an A'tma in his turn, just as the Buddhist would call the Buddhi itself an A'tma if need be. It follows therefore why the Jain could

not postulate omnipresence (co-extensiveness with the universe) to his jiva, but only a limited condition, *(Anuthvam* and not *Vyapakatvam).* According to the Sankhya and the Siddhanti, the Soul (A'tma) in its own nature is a Vibhu and not an Anu *; but it becomes limited (Anu) by its assuming the coat of the gunas. As it is, the A'tma postulated by the Jain is not exactly the same thing as the A'tma, postulated by the Sankhya or the Siddhanti, but as this guna personality persists in the Sakala condition of the soul, and undergoes various transformations as—

> "Grass, herb, worm, tree, animal of sundry kind,
> Bird, snake, rock, man, devil, angel, titan,
> Of evil might, sage, godling,—
> These and all else in this wide universe!
> Have I been born, and I am weary O Lord."—(*Tiruvachakam*).

and many more, the Jain's belief is not in actual conflict with that of the Hindu. Popular Hinduism does not carry ordinarily its idea of the highest felicity (Bliss in Moksha) further than the regions of the Gods, Indra, Brahma, Vishnu, and Rudra. According to the Siddhanta these mightiest Gods Indra to Rudra are only regarded as the ordinary souls (Jivas) of the last class called Sakala. We recognize higher orders of souls called Pralayakalars and Vignanakalars who are not clothed with either the Tamas Rajas, or Satwa guna and who are yet far from having reached the final goal from which 'there is no return,' 'there is no return.' The highest condition of felicity thought of by the Jains is also a god-hood similar to the condition of these Devas. We therefore understand why the Jains also believe in the Hindu gods as beings who have attained to A'rhatship. We thus see how the Jain's position is much greater in advance and a more positive one from the standpoint of the Hindu over that of the negative postulates of the Buddhist. The coming chapters in Siddhiar will show how other schools of Indian thinkers have gone in advance of the Jain view.

It only remains for us to add that the founder of this sect Mahavira is regarded by Dr. Jacobi as a distinct historical personage who flourished at or before the time of Gautama Buddha himself.

J. M. Nallaswami Pillai, B. A., B. L.

(*To be continued.*)

TAYUMANAVAR'S POEMS.

(*Continued from page 223.*)

சுகவாரி.

என்பெலாநெக்குடைய ரோமஞ்சிலிர்ப்பவுட [illegible]
லிளகமன்தழலின்மெழுகா
யிடையறாதுருகவரு மழைபோலிரங்கியே
யிருவிழிகணீரிறைப்ப
வன்பினின்மூர்ச்சித்த வன்பருக்கங்ஙனே
யமிர்தசஞ்சீவிபோல்வந்
தானந்தமழைபொழிவை யுன்னன்பிலாதவெனை
யார்க்காகவடிமைகொண்டாய்
புன்புலான்மயிர்தோ னரம்பென்புமொய்த்திடு
புலைக்குடிலிலருவருப்புப்
பொய்யல்லவேயிதனை மெய்யென்றுநம்பியென்
புந்திசெலுமோபாழிலே
துன்பமாயலையவோ வுலகநடையையொரு
சொப்பனத்திலும் வேண்டிலேன்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. (அ0)

80. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! Thou art the revivifying medicament to restore Thy guileless devotees from swooning, into which they sink out of an exceeding *ananda** of love to Thee, most emotional in its nature—their bones break up; their hairs stand on end; their bodies decline; their mind does melt and melt like the wax on fire; and tears shower down from their eyes.

But I am quite without *such* emotional love and piety; and it is rare, indeed, that Thou hast also chosen me as Thy disciple.

I would not, even in my dream, think of this worldly career. And simply it will be an endless source of misery to me to rely on the fortitude of this loathsome body built up of nasty flesh and bones and the veins, arteries and the hairy membranes.

வெக்கீர் பொருளுசேறுடல் காலின்முட் டைக்க
வும் வெடிக்கென்றனைத்தெடுத்தால்
விழியிமைத்தங்ஙனே தண்ணருளைநாடுவேன்
வேறொன்றையொருவர்சொல்லி
னங்கோரமைபோலவென் முகம்வாடிநிற்பதுவு
மையநின்னருளறியுமே
டாளுமெத்தப்பயந்தவனியானென்னை
யாண்டநீகைவிடாதே
யிங்கேமெய்த்திலை யுடற்கமையதாகவு
மெடுத்தாலிறக்கவென்றே
யெங்கெங்குமொருநிர்வை யாகமுண்டாயினு
மிறைஞ்சுசுகவாரியான

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* Ramanujas assert that the soul is only an Anu and not a Vibhu and the Vedantins that it is only a Vibhu and not an Anu.

* Ananda—Bliss and delight.

தொன்னீர்மையாளர்க்கு மாவிடம்வகுத்தரு
ளேயென்றநம்பியிருந்தேன்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. (அக)

81. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

My body can hardly endure the hot water nor the prick of a thorn; and on any such pain occurring to me, I only look for Thy Grace. If I should happen to see any creature being killed, Thou knowest what tenderness of love and sympathy I smart under.*

O My Supreme Ruler, do Thou not forsake me! I revere Thee with fear and love. trust to Thee and Thee alone, who kindly didst confer longevity upon the ancient sages like *Suka &c*, though it was exceptional to the universal Law that men are born to die and that their life here is always uncertain.

பற்றுவனவற்றிடு நிராசையென்றொருபூமி
பற்றிப்பிடிக்குமியோகப்
பாங்கிற்பிராணலய மென்னுமொருபூமியிவை
பற்றின்மனமறுமென்னவே
கற்றையஞ்சடைமௌனி தானேகனிந்தகனி
கனிவிக்கவந்தகனிபோற்
கண்டதிந்நெறியெனத் திருவுளக்கனிவினொடு
கனிவாய்திறந்துமொன்றைப்
பெற்றவனுமல்லேன் பெருதவனுமல்லேன்
பெருக்கத்தவித்துளறியே
பெண்ணீர்மையென்னவிரு கண்ணீரிறைத்துநான்
பேய்போலிருக்கவுலகஞ்
சுற்றிநகைசெய்யவே யுலையவிட்டாயெனிற்
சொல்லவினிவாயுமுண்டோ
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. (அஉ)

82. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

As in a bunch of plantains the full ripe fruit tends to ripen the unripe fruits also, so it was Thy sweet Will and Pleasure to assume the human form of *Mauni*† and, in view to bring me to perfection, reveal to me the two-fold essentials required for suppressing the *mind, viz, Renunciation* ‡ and *Restraint of prâna*§ the vital force of the *mind*.

Nevertheless I have not been fully benefited by the Divine Word of Bliss. On the contrary, like a women I put on the fiendlike guise of simply shedding forth my tears and make myself an object of hatred and contempt to the public.

O extremely vexed is my present condition!

அரும்பொனேமணியே யென்அன்பேயென் அன்பா
ன அறிவேயென அறிவிலூற
மானந்தவெள்ளமே யென்றென்றுபாடினே
னாடினேனாடிநாடி
விரும்பியேகூவினே னுலறினேனலறினேன
மெய்சிலிர்த்திருகைகூப்பி
விண்மாரியெனவெனிரு கண்மாரிபெய்யவே
வேசற்றயர்ந்தேனியா
னிரும்புநேர்நெஞ்சகக் கள்வனாயினுமுனை
யிடைவிட்டுநின்றதுண்டோ
வென்றுநீயன்றுநா னுன்னடிமையல்லவோ
யாதேனுமறியாவெறுந்
துரும்பனேனென்னினுங் கைவிடுதனீதியோ
தொண்டரொடுகூட்டுகண்டாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. (அங)

83 O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

I see that I have been always co-existent * with Thee as Thy dependent; and yet but a worthless soul completely groping in the dark of my ignorance. At all events, Thou must not forsake me: Pray include my name also in the sacred list of Thy devotees. Though I am an iron-hearted guiler, still I have never kept away from Thee.

And Thou couldst never have been unaware of my excitement and commotion enfeebling me to a total suspension of my senses, whenever I would begin to worship Thee with my raised hands and, with a profuse shower of tears, would address myself to Thee and burst out in these entreating terms:—

O Thou the rarest Gold!
O Thou the Ruby dear!
O Love, that can't be told!
O Thy Bliss drowns me *mere*!

R. SHANMUGHA MUDALIAR.

(To be continued).

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* One of the excellent doctrines of this school is the doctrine of Jiva-Kârunya (Non-killing and compassion) the first step in Siva-Râja-Yoga. Hence Saiva Siddhantis are always vegetarians. Vide notes to 62nd verse.

† Vide notes to 27th and 48th verses.

‡ "Renunciation does not consist in flying away from wife and children—they are not the real Samsâra (prapancha or universe) to be given up. Restlessness of the mind is the real Samsâra." Maitreya Upanishad. "When the mind is restless, there is Samsâra, and when it attains rest it attains *Moksha*." Yoga Sikhu Up. 'What is really to be *renounced* is the restlessness of the *mind*, the dominion of the self and the attachment of 'me' and 'mine.'

§ Prana—one of the 10 vital airs (Vide 96 Tatvas under verse 48.)

* The reference is to the existence of souls different from the Supreme Soul (God). They co-exist with God for ever as a fact; but their co-existence is subject to *changes* and sufferings (the outcome of their ignorance) until they are able to get God's Divine Arul. They attain changeless perfection and bliss through God's grace (not otherwise), when, they are said to be *identifiable* with God or to *become* God. This *becoming* is confounded by some with *identity* or *realization* by which they seem to mean or assume that man is not God, only until he knows himself to be God; and is God or *becomes* God, when he so knows himself to be'. This is mere Idealism *i.e.*, indulging in bare ideas or speculations without resorting to the revealed Truth of God's beneficent relationship to us (souls). *c. f.* 50th verse with notes. *c. f.* also Thiruvarutpayan Chap. II. 9th couplet "ஊமன்கண்போல வொளியுமிகவிருளே—யூமன் கண்காணாதவை" ("Like the owl which cannot see even in bright sunlight, the souls (though present in God) cannot *perceive* God owing to its connection with *Anava mala*"). *c.f.* also Sivagnana Botham 10th Sutra. "அவனே தானே யாகிய அந்நெறி யேகனாகி றைபணி நிற்க—மலமாயை தன்னொடு வல்வினையின்றே" ("As the Lord becomes one with the soul in its human condition, so let the soul become one with Him and perceive all His actions to be His. Then will it (soul) lose all its mala (anava) maya and karma").

ODE TO A KING.

(PURANANURU.)

மண்டிணிந்த நிலனும்
நிலனேந்திய விசும்பும்
விசும்புதைவரு வளியும்
வளித்தலைஇய தீயும்
தீமுரணிய நீரும், என்றாங் ·
கைம்பெரும் பூதத்தியற்கை போலப்
போற்றார்ப் பொறுத்தலுஞ் சூழ்ச்சிய தகலமும்
வலியுந்தெறலு மளியுமுடையோய்
நின்கடற்பிறந்த ஞாயிறு பெயர்த்துநின்
வெண்டலைப் புணரிக் குடகடற்குளிக்கும்
யாணர் வைப்பினன்னாட்டுப் பொருந
வானவரம்பனை நீயோபெரும
வலங்குளைப்புரவி யைவரொடுசினைஇ
நிலந்தலைக் கொண்ட பொலம்பூந் தும்பை
யீரைம் பதின்மரும் பொருதுகளத் தொழியப்
பெருஞ்சோற்று மிகுபதம்வரையாது கொடுத்தோய்
பாஅல்புளிப்பினும் பகலிருளினு
நாஅல்வேத நெறிதிரியினுந்
திரியாச்சுற்ற மொடு முழுது சேண்விளங்கி
நடுக்கின்றி நிலியரோவத்தை யடுக்கத்துச்
சிறுதலை நவ்விப் பெருங்கண் மாப்பிணை
யந்தி யந்தண ரருங்கட னிறுக்கு
முத்தீ விளக்கிற் றுஞ்சும்
பொற்கோட் டிமயமும் பொதியமும் போன்றே

"O thou of like nature to the five great elements,—
Sand-compact earth, earth-o'erspreading ether,
Ether-softly-rubbing air, air-thriving fire,
Fire-coping water,—of long-suffering, wide judgment,
Might, destruction and mercy unto thy foes!
Warrior-king of the good land of wealth ever new,
In whose western sea of the white-headed ocean
The sun born in thy sea laves!
Sky-bounded Lord! Majestic one
Who,—when, in wrath against the five heroes
Of the horses of tossing mane, the ten times ten
Battled, lusting after their land
And crowned with golden *tumpai* flower,—
Didst without measure give savoury food
To either host till the ending of the war!
With ministers around thee who,—though milk
Should sour, though the sun darken, though the way
Of the Four Vedas change,—change not,
Mayst thou for all time shine steadfast,
Like unto Mount Potiya and golden-peaked
Imaya on whose heights large-eyed does
With wee-headed fawns slumber at even
By the light of the triple fire
Wherewith sages celebrate arduous rites!"

A beautiful Tamil ode addressed by Mudinâkarâyar of Muranchiûr to king Chêramân perunchôṟṟu Utiyanchêralâtan and to which I have added a literal translation in English.

In him, according to the poet, were united the qualities of the five elements. In dealing with his foes he was long-suffering as the earth. When compelled to action by their misdeeds, he was of judgment wide and comprehensive as the ether, powerful as the wind to chastise, destructive as fire, but swift to forgive and cooling and gracious as water. Such being his character to his enemies, what he was to his loyal subjects is left to be inferred. His empire was so great that the sun rose and set in his seas, which yielded him wealth ever new from their depths as well as from the ships that visited his ports. Possessed of boundless resources, he was able during the eighteen days' battle of Kurukshetra, described in the epic of the Mahâbhârata, between the Pândava and Kaurava princes for the throne of Hastinâpura (near Delhi), to undertake and carry out successfully the feeding of the vast forces on either side, and thus earned the title of the "Great Rice-Giver" (Perunchôṟṟu).

The poet blesses him and wishes him a continuance for all time of his power and glory, of his noble character unchanged though Nature herself should change, and firm as the mighty Himâlayas and the Potiya Mountains (the latter situated in Tinnevelly District not far from Tuticorin). The allusion is not merely to their physical grandeur and stability but to their spiritual greatness as the abode of sages whose ideals were, amid all his wordly pomp and power, the ideals of the king.

The poem is taken* from an ancient Anthology called *Pura Nânûru* recently made accessible in print by the enterprise and scholarship of Sâminâtha Aiyar of the Kumbakonam College, and is a fair specimen of Tamil Classic poetry. It is impossible to reproduce in a translation the beauty of diction, the terseness and vigour, the music of the original. But even in a translation one cannot help noticing a marked characteristic of the poetry, its suggestiveness,—a great deal more being implied than said, charming pictures drawn with few light touches, long trains of thought suggested by a word or a phrase.

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* It is No. 2 in the collection (page 2 of edition.)

It is interesting to compare the poem with similar odes of Horace who, in the opinion of Quintilian, "almost alone of lyrists is worthy to be read," and whose odes, more than any other of his writings, display, as a later critic has said, the charm of "exquisite aptness of language and a style perfect for fulness of suggestion combined with brevity and grace." Take *e.g.*, the panegyrics addressed to the Emperor Augustus (Odes 14 & 15 of Book IV). Compare

திண்கடற் பிறந்த ஞாயிறு பெயர்த்துநின்
வெண்டலைப் புணரிக் குடகடற் குளிக்கும்
யாணர் வைப்பினன்னாட்டுப் பொருந

"Warrior-king of the good land of wealth ever new in whose western sea of the white-headed ocean the sun born in thy sea laves" with

Latinum nomen et Italae
Crevere vires famaque et imperi
Porrecta majestas ad ortus
Solis ab Hesperio cubili.

"The glory of Latium and the might of Italy grew and the renown and majesty of the empire was extended to the rising of the sun from his chamber in the west."

'Wealth ever new,' an allusion to the wealth yielded by the sea (pearls, fish, salt, &c.) and by commerce with foreign nations whose vessels frequented the king's ports.

'The white-headed ocean' flashes on the mind some such scene as described in the Iliad (IV, 422 *et seq.*)

ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον ζεφύρου ὕπο κινήσαντος
πόντῳ μέν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην.

"As when on the echoing beach the sea-wave lifteth up itself in close array before the driving of the west wind, out on the deep does it first raise its head, and then breaketh upon the land and belloweth loud and goeth with arching crest about the promontories and speweth the foaming brine afar."

அலங்குளைப் புரவியைவரொடு 'Battled with the Five (heroes) of the horses of tossing mane :' suggests horsemen in battle with a vividness combining that of Homer's

θείη πεδίοιο κροαίνων
κυδιόων ὑψοῦ δὲ κάρη ἔχει ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται.

"Speedeth at the gallop across the plain exulting, and holdeth his head on high and his mane is tossed about his shoulders" (Iliad VI, 510) with Horace's

Impiger hostium
Vexare turmas et frementem
Mittere equum medios per ignes.

"Swift to overthrow the enemy's squadrons and drive the neighing charger through the midst of the fires."

The 'large-eyed does' with their 'wee-headed fawns' slumbering peacefully on the mountains by the light and warmth of the hermits' fires—exquisitely beautiful as a picture—are suggestive of the confidence and security with which the king's subjects live under his rule.

The Tamil poet moreover strikes a higher spiritual note than Horace. While the Roman poet dwells on the glories of Augustus gained in the battle field and by the extension of his empire, and on his achievements as civil administrator and guardian of the public peace and morals, the other poet, touching on these, passes on to nobler graces of character, forgiveness of injuries and steadfastness in the pursuit of high ideals.

P. A.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, APRIL 1898.

THE TATWAS AND BEYOND.

> **" God is ' not this not this'."**—*Brihad. Ar. Up.*
>
> **" Other than the known is God, other than the unknown too."**
> —*Swetas. Up.*

We present our readers to-day a table of the 36 tatwas derived from Maya, together with the other postulates of the Siddhanta School, with which they are connected in *adwaita* relation. In Tamil small tracts called *kattalai* (கட்டளை) exist which describe and define these tatwas. These tatwas are variously enumerated as 19 or 25 or 36 or 96. Both Siddhantis and Vedantis (Idealists) accept the number 36 or 96 but they differ in several particulars. 36 when still more analysed give 96. The more simpler form of the table is herein given and this requires to be carefully studied. A careful and precise definition of these tatwas has to follow but we do not attempt it here for want of space. Rev. Hoisington has translated one of these tracts as also Rev. Foulkes of Salem. Both these books unfortunately are out of print and we hope to reprint them if we can obtain permission. We will proceed to explain the table briefly, stating at the same time its point of difference with other Schools. We have to premise first that the *tatwas* which are enumerated here are all produced out of and form sub-divisions of *Maya* only and the term as such does not cover either Anava, or Karma or Atma or God. These tatwas form as it were different coats or vestures of different texture at different times and at different stages, to the soul undergoing evolution with intent to rid itself of its coil (Anava) in strict accordance with the Law of Karma. These form however no vestures for the Supreme Being and He is accordingly addressed as *'Tatwa thithân,'* 'Beyond the tatwas.' The soul is also sometimes called so, as lying outside the category of the 36 tatwas. But a distinction has however to be made between the two. The soul, a subject when united to the objective (material) body becomes in a sense objective But the supreme subject can never become objective. The enumeration of the *tatwas* begin from the lowest and the grossest which is the earth. And philosophic enquiry also proceeds and ought to proceed from the lowest, the things known to the Highest, the Unknown. This is the pure inductive method. And when we come to enquire of the manner in which this enquiry has proceeded, we will find that each school holds on to one or other tatwas or something else as the highest and truest existence and refuse to recognize that anything else can be real or true. As such we find Lokayithas (materialists) occupy the lowest rung of the ladder. We say lowest from our standpoint and we beg their pardon for saying so. In their own estimation, they are postulating the Highest possible existence, and every other postulate is only a hoax. The *Lokayita* will only recognize the first four *tatwas*, earth, water, fire and air, and will not even recognize even the Akas as a real element. The Buddhists and Jains also recognize only these 4 elements. If you point to existence of mental powers, the Lokayitas will refer all of them as being merely functions of the brain or other organs of the body and that all these functions are mere phenomena produced out of and caused by the bodily powers. We proceed a step higher and we come to those who admit the mental powers to be substance and would reduce all the bodily functions and powers to mere phenomena and assert that beyond this mind (Buddhi), there can nothing be. If you assert that there is such a thing as an atma, they will think you are a fool; and if they want however to take you in, they will only assert that what we have all along believed in as *atma* and God cannot be anything but this, *Buddhi* and they will call this by every name you have learned to apply to what you regard as higher things. Passing beyond this Buddhi, we reach its immediate cause the Mulaprakriti. With most Indian theistic schools, they do not carry their notion of matter beyond this Mulaprakriti, standing at the head of the first 24 tatwas. They fail to see that matter can assume even finer and more intelligent forms than these 24 tatwas and as people, lower down have mistaken, the gross forms as Manas and Buddhi itself as soul and God, these higher forms of *matter* have also been mistaken for soul and God; and the mistake made more natural, as the souls whose vestures are formed out of these rarer forms of matter are more and more advanced spiritually and intellectually. It will be seen that what is called Guna (meaning merely quality) is the special essence of Mulaprakriti or matter at this stage, aud this Guna which divides itself as Satwa, Rajas and Tamas, does not pertain to any higher forms of matter than Mulaprakriti. And this Mulaprakriti forms the special vesture of the lowest classes of souls called *Sakala*. And these souls range from the greatest Gods to the minutest living germ; each is clothed with the Gunas, Satwa, Rajas and Tamas. The highest of these classes of souls are clothed with very great powers and they become the lords of this universe in different manvantras. And these three beings are Rudra, Vishnu, and Brahma. And having regard to the greatness of these *Jivas* from our own low position, we need not wonder why people have often mistaken these *Jivas* to be the Supreme God Himself. And a more grosser mistake was never made than when it is (foolishly) asserted that this Saguna Rudra *Jiva* is the *Pathi* postulated by the Saiva Siddhantis. And some of these latter class of people crow over the former and say that the worship of this lower Brahm (Saguna Rudra or Ishwara) is all well for a time but that is no good and cannot secure any *Moksha Sadana* and that the belief in the *Nirguna* Brahm is alone capable of freeing one from his bonds. But that is making very great stock out of the difference between Saguna and Nirguna Beings. That this is not in fact any very important factor will be made manifest from the fact that instead of one Nirguna Being, as believed in by the Hindu Idealists there are a host of such Beings, who possess no vestures formed of the three Gunas. The higher orders of *Pralayakalars* and *Vignanakalars* are all Nirguna Beings and they can never be born again as mortals or human beings. The Sankhyas and Hindu Idealists postulate Mulaprakriti and 24 tatwas derived therefrom, and for a 25th they postulate Jiva (Souls) or Atma. When the Atma (Brahm) otherwise *Nirguna*, becomes clothed with a Saguna body it becomes a lower Brahm or Jiva, but when the question is asked how this is possible, some answer honestly that they do not know and others practice jugglery with words and phrases and say that there is no such occurrence as the Nirguna Brahm becoming a Jiva and that if it appears so, it is all a delusion. But the other side argue that if this is not a delusion, but that there is a Jiva clothed in darkness and if the other side would not postulate any being other than the Being who falsely appeared as Jiva, that the A'tma they believe in cannot be the highest but only one of the lower Jivas, and the same mistaken identity is here manifest as in the positions of those who took matter or mind (Buddhi) or Indra or Brahma, Vishnu or Rudra as the Highest Being. Before we pass on we have to notice one class of *Saguna Vadis*, who would not admit that God is *Nirguna* at all and who seek to explain away all texts which refer to God as a *Nirguna* Being by saying that *Nirguna* simply means absence of bad qualities, and *Saguna*, presence of good qualities, Satwa; and when one is confronted with a text of the Gita itself, his highest authority that God is devoid of all the three *Gunas*, he does not pause to take the plunge, that absence of the three Gunas, does not negative, the presence of the Satva Guna! There is a whole-sale misreading of the texts, and all this quibbling is made necessary simply because they would not brook the idea that the Saguna Being in whose worship they have become such strong adherents should turn out after all to be not the Highest. Next above the Sakalars (Jivas) come the Pralayakalars who have a special body (Nirguna) formed out the tatwas 26 to 30, and it is so distinctive in kind and form and powers that it has been regarded as a separate *tatwa* almost, called *Purusha tatwa* or A'tma tatwa. This will make clear passages which assert that Avyaktam (unmanifested Prakriti) is greater than Atma and God is greater than Avyakta. Here Atma does not mean soul but this special Purusha tatwa. (What this comparative greatness and smallness mean we have explained in our article on 'Another Side' in explaining the meaning of omnipresence, *Vibutwam*). All that constitute this *Purusha tatwa* it will be noticed proceed from *Asudda Maya* and *Asudda Maya* itself is constituted as the thirty-first tatwa. And Mulaprakriti issues from the thirtieth, *Kála*. The next five, the highest tatwas constitute a different body, highly spiritual, for the highest order of souls, called *Vignanakalars*, and they proceed from *Sudda Maya*. The foremost in rank among these Vignanakalars become Lords, Ishwaras of the Universe and they are variously called Maheshwaras, Sadasivas, Bindu and Nadam. These two latter are so nearest God and so potent in their powers that they are almost called Siva and Sakti. And yet all these seven Ishwaras, three of which are *Sagunas* (Brahma Vishnu, Rudra) and four, *Nirguna* (Maheshwara Brahm, Sadasiva Brahm, Bindu Brahm and Nada Brahm) are all souls united to Asudda and

Sudda Maya bodies; and in the Vedas and Upanishads all these personal and impersonal Gods are spoken of as the Highest God and special Upanishads are devoted to the praise of one or other of these Gods. And great confusion arises from the fact that from Rudra (one of the Trinity) upwards all the different Ishwaras are called by all the names of the most High, Rudra, Siva, Saukara, Sambhu, Bava, Sarva, Pasupati &c. And the reason for this identity in form and name appears to be that these Ishwaras are in a sense immortal and are not subject to human rebirths as *Sakalars*, and that there are no posibilities of reversions among them and they make a much greater approach to the Majesty of the most High than other lower Beings. The four Avesthas—Jagra, Swapna, Sushupti and Thuriyam are all the conditions attaching to the human soul (Sakalar) and not to the *Pralayakalar* and *Vignanakalar*. And when these latter classes of souls are not themselves subject to these Avesthas which mark varying and diminishing conditions of the soul's intellectuality, to class God, the Param as being in the Turiya Avestha condition [*] is a sheer-blasphemy. The Siddhanti argues that the Being postulated by the Purvapatchi, if he is really in the *Turiya Avasta* cannot be the Highest and that the latter is only mistaking a lower Being for the Highest. But the term Turiya or Chathurtha is frequently applied to the Supreme as in the Text 'Sivam, Advaitam, Santam, Chathurtham' but it does not refer there to the Avesta at all but to the enumeration of *Padarthas*, (Things or Persons), in special reference to the Trinity, (Brahma, Vishnu, Rudra). This essential difference and distinction between the Trinity and the 'Fourth' Being is so much obliterated by the rise of new sects from time to time and is so little remembered and understood [†] now and much less by European writers that this has been the cause of a lot of unmerited abuse from the hands of unfriendly critics of Hinduism. In the last number of the *Christian College Magazine*, in noticing the life and writings of the Telugu Poet Vemana, the writer points out that God is there described as beyond the reach of the Thrimurthies, Brahma, Vishnu and Rudra themselves and that Vemana describes the Highest by such terms as Deva, Paramatma, Brahm and few others and that he uses the term Siva to denote the Highest also and he fails to understand how this can possibly be, when, to-day, the term 'Narayana or Vishnu' is used in the whole of the Telugu country as the appellation of the most High and he suggests a probable explanation that it might be due to Lingayet influence. But in the days of the Author of the Atharvasika Upanishad and the Mahimnastotra, not to mention any others, which we have quoted at p. 36, no Lingayet sect had come into being and yet their belief is exactly similar to that of Vemana. The brief survey we have taken of the tatwas which show what great force and real meaning there is in the texts we have quoted at the head of our article. The enquirer as he proceeds from the knowledge of the visible to invisible powers in nature and in man and ascends to a higher and higher knowledge, rejects the lower knowledge as 'not this,' 'not this' and transcending the manifested and the unmanifested Avyakta (Both Maya and Atma), knows "The one God, in every *Bhuta* hid, pervading all, the inner *Atma* of every *atma*, inspector of all deeds, in whom everything dwells (the support), the witness, The Pure Intelligence, and *Nirguna* Being,'[*]

"Him, The *Ishwara* of *Ishwaras*, the *Maheshwara*, The God Supreme of Gods, the King of Kings, the Supreme of the Supreme, the Isa of the Universe."

"The eternal of eternals, the Intelligence of every intelligence, who, the One, of many, the desires dispenses Knowing that cause, the God to be approached by Sankhya and Yoga &c.,[†] and 'Him having adored,' the 'Mortal from all Pasa (bonds) is free [‡]

We have referred to Saguna and Nirguna Beings, and these are often translated as personal and impersonal Beings, but the renderings are not perfectly accurate and the usage of all these 4 terms are frequently very loose and we hope to devote a separate paper for the definition and distinction of these terms.

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[*] *Vide* table at p. 7 in Theosophy of the Vedas Vol. I.

[†] Those who understand it are unwilling to speak it out for fear of offending the feelings of other religious sects.

[*] Sweats. VI. 11.

[†] Swetas. VI. 7

[‡] Swetas. VI. 13

EVIDENCES OF NATURAL RELIGION.

III.

God a Personal Being.

(*Continued from page 239*).

God an impersonal Being contradictory.

Now at this point of my lecture I ask the believer in an impersonal God. If God is not a person will he be? To affirm that he is the Universal Spirit pervading the Universe is to say an empty word. No argument was ever brought forward to prove this extraordinary assumption. No one can conceive this universal spirit that is everything and yet He himself is nothing for himself, assuming at the same time every shape, evey form, every nature, fire and water, light and darkness, intelligence and irrationality, beauty and ugliness, purity and foulness, life and death, entity and non-entity.

God cannot be the collection of all visible things.

Moreover, if God is not an individual, *viz.*, a personal being, He must be of course an impersonal or universal Being: because impersonal as opposed to individual or personal means universal. Now, one thing only can be meant when we say universal Being, namely the collection of all things that make up this visible universe. In consequence, according to this view, God is identified with the universe, God is the one and the same universe eternally evolving itself and shaping itself into the millions of creatures in the midst of which we run our course of life; so that all earthly or spiritual beings, all the forces or phenomena of nature, are but vital manifestations of God, that is, they are really the same one unchangeable God. Now, is this view of God right? Are our intellects, our souls satisfied with this conception of God? By no means. This view of God is false, wrong, absurd. God cannot be identical with everything that exists, because God infinite, and the very nature of every created thing is finite and limited on every side: God is eternal, and creatures are born, live and die within the compass of time: God is pure spirit, whereas most of the creatures that make up this visible universe are earthly and material God is infinitely perfect, and all creatures are by their very nature capable of development and further perfection God is preeminently great and independent Being, and created things depend on other things as to their existence and conservation God is immense, whereas all creatures are fettered, bound and confined in space and place God and simple existence, throwing off from himself any conceivable composition nor entering into any conceivable composition, and all creatures without exception are composed of existence and potentiality, and many enter actually as a part in a third substance; God is simply immutable never losing or acquiring anything, changing or modifying Himself, whereas all creatures are by their nature changeable, and mutable, subject to constant alterations, if not in their natures, at least in their actions, passions, and qualities. Finally God is an intelligent and imperishable Being, and a vast mass of creatures is devoid of sense or intellect; bound to the earth, and destined to a premature dissolution or death.

What properly created things are.

Now let philosophers go and beguile the simple mind of the people into the belief that God is identified with the Universe. It is a sin, an outrage, a blasphemy against the living God. Almighty God is neither collection of all visible things, nor any of them in particular. The sun, the moon, the stars are not God, trees are not God, animals are not God, men are not God. They are the traces, the marks, the foot-steps so to say, of God, but they are not God, just as the impression which I walking leave on the sand is from me but it is not I. In like manner all things are from God, but they are not God. God is the Creator, the Maker of heaven and hearth. He soars infinitely above all created things, the works of his mind, the result of his creative power. He alone is the necessary Being, whose existence mainly depends on no other cause; on the contrary all other things, save Him, are contingent, namely they exist so as not to exclude the possibility of non-existing, they exist so as to need constantly a support of their existence. Who will then be so bold as to mix the Creator with his creatures? Who will be so unwise as to mistake the creatures for the creator, the perishable for the imperishable, the finite for the infinite, the contingent for the necessary? Who will be so impious as to worship the creature instead of the creator who is blessed for ever and ever? It may be well to quote here what the great reformer Ramanujacharya said on the distinction of created things among themselves and from God: "All the Sastras tell us of two principles, knowledge and ignorance, virtue and vice, truth and falsehood. Thus we see pairs everywhere, and God and the human soul are also so. How can they be one? I am sometimes happy, sometimes miserable. He, the spirit, is always happy. Such is the discrimination. How then can two distinct substances be identical? He is an eternal Light, without anything to obscure it:—pure, the one Superintendent of the world. But the human soul is not so. Thus a thunder-bolt falls on the tree of no-distinction. How canst thou, oh slow of thought, say, I am He, who has established this immense sphere of the universe in its fullness? Consider thine own capacities with a candid mind. By the mercy of the Most High a little understanding has been committed to thee. It is not for thee, therefore, O perverse one, to say I am God. All the qualities of sovereignty and activity are eternally God's.

He is therefore a Being endowed with qualities (Saguna). How can He be devoid of qualities (Nirguna)? Why, again, should this useless illusion be exercised? If you say, as a sport—why should a being of unbounded joy engage in sport? To say that God has projected an illusion for deluding His creatures, or that, essentially devoid of qualities (Nirguna), He becomes possessed of qualities and active under the influence of illusion (Maya), is equally opposed to Godliness. You cannot, if you believe Him to be all truth, allow the possibility of His projecting a deceptive spectacle. Nor can you, if you believe Him to be all knowledge and all power, assent to the theory of his creating anything under the influence of Avidya, or ignorance." (Monier Williams' Religious Thought, page 121).

The Advaita system denies the idea of number.

Moreover, the non-duality or (advaita) theory contradicts the primary facts of the human mind. The idea of number is found in every understanding, and experience teaches us that we employ it explicitly or implicitly in all our words. We scarcely speak without using the plural, and this can have no meaning if there exists no idea of number. But the non-duality theory reduces everything to an absolute unity. If this be so, how is it that the idea of number exists in our understanding? How is it that we conceive not only many modes of being, but actually many beings?

The Advaita system denies negative judgments.

Besides, negative judgments form a considerable part of the wealth of our understanding. But pantheism destroys them. In this system the proposition A is not B., can never be true: for, if all is identical, one thing cannot be denied of another, there would be no distinct things. there would be no one or another, all would be one.

The Advaita system denies the idea of relation.

Further more, pantheism destroys the idea of relation. as there is no relation without a term of reference, and there is no term of reference without distinction.

The Advaita system denies the principle of contradiction.

The principle of contradiction is the basis of our knowledge. but it too is done away with by the Advaita theory Because if there is only one being, and all other being is impossible. it follows that the idea of notbeing is absolutely contradicting. and all propositions in which it is expressed are absurd.

The Advaita system denies the idea of order.

The system of absolute unity destroys the idea of order. because if there is no distinction. there is no order order being the arrangement of different things distributed in a convenient manner to conspire to an end

The Advaita system destroys the liberty of will.

Finally pantheism destroys liberty of will. In this monstrous system, absolute unity is inseparable from absolute necessity. The actions must spring from the only substance by a spontaneous development; but this action cannot but exist; it will be an irradiation, as it were, of the only substance, just as light radiates from luminous bodies. Now, without liberty of will merit is absurd a being that acts by absolute necessity can have no merit or demerit. Then laws are to no purpose, rewards and punishment useless, the history of mankind and of individuals a history of illusion and deception on the part of Almighty God. Who can accept such absurdities? (Cf. Balmes, Fundamental Philosophy, V. II, page 432; Rev. James Mc. Cosh Intuitions of the mind, page 402).

Are the Hindus idolaters?

Whenever I have occasion to travel through this country, my spirit is stirred within me, seeing this vast Indian Empire wholly given to idolatry. It is not only the lower classes that are prostituting to Gods of stone and silver the honour due to Almiguty God. Hindus that belong to the educated classes are no less idolaters. to believe that every created thing is a divine being? You call idolaters those who pay divine honours to one or other of the Indian Gods, and you will not call idolaters. If it is idolatry to worship the Gods and Goddesses of the Indian Pantheon shall it not be idolatry such as turn everything into the living God? But how can I believe that heavenly bodies, trees, animals, men, women, stones are the one eternal, unchangeable infinite God? How can I believe that the senseless stone I see is God, the filthy animal that wallows in the mire is God. the profligate man or women who brings disgrace upon her family, shame upon mankind is God? If everything is God. if we are fractions of the Deity. it matters very little what we do. as everything do is attributable to the Deity The Deity king.—and the king do no wrong. The Deity can do no wrong. We are parts of the Deity in all our actions, and consequently our responsibility is reduced to nothing If our actions are actions of the Deity. they cannot be morally hence stealing our neighbour's property, cutting our neighbour's throat, must be as good as giving alms to the poor and forgiving the injuries that are committed against Hence the distinction between good and evil virtue and vi is utterly destroyed, and moral order the basis of society is upset from its very root

The Maya Theory does not mend matters.

The Pantheists of this country try to off the difficulty by saying, that everything indeed God, but it does not appear because we are laboring under the spell of Maya Illusion To this

I answer first if every thing is indeed God, all the objections and arguments raised against this theory remain as unshaken as before, because the Maya theory has not been excogitated in order to prove how everything can possibly be God, but it has been found in order to explain the startling fact, that all things being really God, nevertheless they do not appear so to us. As to the Maya theory itself, you have just now heard what Ramañujacharia said on it. I shall add a few words only. This theory [illegible] outgrowth of philosophical Brahmanism; you find no vestige of it in the Vedas: its home may be said to be the Puranas, and above all the Vishnupuranam, and the Bhagavat Gita—Maya morally means the nothingness of this world. It is no Maya or illusion, Indian philosophers say, that man in this life, as in a dream finds delight in eating, drinking and other enjoyments; but as soon as he awakes they yield no longer pleasure, for the joys and pleasures of this life are unreal as dreams. On the contrary by devout abstraction, that is by meditating on God, man awakes to a knowledge of divine truths, and finds his former enjoyments nothing but illusion. This is the Maya theory considered from a moral point of view. Now all this goes to show that the pleasures of this world are empty and perishable, and that they cannot satisfy man's heart that craves after the Infinite, and in so far this theory is right. But it is quite wrong to believe that these enjoyments, pleasures, and earthly things in the midst of which we live are not real. This view is what constitutes the philosophical theory of Maya or Illusion, by which the Vedantist believes that the whole creation is rather an energy than a work, by which energy the Infinite Being, who is present at all times in all places, exhibits to the minds of his creatures a set of perceptions like a wonderful picture or rather a piece of music; so that all bodies and their qualities exist indeed to every wise and useful purpose, but they exist only as they are perceived; whilst in reality a supreme eternal spirit, the Creator of all pervades all, and will finally destroy all, or better absorb again into his infinite bosom all those energies which he projected out of himself, and which were nothing else but God himself.

But is it really so! Is everything we see an illusion, or rather, is not this Maya theory, Maya in itself or Illusion! I readily believe that the upholders of this most extraordinary doctrine are labouring under the spell of Maya or Illusion; but that mankind at large is affected with this wonderful disease, with this new kind of jaundice I cannot admit, unless this assumption be supported by sound arguments, by undisputed proofs.

No arguments to demonstrate the Maya theory

Now, was ever any argument brought forward to demonstrate this wonderful theory? Was it ever proved that everything we see is an illusion, everything we do is an illusion, everything, we eat is an illusion, and we ourselves are really not men, but bubbles in the air, a false show, a deceptive spectacle, a projections of one or other of the 'endless vital manifestation of the God-head? Can it be really so? Do really things exist only as they are perceived? Can God be guilty of so gross a deception? Is this consistent with God's infinite truthfulness and holiness? Such Gods may perhaps be the God of the Vedantists, but He is not the one true God, the Creator of heaven and earth and Lord, our father. "God is faithful and without any iniquity, he forbids lying, he hates injustice, and to Him the wicked and his wickedness are hateful alike." How then could God be a liar? How could God deceive us in every thing we see, in everything we do, in our very being?

In conclusion the Vedanta theory is something more than a piece of folly. It is a sin, it is a blasphemy against the living God. Tell a man in his face that he is a liar, and he will call you to Court. The Vedantists proclaim publicly that Almighty God is a liar, and they are not afraid of the divine wrath? How, do you think they will fare at the divine tribunal, when, after death, they will appear before the face of Almightly God?

But let us not give more importance to the case than it rightly deserves. For, how many are there that believe such absurdities? A mere handful of men; say fifty thousand Vedantists against the whole world. I see mankind in general admitting the real existence of the world and of its phenomena, the truth of the real distinction of creatures among themselves, and the truth of their real distinction from God. May I see the same defenders of the Maya theory dealing practically with every object as if it were really what it appears to be, when they eat their rice, they never dream of eating a portion of God: when they feed their cows they never think of feeding the unchangeable God: when they kick a servant on account of his misconduct they never believe to kick Almighty God.

Summing up.

Shortly, the real distinction of created things among themselves and from God, is the first and immediate object of our senses, it is evident to our minds, it is felt as a part of our inner consciousness, it is the foundation of reason and of discourse, it is the basis of society, the essential requisite of trade, the primary condition of social life, the necessary condition without which no distinction between good and evil, no morality of any sort can exist. The theory that denies the real distinction of things among themselves and from God, is no theory at all, but a sham, a chimera, a false-show and a most dangerous error. Hindus should beware of idolatry, but in like manner they should beware of pantheism, because both idolatry, both are a crime against God, a most pernicious error against reason, the spiritual death of

their immortal souls. I do not forbid them to search for **God in his creatures.** To this end Almighty God has **created heaven and earth** that by the consideration of his **works we might ascend** to the knowledge and contemplation of His divine nature, of his unspeakable attributes but reason forbids us to identify a perishable creature with the eternal, immutable, immortal, infinite creator of the Universe. He is our God. He is our Father, we are his children. He is that divine Person to whom under the name of Dyaus—Pitar the old Arians addressed their prayers, paid their homage bowed their knees in silent fear and veneration. As a person he can see men's afflictions, understand their wants, hear their prayers. As God almighty he can beam from out his face a ray of light to make them clearly understand that they are bound to search for Him, to serve Him, and to worship Him that religion and after those holy rites which he was pleased to reveal to mankind.

G. BARTOLI, S. D.

(*To be continued*).

THE SANSKRIT FICTION.

The Sanskrit literature, it has often been remarked, is an arid waste in respect of fiction cultivated as an attempt to give artistic form to a true sequence of things, as a useful miniature for mirroring the ever-varying, but single, human tale. The talent, it is also urged, displayed by at least some of the practitioners of the form distinctly great, did not reach even a promising condition. The productions of *Valmiki* and *Bharabhuti* are considered to be no better than mere tales of terror and "Minerva Press" inanities. The lack of pure fiction, many might reasonably fancy, has led to the correlative atrophy of a very important limb of literature, prose. From it has resulted the disproportionate and one-sided development of Sanskrit poetry in all its branches so as to have embraced within its ever-expanding fold even works of science, treatises on mathematics, and books dealing with medicine and surgery. To it we should trace the utter paucity of conversational literature in Sanskrit such as that we meet with in "Realmah" "Friends in Council" and the like, the want of cultivation of Rheteroic and Oratory as distinct departments of intellectual activity unlike the Greeks and the Romans, and the absolute extinction of Sanskrit as a spoken tongue. Just on the very threshold of our discussion, we may pause to reflect whether there was anything inherent in the language itself that deterred it from perfecting a good literary prose. A glance at the colossal scholia of some of the *Upanishads*, at the volumes of glosses written on some of the *Nyaya* works, at the vociferous disputations around some cruxes or knotty enigmas of *Brahma-Sutras* would not fail to profoundly impress one with the virulent facility and majestic march of "Scholastic" Sanskrit prose. One that is able to wield such a caustic weapon could, by no means, be deemed a despicable controversialist but, ought to be a positively dreadful hand at polemics. The language is so fiery and violently nervous, the expressions so supple and so forcible, the prose informed with so much of gusto and bedecked with so little of laboured varnish, that everything seems natural and vivacious in the extreme. The ponderous and sonorous prose of *Patanjali* is only equalled by his minuteness of analysis and closeness of ratiocination. His *Mahabhashya* with its Miltonic jingle and leviathan-movement, and the half-metric solemn prose of the *Brahmanas* are the primary vestiges of earlier and decided efforts at prose composition. Coming down to purely classical levels, the sort of Sanskrit prose we get here, in point of terseness and grace, simplicity and vigour, remind us of Thackeray and George Eliot. It is clarified melody to hear a *Mallinatha*, or a *Katayavema* in their luscious Sanskrit prose, with the quaint aroma of cultured elegance breathing from it, discoursing upon the sense of some abstruse passages of a *Magha* or a *Kalidasa* and making them as limpid and transparent as a gentle cascade that washes down a rock-boulder. The names of a few authors like *Bana* and *Dandin*, *Subandhu* and *Vishnus'arma* must be remembered by every student of Sanskrit Literature as they were the last in essaying to revive the moribund body of systematic literary prose. Though their efforts in their respective generations seemed to augur complete success, the re-action was only too destructive at the next step. When we look at the vicissitudes of Sanskrit prose even in this skimming fashion, when we bestow some thought on the varying aspects of the Sanskrit style, the notion enchains our attention that the craggy prose of Carlyle with its piercing angularity and jolting movement, the sober and elaborate rhythm of DeQuincey with its ornate eloquence, the over-jewelled language of Macaulay with its opalescent sheen, the sinewy vigour and adamantine hardness of Mathew Arnold, the orient splendour of Ruskin with its streaming iridiscence, the lark-like sweetness of Keats have all had their embryonic fountainheads in Sanskrit literature. The ingenious marshalling of ideas, the rhetorical grouping of all minor thoughts round one principal theme and the poignant verbal quibbles have struck the shrillest note in the gamut in works of, and scholia on, *Nyaya*. There has been nothing in the genius of the language to deter the development of an organic and graceful prose. On the other hand the weight of evidence that goes to assure us about the perfect success, the Sanskrit prose as a flexible instrument of thoughtful expression would be enjoying at this moment, if we had followed the lead of such paramount masters of Sanskrit style as *Bana* in vitalising and rejuvenating the famishing strength of Sanskrit prose, is simply overwhelming. But Sanskrit as a means of conversation is entirely out of the question to consider, since, *Panini* to be recognised as the most immediate grammarian to govern the speech of Sanskritists, and the religious use of verbal paradigms, to be made the only channel to denote all the nicest shades of time, would only be to end, and excel, in acrobatic feats of no common order, even in the case of most learned Pundits, if they were asked to speak fine and racy Sanskrit. While Sanskrit as a cultured and literary language, as an ornate prose of excellent fiction would have been quite possible if we had heard the warning voice of Bana. There can be suggested another reason for the dominance of poetry, rather versification, in Sanskrit apart from the apathy of the soil on which fell the seeds from Bana's hands. The ancient times when alphabet was yet to be invented, the enthusiastic attempts of the unlettered old Hindus to make memorial *verses* as the first step in mnemonics, suggested by the ready pleasure the ear derived in hearing the accents struck at regular intervals, and the rhythm fall in an even manner, the days when the ear, to the total exclusion of the eye, was the sole channel for literary instruction, may account for the intial progress of Sanskrit poetry. This may have biassed the mind of the ancient "Aryans" (I do not use the term in the sense of the English Philologists) towards the inception of poetry to the entire negligence of prose. Even when the primary cause that necessitated the exclusive adoption of poetry was removed or remedied, things took their once-wonted course. And so, when poetry ought to have gone back to some distance to give room to its legitimate partner, prose, so far from what we might expect, the ill-starred prose grew jejune and died an ill-deserved death, while poetry flourished unmolested and supreme. Poetry grew into such literary favour with people as to bring prose into positive bad odour in India. With the rapid widening of the poet's limits and influence, prose-writing was deemed flaccid and vapid, and the use of flowers of fancy or ornamental glitter was never thought compatible with prose composition till Bana showed to what sublime poetic heights prose might soar.

The ineptitude of Sanskrit Prose as a vehicle of thought having become a very common enough idea, after almost a death-still silence of a long number of years, Bana appeared on the literary horizon in meteoric suddenness, freshness and splendour, with his full-voiced diapason, to show to the dazed Sanskrit world, what an excellent instrument sanskrit really was, whether or not it was destined to, or could, advance cheek by jowl with Sanskrit poetry, and, after a time, eclipse it. The delicious rural scenes of Hall Caine, the vivid realism and minuteness of details of Thomas Hardy, the intensity of feeling and fervid passion of George Eliot, the mystically bald and rancorous admonitions of George Meredith, the bland serenity of Kingsley, the godly and devotional tone of Mrs. Humphrey Ward, even "the new Hedonism" of Grant Allen appear in gorgeous tints and with consummate maturity in Bana's *Kadambari*. True romance, genuine love-thrills, the recalcitrant sweetheart and the submissive spark, the hazardous flirtations of the drab, the go-betweens making up a rendezvous between people of quality, lovely landscapes and balmy wood-land avenues, the flower-bespangled meadows with birds making music and choosing mates over them, the roseate east in the early morning, the crimson after-glow in the west at sun-set are in lavish profusion. We have in Kadambari, Chandrapida and their respective retinues, the counterparts of the English Monarch and his fawning valet, the coy maiden really vain of her charms gently rebuked by her chaperon in the presence of her worshipper, the smile of the blushing bride, the titter and giggle of her companions. The lubberly Dravidian hermit, the waggish girls in the full bloom of their bewitching heyday in Kadambari's boudoir, are very unctuous to an imaginative soul. Bestmen and bridesmaids are hardly less common. We have all the humour and naive sarcasm of Thackeray, all the chivalry described in Scott's novels, all the homely caressings in Jane

Austen, and the heart-melting sentimentalism of a Charlotte Brontë well brought out in Bana's Novel. In rank portraiture of sensualism *M. Zola* may without loss of dignity take long lessons from Bana. In preaching abstinence, resignation and the other Indian virtues, Bana's romance out-does the teachings of *Bhagavat Gita*. The only imputation that could be cast on Bana is that he at the same breath not only commits prurient outrages to decency with the impudence of "Laus Veneris" of *Swinburne's*, but also preaches the awe-inspiring sermon that surpasses the trained pulpit-eloquence of Archdeacon Farrar or Cardinal Newman. He is all-comprehensive, all-universal. His information is encyclopædic and his language the music of the flute. The linkéd sweetness of Bana proved after all to be "a pearl before the swine" in the case of Professor Weber. The learned German Professor has no words sufficiently contemptuous for the clumsy inventions of Bana (in whom he is not prepared to admit a single merit. Weber, rare and delicate critic as he is, is yet too profoundly out of sympathy with Sanskrit prose to be able to judge it at all! English criticism has been far more just to the claims of Bana, and Professor Peterson, in particular, has given him praise in some places which to an Indian ear sounds excessive. Bana's Mission was not to idealise any single moral trait, nor to accentuate any foible of human nature, but he came to point out what genuine function prose was meant to fulfil, how the noblest thoughts of a writer could be enshrined in rhythmic yet fragrant prose, how the various modern divisions of fiction down to the latest "local novel" and "the novel of adventure" were possible in the ancient language of Bharatavarsha. He has taught how to paint the best landscapes in nature, how to picture sylvan retreats fuming with altar-smoke and odorous with sacrificial butter, how to study humanity, what the delineation of human heart means, how its emotional nature can be deified, how its amorous tendencies refined into pure and unspotted love and knit into a delicate but strong knot of gossamer-web which cannot be untied either on earth below or in Heaven above, how a tale can be dramatised, how to analyse the various passions, emotions and softer affections human-kind is capable of, what the various qualities of mind and heart are that adorn human nature, and what the grand lesson is we are to learn from the fleeting play of human action and destiny He was the last man who came to speak unto us in encouraging tones of the future capabilities of Sanskrit prose as a vehicle of fiction in every sense of the term, but his extant works, quite surprisingly, became a death-knell to inform us that the regal grandeur, and gay march of the elaborate Sanskrit prose with its flowing periods was becoming a matter of the hoary past. So that the interest which Bana has for us, is one of intense melancholy, and all the more so when we reflect that he was crying in the wilderness, and with his death we have sung the requiem, along with his son, for the faded glory of Sanskrit prose,

> "Yáthé divam pithari thadvachasíva Sárdham,
> Vicchédamapa bhuvi yasthu Katthaprabandhah."

V. V. Ramanan.

KAMBAN.

(*Continued from page* 161.)

The wonder increases when we find that she lived also in the age of Kulothunga Sola in the 11th century. It is said that Kamban never sang any stanza in honor of any body for any sum less than 1,000 golds. There was a woman named சிலம்பி who could spare only 500 golds and the poet sketched on her wall only 2 lines and left it incomplete

> தண்ணீருங் காவிரியே தார்வேந்தனுஞ் சோழன்
> மண்ணாவதுஞ்சோழமண்டலமே - பெண்ணாவார்.

Tradition says that ஔவை completed the stanza

> அம்பொற் சிலம்பி யரவிந்தத்தாளணியும்
> செம்பொற் சிலம்பே சிலம்பு

for a cup of gruel. Hearing this (it is said in பாவலர் சரித்திரதீபகம் page 65), Kamban blamed ஔவை saying "கூழுக்குப்பாடிக் குடியைக்கெடுத்தாள்" and that this saying is current in the South even unto this day. Tradition also gives some stanzas from which she seems to have blamed Kamban for his presumption to have loved and respected புகழேந்தி as an intelligent and modest poet, and to have disrespected ஒட்டக்கூத்தன் for his arrogancy. Her poems in புறநானூறு are highly classical and her moral and other works are so simple that we cannot place them in the age of புறநானூறு.

In the face of so many traditions placing her the age of Kulothunga and from the nature of her moral &c. works we are forced to believe that she should have been a contemporary of Kamban. But the difficulty lies in believing that she lived such a long life of nearly one thousand years. The Tamil pandits believe that she lived 250 years. There is now gaining ground a belief that the ஔவை of the age of Kulothunga was a different personage from that of the days of the Madura College. From her Kural (ஔவைக்குறள்) which seems to be only a later production she appears to be very familiar with Yoga. Those who successfully practise Yoga are believed to live an unusually long life. But there is no evidence that she actually practised Yoga. In the 91st poem of புறநானூறு commencing, "வலம்படுவாய்வாளேந்தியொன்னார் &c., which she sang in praise of அதியமானஞ்சி after she received a நெல்லிப்பழம் of supernatural efficacy, she herself says in the last lines "சாதனீக்கவெமக்கீத்தனையே" that the fruit gives one who eats it immortality. It is believed that that fruit at last makes one live a very long time. In this land where the சித்தர் are said to prolong their life by காலாதிகற்பம், we cannot quite disbelieve the anecdote of the fruit. This fruit perhaps prolonged her life. There is another anecdote that she received a பொற்படாம் from a Vaisya named பத்தன் and wrote an அந்தாதி in praise of him. The efficacy of the பொற்படாம் which he is said to have brought from Naga loga is stated to be this, that one who wears it loses his or her datage and becomes or rather appears young. Relative merits of contemporaries:—ஔவை the grand old virgin was beloved and respected by all as mother on account of her unusual old age and ripe experience. Beschi says "the collection of moral songs ascribed to her is worthy of Seneca himself." Pugazhendi respected both ஔவை and Kamban. Kamban was conscious of his genius and importance. Though he was condescending to Pugazhendi, he always cherished a contempt towards Ottakkutha. Kamban was not submissive to the king who was himself a good scholar and judge of literature. Otta, being the teacher and guardian of the king, took advantage and was always arrogant. He was besides one of those natures who can't bear the name and fame of others. He envied Kamban and Pugazhendi for their extraordinary genius. At heart he approved of the supermacy of his contemporaries, though in his direct contact with them he exhibited his evil nature. One night he grew so jealous of the authorship of Pugazhendi that he went to bed without supper; and when his wife wanted him to have at least some fruits and milk, he said he would not have even the essence of Pugazhendi's Nalavenba. When he first heard of Kamban's death, he rejoiced and mourned in the same breath. He exclaimed

இன்றைக் கோகம்பனிறந்தநாளிப்புவியில்
இன்றைக் கோகலைமகள் விதவையேற்குநாள் - இன்றைமுற
பட்டத்தை வாழ்ப் பொன்றைமடந்தை விற்றிருக்க
நாட்டத்தை நாணிபுந்தநாள்

T. CHELVAKESAVARAYA MUDALIAR, M. A.

(To be continued).

REVIEW.

*Kombi Viruttam.**—The great Poet Minatchisundaram Pillai used to explain the comparative popularity of Kamban over the author of Skanda Puran in Tamil (a much greater work in point of literary excellence) by pointing out that Kamban's characters appealed much more to mankind in general, being more human and personal than the characters in Skanda Puran. And an English critic has observed that this same difference in the human and superhuman character of the subjects accounts for the fact why Milton is being read less and less and Shakespear has an ever widening circle of readers all over the whole globe. It was for this reason we regretted that our friend took up such a subject as Milton's Paradise Lost, which for the reason we pointed out above and its christian character could never become popular in the Tamil land. For all that, Milton might be worth preserving in the Tamil language if only to show to the Tamil literati what excellent and dignified models of Epic Poetry there are in the English Language. In these matter of fact days, however, we measure things more by their utility. We have had also any amount of சிலேடைவெண்பா and பிள்ளைத்தமிழ் and துறை and these have practically no value at the present day. It is therefore with unfeigned pleasure we learnt that our friend had struck out a new line of composition altogether and we welcome "*Kombi Viruttam*" as the earnest of what we are to have from his facile pen in future of short and instructive stories, told in elegant and simple language. This piece deals with the story of that interesting animal of the lizard kind, the chameleon that changeth its hues. In the description of the arid desert and the oasis in its midst, he collects together some beautiful figures. The moral of this tale is quite familiar to Tamil readers and they use various other similes to express the same truth, namely, not to reject everything as false but to recognize whatever truth there may be in each, and our author collects a number of them and expresses them in various ways in the last 20 verses. The notes appended are very useful and we think they might be briefer too. We once more say we have read the book with very great pleasure and we dare say the book will find its way into every Tamil home.

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* A Tamil Poem by V. P. Subramania Mudaliar, G. B. V. C., Albinion Press, 1897. Price 4 annas.

NOTES AND COMMENTS.

A valued correspondent writes :—

"Of course it is one of the steps in the first 'Anga' of **Siva-Raja-Yoga** that we to the best of our conscience and knowledge should prevent the unfortunate innocent inquirer like our western brethren from being misled in their intuitive interpretation of advaita truths—probably by virtue of their good karmaic effects.

2. I would therefore venture to point out the absence of sufficient reasons for '*The Awakened India*' to confuse, as it does, in its cover page 3 of April number 10 of 1898, the American Philosopher Mr. Horatio W. Dresser in reviewing the latter's 'honest book' titled '*In Search of a Soul.*'

3. I refer to the place where '*The Awakened India*' says "Again, Mr. Dresser thinks that, in moments of transcendental communion, the soul becomes one with God, *but is not identical,* and argues that Christ's doctrine of father-hood of God relates to such an experience and is the true teaching to be followed. "If I and my Father are one" of Jesus has been given of late, a thoroughly Vedantic interpretation, and it is difficult to decide which interpretation is correct."

4. From the above view of "*The Awakened India*" I understand that the Putra Marga of Lord Jesus (who must have, I think, been sent to the Western World from our *School* of the *Saiva Siddhanta*) is rightly and consistently with the Saiva Siddhanta doctrine explained by Mr. Dresser as 'the soul becomes one with God, but it is not identical' *i. e.,* neither one nor two'—that is the relationship which our *advaita* is said to indicate in our Saiva Siddhanta Philosophy. This is the supremest path and hence it can be said that Jesus's (putra) marga is nearer to this Sivadvaita Saivam than the Vedanta which this magazine (*Awakened India*) professes to propound always in a misleading language. Of course it was rightly said of such a Vedanta and its advaita "Act not your advaita in conduct but have it always in mind." (*Vide Awakened India,* February 97 p. 96.) So the Editor of *The Awakened India* had better have his 'advaita' *always* in his mind.

Let him not confuse the true enquirer like Mr. Dresser by pleading his confounding arguments not free from doubts. He himself leaves the matter an open question by predicating an *Ekatmavatham* (monism) in reality. Why should he go to the length of misleading Mr. Dresser when he is not certain whether Mr. Dresser's view of 'transcendental communion' (Sanmarga) *is incorrect.* In another place of this same number at p. 120 a noble enquirer Mr. Hari Charan Das Datt starts the question No. 5 "If the desire for action is created by external impact, why should there be difference in the kind and degree of such desire in mankind ?" To this, the Editor of '*The Awakened India*' says "With reference to the question, why should there be difference in the kind and degree of such desire in mankind ? the reply is, because the individual souls are different among themselves, though not in their essence, at least, in their tendencies and the respective parts they are intended to play in the world of manifestation. There are certain difficult points in connection with this last question, but, as we cannot discuss them here, we refer the reader to Vedanta Sutras II. 1. 32—36. and Sankara's commentary thereon." Where there is difficulty the reader is referred to Sankara. Why not the explanation be repeated by the Editor if he really *understands* Sankara to support his position or if Sankara's commentary is not misleading also ?

O God ! Better that such 'advaita' be not 'acted in conduct.'

I as a Saiva Siddhanti would explain the difference of desire in men (souls) by quoting that souls are bound by Pasa (Kanma) '*மலத்தளதாம்*'; they have their own responsibilities; they are not the *Ninmala* God in their Essence or nature or quality and they depend on God for salvation. So Mr. Dresser is correct."

Of course, it is quite natural for our 'Awakened Brother' to waste his *pity* on poor Mr. Dresser for his not having reached that '*mysterious region,*' '*the Sanctum Sanctorum*' which is specially appropriated by our brother and his ilk, and all those who differ from our brother being confined to lower and plainer regions, where they lie fatigued, unable to reach the dizzy 'heights.' We thank him for ourselves and for Mr. Dresser for bestowing on us poor mites his gracious 'pity;' but we have heard others like the Charvakas, Buddhists and Jains and other foreign religionists bestow on us their pity also and so we are inclined not to attach very much weight for such expressions of '*pity.*' However, as our brother knows Tamil also, we will request him to turn over the pages of that Great Saint and Poet, Kumaraguru Para Swamigal), (Author of 'Nithi Neri Villakkam' and read the passages in p. 232 of his collected works) beginning with "*வேதமென்னும் பாதவம்வளர்த் தனை*" and closing with "*தேவம தருந்திவர்கிலரே.*" Of course, unlike the great authorities cited by our brother, our Saint does not profess to have tasted the sweets of this untold Bliss, but having tasted the cleansed water of his Guru's feet, he says he feels that even the ambroisa of the Gods would taste to him like Margosa. Unfortunately for us, not having been blessed even with this minor blessing, we dare not lift up our eyes to the heights attained by our brother.

⁂

A Madras advertizer preaches a new idea of duty to all mankind. He 'expects every man to do his duty, by drinking his Scotch-Whisky. There might be really no meaning in such an advertizement and there may be no wrong in it. But an advertizement means 'money' both to the advertizer and the paper advertized in and if the advertizer does not seek to benefit thereby, why does he spend so much money? Some other less objectionable mode of advertizement might have been thought of, to say the least of it. Intemperence is slowly eating into the vitals of the upper classes, and imitation of the people whom they regard as their betters and their rulers, and the way of their regarding it as a fashionabie thing have been the most powerful of the factors that have conduced to the breaking down of the barriers created by religion and by the native society.

⁂

A drunkard has the worst repute in our society and even among the lower classes they seek the drink in darkness and unknown. We do not believe much in resolutions and pledges, as long as we are fully under the sway of some of the demoralizing influences of the West. The pages of our English newspapers are full of these advertizements. Our Railway platforms are full of these placards and what is worse some of the horrid pictures distributed by these liquor companies have actually found room in some of our native households. And it is an irony of fate that cheap prints of English sport, dealing with fish, and animals should find place in the hearts of Brahmin households.

⁂

In the February Number of the '*Theosophic Review*' there is an excellent article 'on Prayer' from the pen of Mrs. Annie Besant. Of course the article marks as great a departure from the views of her late leader and Guru on the subject as between Hinduism and Bhuddism. Madame Blavatsky said that Theosophists never prayed but acted and what this acting might be we were never able to comprehend. In the present article, Mrs. Besant explains the subject in the light of occult knowledge and thinks that prayers for worldly advantages and things are answered by the medium of elementals and that prayers for intellectual and moral help are also answered by invisible helpers 'ministering angels' under the guidance of Logos and that Ishwara answers directly the unselfish prayers of those who pray for soul-union. Here is a fine passage descriptive of the power of Logos or Ishwara.

> And to crown all there is the ever present, ever conscious life of the Logos Himself, potent and responsive at every point of his realm, of Him without whose knowledge not sparrow falleth to the ground, dumb creature thinks in joy or pain, not a child laughs or sobs that all pervading all-embracing, all sustaining life and Love, in which all live and move.

* * * * * *

> Nothing can be so small as not to affect that delicate omnipresent consciousness, nothing so vast as to transcend it. We are so limited that the very idea of such an all-embracing consciousness staggers and confounds us; yet perhaps the gnat might be as hard bestead if he tried to measure the consciousness of Pythagoras."

All this is said of the lower Saguna Personality; and yet how many are prepared to admit that there is a Higher Personality than this Saguna Personality which is also All-life, All-Love, and All-Chit and which transcends this Logos, not as Pythagoras transcends a gnat but as Pythagoras transcends the gnat's dead body. The Hindu writers describe God's manifestation of grace to His Devotees, in the three persons, தன்மை (1st person) முன்னிலை (2nd person) and படர்க்கை (3rd person), *i. e.*, by Himself, direct and by means of other persons or things directly and indirectly.

⁂

The current number of the '*Brahmavadin*' devotes its editorial column to 'Image-worship,' and it contains a beautiful quotation from Carlyle's '*Heroes and Heroworship*' in support of *Symbolism*. We have elsewhere observed that the Christian objection is crude and narrow and one sided. The more thoughtful among them fully appreciate the rationale of Hindu Symbolism. We have also pointed out that the modern temples only arose after the Vedic sacrifices came into disuse and on the same models, and our brother is also of the same opinion. He is however not quite correct in some of his explanations of Hindu Symbolism in this, for instance, that all Gods represent *Purusha* and Goddesses *Prakriti*. *Rudra* has for his Goddess his Sakti (Ichcha, Gnana and Kriya) and *Vishnu*,[*] His Lakshmi, and *Brahma*, His Saraswati and which of these is equivalent to *Prakriti*. The Saivas distinguish two kinds of Sakti, one the Abhinna Sakti, inseparable (in Samavaya relation) as Light (Chit) and heat (Kriya) from Fire, and *Bhinna* Sakti, separable as the hands and web of a spider, or as the potter's instruments and clay. God's *Abhinna Sakti* is His Para Sakti, or Parvati or Kali, which is Light and Love and Life, and His Bhinna Sakti is Maya, on which His Spirit (Purusha and Sakti) moving 'as on the waters' created these universes. This Maya Sakti is also very often called by all the names of God's true Sakti such as Parvati, Maheswari, and Kali and hence the confusion. The difference can be perceived in the representation of *Ardhanareshwara Muhurtham*, where He is half and half with His True Sakti, and in His Dance of Victory over Kali, standing as He does over the head of Kali (Maya) Kali by the way literally means only Fire.

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[*] Vasudeva Himself is said to be *Prakriti*.

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— OR —
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TRANSLATIONS.

THE VEDANTA-SUTRAS WITH SRIKANTHA-BHASHYA.

(*Continued from page 246*).

Adhikarana 4.

(*Objection q*);—In that case the drift of the Vedantic teaching being an injunction, it cannot be held that Vedantas teach Brahman. It has, however, been contended that just as by means of the eye, by which we perceive *rûpa* or colour the underlying substance (dravya) is perceived, so also Brahman may be taught by Vedântas which point to an injunction as their special [illegible] But this contention is untenable; for the eye is a pramâna [illegible] an organ of perception as regards everything that comes in contact with it. Not so is the Sabda or revelation. This latter becomes a pramâna or authority only as regards that which constitutes the *drift* of all its teaching. Wherefore it is not possible for Vedântas both to teach who Brahman is and to enjoin the act of knowing Brahman.

(*Answer*):—No: because we find that passages like "he should offer *samits* or fuel" * have a double aim, namely, to enjoin the five prayâjas themselves and to enjoin also the order of their observance, therefore it is but right that the vedantic texts also should both inform us as to what the nature of Brahman is and enjoin the act of knowing Brahman as leading to moksha.

(*Objection*):—(r) Brahman being known from the text itself, an injunction of Brahmajnâna is of no use, inasmuch as the aim of the injunction can be achieved without such an injunction, by the knowledge already obtained otherwise, (*i. e.* by an independent study of the texts themselves).

(q) The Bhâshyakâra has thus far expounded the view of the so called Vedântins. He now proceeds to remove, by means of objections and refutations thereof such points as he does not ap[illegible] the view just des[illegible]d and to establish in his own way the proposition that Vedânta both teaches Brahman and enjoins His Upâsanâ. The first objection has been raised and answered [illegible] view [illegible] show that the illustration of the eye is inapp[illegible] owing to a difference between Veda and sensuous perception as their authority concerning their respective revelations and that the same Proposition can only be established by an appeal to other instances in the Veda itself in which two different propositions are inculcated in the same sentence.

* Taittiriyâ Samhitâ I vi. 1.

Now the Bhashayakara opposes the doctrine of the injunction that Brahman should be known by means of Vedanta with a view to establish his own doctrine that the aspirant should meditate upon Brahman after acquiring a knowledge of Him by means of the Vedanta.

(*Answer*):—Not so; for, though Brahman is known indirectly (parokshatvena) from the texts, it is right that there should be an injunction of the act of jnâna with a view to the sâkshât-kâra or an intuitive realisation of Brahman. It may be asked, what is the difference? We answer: the knowledge produced by the texts (sabda) cannot cause sakshât-kâra on the other hand, it is jnâna, of the form of Upasanà or continuous meditation, which alone can produce sâkshat-kara. Accordingly the Sruti says:

> "By meditating, the Muni goes to the source of all beings, the witness of all' beyond all darkness."[*]
>
> "By churning with Jnana alone does the wise man burn up the bond (pasa)."[*]
>
> "Knowing the Deva, the Shining one, he is released from all bonds (pasas)."[†]
>
> "Knowing Him, the Lord, they become immortal"[‡]

Accordingly in the passage.

> Brahman should be learnt from the passages of Sruti, reflected upon by reasoning, then after reflection meditated upon: these are the means to darsana or intuitive perception,"

the smriti shows that it is *nididhyâsana* or intense meditation, inseparably associated with the knowledge produced by *Sravana* and *Manana*,(s)—by the processes of learning and reflecting,—which produces sâkshat-kâra or direct perception of Brahman. Wherefore Jnana, of the form of Upâsanâ, calculated to produce the result of moksha, is enjoined in the following passages:—

> "In the self (*t*) should he see the Atman."[§]
>
> Sambhu should be contemplated in the middle of ákàsa "[||]
>
> Seeing that all this (Universe) has its birth, its dissolution, and its being, in Him, every one, tranquil-minded, should worship Him."[¶]
>
> "Do thou worship, O prâchina-yogya."[*]

Similarly in such passages as "the knower of Brahman attains to the Supreme"[*] the nature of Brahman His Upâsana and the effect thereof are taught. Otherwise (*u*) how can either the attainment 'of all desires' as the result 'equally with Brahman' (*v*) who is described as the 'True, or the sâkshât-kâra of such a Brahman, be achieved? Such passages as

> Truth, wisdom, and endless is Brahman"[†]
>
> Bliss is Brahman"[‡]
>
> Brahman is He whose body is âkâsa, who is the existent, who delights in Präna, whose joy is manas"[§]
>
> Hail to the Reality, the Truth, the Supreme Brahman, dark and yellowish in person, having semen above, diverse-eyed, "[||]

propound—as shown by upakrama and other tatparya-lingas or marks showing what the special aim of Vedantic teaching is—Brahman as one who is by nature Truth, Wisdom and Bliss, who delights in Himself, in whom all taint of pain is absent, who is all good itself who is dark and yellowish because associated with the inseparable Parama-Sakti or Supreme-Energy, who is diverse-eyed as possessed of three eyes. Such passages as

> "He who knows (Brahman) seated in the cave, etc."[¶]
>
> "Thus do thou worship. O Prachina-yogya"[**]

enjoin His Upâsana which is inseparable from Jnana And passages like, "he attains all desires" tell us of the attainment of all desires by the worshippers (Upasakas. Wherefore it is but just that there should be an injunction of Upasana inseparably associated with Jnana, in the following form:— A mumukshu or seeker of moksha, performing his own duties disinterestedly, eschewing all prohibited and interested acts, endued with the purity of mind resulting from the observance of acts enjoined in the Sruti and Smriti, saturated with Bhakti for Parama-Siva which is rendered possible by the subjugation of the body and the senses,—thus prepared, a mumukshu should know of Para-Brahman called Siva from the essential portion of the Sruti and meditate upon Him. The use of the epithet *Siva* here (in the Bhashya) is intended to show that the diverse-eyed Brahman is the repository of supreme purity and good and is therefore, for mumukshus, the sole object of Upasana. Accordingly in a passage in the Atharva-sikha.—

---

[*] Kaivalya-Upanishad.

[†] S'vet Upanishad 1 8.

[‡] S'vet Upanishad 3 7.

(s) Jnana is first produced by *Sravana* or hearing, and then strengthened by *Manana* or reflection and reasoning. The Jnana being the cause of *nididhyasana* or intense meditation of Brahman, the latter is said *to* be inseparable from it

(t). In the self; In the body [illegible] the middle of the [illegible] of the heart.

[§] Bri. Upanishad 4—5—23

Atharvas'ikha—Upanishad

[¶] Chh. Upanishad 3—14.

[*] Taitti. Upanishad 1—6.

(*u*) *Otherwise* It is but reasonable that the Vedanta should enjoin the Upasana of Brahman. Without the Upasana no sakshat-kara is possible, and the whole exposition of Barhman would be useless if no means of reaching Him be taught. If, therefore, the scriptures which expound Brahman should serve any human end, it can be only by enjoining the means of reaching him. This reasonableness is one of the *lingas* showing that Vedanta enjoins Upasana.

(*v*) *All desires*: Equal to the aggregate of pleasures accessible to all beings from man up to Hiranyagarbha: *Equally with Brahman* i. e., the liberated soul enjoys all the bliss that Brahman enjoys.

[†] Taitti. Upanishad 2 1.

[‡] Bri Upanishad 3—9—28.

[§] Taitt. Upanishad 1—6

Mahanarayana 12

[¶] Taitt. Upanishad 2—1.

[**] Taitt. Upanishad 1—6.

> "Siva alone, the source of good, should be meditated upon, abandoning all else."—

it is taught that the Being denoted by the word *Siva* should alone be meditated upon. Otherwise, how can the cessation of Samsara be brought about? Siva is the seat of the unsurpassed good which is free from all taint of evil, and a knowledge of Him leads to moksha as its result, as said in the passage:

> "When men should roll up the ether like a hide, then only, without first knowing God, there could be an end of pain."[*]

The passage:

> "Siva alone, the source of all good, should be meditated upon, abandoning all else,"

excludes all beings other than Siva as not worthy the aspirant's while to know or meditate upon. Wherefore those who are desirous of moksha has to know and meditate upon Siva alone, the Para-Brahman.

There can, therefore, be no opposition to the view that a harmonious concatenation of all texts which go to show what the drift of the Vedantic teaching is, proves that the Vedantas point both to Brahman and to an injunction of His worship.

Adhikarana--5.

With a view to prevent a possible objection that the aforesaid definition of Brahman is too wide as applying to Pradhana as well, the Sutrakara says

Because of thinking, (Sat is) not the unrevealed (I. i. 5.)

The subject of discussion in this section is the following passage of the Chhandogya Upanishad:

> "Sat (existent) alone, my dear, this at first was one only, without second It thought may I be many."[*]

Here the *doubt* arises as to whether the Being spoken of as *Sat*, the Existent, and said to have existed in the beginning and to be the cause of the whole of this universe, is Brahman or Pradhana.

(*Purvapaksha*: —It is but right that Pradhana is the cause of the world as described elsewhere in the Sruti:

> "Unborn, one, red, white and black, giving birth to manifold progeny similarly formed "[†]

Here it is taught that the Sankhya's Prakriti, composed of *rajas*, *sattva* and *tamas*—as indicated by the red and other colours—is the producer of manifold progeny. In accordance with this passage we should understand that it is Pradhana which is the cause of the world, spoken of here (in the Chhandogya Upanishad) as the *Sat*. We may even explain that the Pradhana possesses, in virtue of *rajas* and *sattva* contained in it the powers of intelligence and action (Jnana-Sakti and Kriya Sakti) which are indispensable in the cause of the world. It stands to reason that the unintelligent Pradhana should become transformed (parinama) into the world, not the Supreme Lord, the Immutable Intelligence;—parinama (transformation) being only a vikara or modified form of the cause. Thus both reason and revelation lead us to the conclusion that it is the Pradhana which is spoken of as Sat and is the cause of the world.

As against the foregoing view, we hold as follows: the *unrevealed* i. e., the Pradhana established by pure *anumana* or inference, is not the thing spoken of as the *Sat* and described as the cause of the universe; but it is the intelligent Brahman (that is spoken of as Sat); for 'thought' is predicated of the *Sat* in the words "It thought, may I become many."[‡] In the unintelligent Pradhana, indeed, there cannot exist thought which is the property of a conscious entity.

It is not right to contend that, because of the passage "Giving birth to manifold progeny similarly formed," it is the Prakriti of the Sankhya that is here spoken of as the cause of the universe. For, in Sutra I. iv 8 we shall show that it is only that Prakriti which has the Supreme Lord for its impelling cause that can produce manifold progeny. Neither is it possible to maintain that, as made up of *rajas* and *sattva*, Pradhanâ is endued with the potencies of action and intelligence; for, the Prakriti which is made up of the three gunas cannot possess *sattva* and *rajas* quite exclusive of *tamas*. It being admitted that Prakriti is the *sattva, rajas* and *tamas* in a state of equilibrium, it is idle to say that when *tamas* becomes quiescent and *rajas* and *sattva* not excited, Pradhana becomes endued with intelligence and activity. The objection that the transformation of the Supreme *immutable* Lord would subject Him to vikara or change is a mere play of ignorance: there is no fear of our being led to such a conclusion, inasmuch as we hold that the Supreme Lord is the cause when invested with the potencies of subtle *chit* and *achit* in their undifferentiated state as to name and form, and He is the effect when invested with the potencies of grosser *chit* and *achit* which are differentiated in name and form.

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[*] Svetasvatara-Upanishad 6—20.

[*] Chh. 6—2.

[†] Mahanarayana Upanishad 12.

[‡] Chh. Upanishad 6—2.

(*Objection*): From the determinate exclusion implied in such passages as the "existent *alone*, my dear, this at first was, one *alone*, without a second" we learn that the thing spoken of as *Sat*, "the Existent" has no specific attributes. How can It be spoken of as the cause containing within it the universe in its subtle form?

(*Answers*) The determination conveyed by "Existent *alone*" is not meant to exclude specific attributes; but it is meant to remove the idea that the cause is not the non-existent; there being persons who by ignorance cherish that idea, as set forth in the Sruti:

> "Non-existent verily this at first was; thence, indeed, the existent sprang up."*

Moreover, how can Brahman—as described in the passage:

> "The existent alone, my dear, this at first was, one alone, without a second,"—

be without specific attributes? In this passage the word 'was' shows a specific act, and the words "at first" show a specific time. The determination implied in "one alone" is intented to exclude an external ruler, and the words "without a second" indicate that it is the *Upadana* or material cause of the universe. Hence also the specific attributes of Omniscience and infinite power; for how, without the specific attributes of Omniscience and all-powerfulness, can Brahman constitute the twofold cause of the universe? Or, (the same thing may be established in another way) it cannot be rightly held that the word 'Sat' which is made up of a *base* and *termination* refers to only one thing; the word "Sat' being intended to denote two things by means of its base and termination. Accordingly, the learned have declared as follows:

> "Sakti and Siva are denoted by the base and the termination of the word 'Sat'. These two constitute Brahman, as together forming, by their harmonious union, the essence of the whole universe."

The conclusion, therefore, is that the Supreme Lord Himself invested with the potencies (Sakti) of the Universe—chit and achit in their gross and subtle forms,—and thus forming the cause and the effect, is the thing denoted by the word 'Sat'

Again an objection is raised and answered:

If (you regard it) figurative, (we say) no, because of the word 'Atman.' (I. 1. 6.)

(*Objection*):—It has been stated that, because no act of thinking is possible in Pradhana which is insentient, it is the sentient Supreme Brahman that is the cause, spoken of as the 'Sat' or Existent. Now, this view is quite inconsistent. For, just as in the statements "that *light* thought" and "those *waters* thought," thought is figuratively predicated of insentient objects, so also it may be held that thought is figuratively predicated of Pradhana.

(*Answer*):—No, because of the word 'Atman denoting a sentient being. The Sruti starts with the words "the existent, my dear, this at first was," and concludes thus, "He is the Atman; That thou art." Even as to the light etc., the predicate of thought is not figurative, since the sentient Supreme Lord runs through them as their Atman or essential Soul.

(*Objection*):—It has been shown that, even admitting that the predicate of thought is figurative, it is not possible to maintain that the insentient Pradhana is the existent and is the cause of the Universe, because of the word "Atman" implying that the cause is a sentient being. Granted that the word 'Atman' cannot denote the insentient Pradhana; but the sentient Jiva or individual soul can be denoted primarily by the word 'Atman.' Wherefore, it is the sentient Jiva that is spoken of as the existent and the cause of the universe.

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* Tait Upanishad 2. 7.

(*Answer*) :—In reply the Sûtrakàra says :—

(The Sat is not Jiva.) it being taught that the devotee thereof attains Moksha (I. i 7).

The passage,

> "For him there is only delay so long he is not delivered (from the body)"*

teaches that he who is devoted to the Being spoken of as the 'Sat' attains to Moksha. Wherefore neither Pradhâna nor Jiva is referred to by the word 'Sat.' Not even they who hold Pradhâna to be the cause can admit that the devotee of Pradhâna attains to moksha holding as they do that Pradhâna is a thing to be avoided. Neither can a devotee of Jiva attain Moksha, Jîva being excluded from the passage,

"S'iva alône, the source of all good, should be contemplated, abandoning all else." †

Again, The Sûtrakàra states quite clearly the reason for discarding Pradhàna :

And (Sat is not Pradhana), there being no declaration that (the Sat) is to be abandoned. (I i. 8.)

If the Pradhâna were intended to be taught here, then it (Sat) would have been spoken of as a thing to be avoided. Whereas in the sentence "That thou art" the 'Sat' is spoken of as an object of contemplation leading to Moksha. Wherefore it stands to reason that Pradhana is not (the thing spoken of as 'Sat').

Moreover, in the case of Pradhâna there is some inconsistency, as the Sûtrakàra says :—

Because of inconsistency with the proposition.—(I. i. 9).

There is another reason why Pradhâna cannot be the thing denoted by the word 'Sat'; the reason being that it would involve a contradiction of the original proposition asserting that, the One being known, all is known. The passage "whereby the unheard of becomes heard"‡ asserts that the knowledge of the thing denoted by the word 'Sat' leads to a knowledge of all things, sentient and insentient, these latter being the effect of that one thing. This would be impossible if Pradhâna were the cause, inasmuch as Pradhâna cannot be the cause of the sentient existence.

(*Objection*) :—The cause, Pradhâna, being known, all this—the effect thereof—which is insentient and subject to change becomes known. When the clay, for instance, is known, its effect, the pot etc., is known What inconsistency, then, is found here? In reply the Sûtrakára says :—

Because of dissolution.—(I. i. 10.)

For the following reason, too, Pradhâna is not the thing denoted by the word 'Sat'; for the passage

> "Learn from me the true nature of sleep (svapna). When a man sleeps here, then, my dear son, he becomes united with the Sat; he is gone to his own (self) Therefore they say '*svapiti*,' he sleeps."*

speaks of the dissolution of the sentient Jíva when he becomes one with the Sat. Dissolution means absorption. The sentient cannot attain dissolution in the insentient Pradhâna. Wherefore 'Sat' does not refer to Pradhâna.

It is the Supreme Lord that is referred to by the word 'Sat,' not Pradhâna. So the Sûtrakàra says :—

The usage being the same.—(I. i. 11.)

Just as in this Upanishad the word 'Sat' is taken to mean the Supreme Lord, so in other Upanishads, too, 'Sat' refers to the same thing (*i.e.*, the Supreme Lord), as for example in the passages like.

> "Purusha verily is Rudra, the *sat*, the adorable. Hail! Hail !!"†

Wherefore it is verily the Supreme Lord who is denoted by the word 'Sat.'

In this (*i e.*, the Chhandogya) Upanishad it is plainly said that everything takes its birth from the A'tman referred to by the word 'Sat.' So the Sûtrakára says :—

And it being also revealed.—(I. i. 12).

Here, too, the S'ruti beginning with the words "From At'man is Prâna, from A'tman is âkâs'a" concludes with the words "from A'tman alone is all this."‡

Therefore Brahman Himself is spoken of as the cause of the universe and is referred to by the word 'Sat,' not Pradhâna.

Adhikarana.—6

Here (in the adhikarana just closed) it has been objected that the definition of Brahman as the cause of the universe, which can be learned from scriptures alone, is too wide as applying to the Tântric Pradhâna as well and arguments based on the sentiency of the cause of the Universe) have been adduced with a view to show that the definition is not too wide as applying to Prandâna. The next adhikarana proceeds to show that as in the case of insentient Pradhâna so also the definition is not too wide as applying to sentient Jiva either :

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*Chh. Upanished. 6—2...14.

†Atharvasikhâ.

‡Chh. Upanishad 6—1.

* Chh. Upanishad. 6- 8

† Mahâna. Up.

‡ Chh. Upanishad 7—25

A'nandamaya (is Parames'vara) because of repetition --(I. i 13.)

In A'nanda-vallî, in the passage beginning with "From this A'tman, verily âkâs'a was born" and ending with (" Beyond that A'tman made up of intellect, there) is another inner A'tman which is blissful,"* a certain A'tman, blissful and hidden within *annamaya* (physical) and other sheaths, is spoken of as the cause of the whole creation including âkàs'a.

Thet *doubt* arises as to whether the 'blissful a'tman' is Jiva or Parames'vara.

The *primà facie* view is that it is Jiva, because the attributes of Jîva are found described here. For example, in the passage beginning with "From earth plants, from plants food, from food the person,"† we find described the body made up of five members, and so on. Here *annamaya* refers to the physical body, *pranamaya* to prana within the physical body, *manomaya* to manas within prana, *vijnànamaya* to buddhi within manas ; and *ánandamaya* is the Jiva himself, the basis of all these, — of *annamaya etc.* The representation of *annamaya* and other A'tmans as made up of head and so on is intended for meditation. Abundance of food etc., is described as the fruit of the meditation of *annamaya* etc., as Brahman. It may be asked how can Jiva, immersed in pain—in the ocean of samsara—be spoken of as *anandamaya*? But there is no room for any such objection. The word 'ananda' denotes Supreme Brahman, as said by the S'ruti- "ananda is Brahman." ‡ As the suffix maya implies modification (vikâra), *anandamaya* refers to Jiva, who is the *karya*,—the effect or emanation—of Brahman. If *anandamaya* were to refer to Brahman who is ever endued with goodness, the prayer for purity offered in the words "may my annamaya, pranamaya, manomaya vijnanamaya, and anandamaya become pure" § would be useless. Wherefore this anandamaya A'tman is Jiva, not Parames'vara.

A. MAHADEVA SASTRI, B. A.

(*To be continued.*)

SIVAGNANA SIDDHIAR
OF
ARUL NANDI SIVA CHARIAR.

(*Continued from page 249*)

BHATTACHARYA'S STATEMENT.

PURVA MIMAMSA SYSTEM.

1. We here set forth the doctrines as now extant in this sea girt earth, of Jamini Bhagavan as expounded by his disciple Bhattacharya, to the effect that the Vedas alone are true and that there is no God and that by performing Karma heaven will be reached.

2. The souls have lust and other *Gunas* (attributes). If the Veda was given out by man, they cannot be accepted as true : as he is educated, he becomes intelligent and without education he will be something like a baby or a dumb man. (So it is impossible, man himself could have given out the Vedas).

3. If you say that he who made the Vedas is God and He is not a man, then, when He attains a body He must be a man only and his measure of knowledge is as he is educated. If He gets no visible body, then he can have no (mouth to utter) and mind to think.

4. All the Devas, Sages and Siddhas and elementals, and everybody else assert that they never heard that the Vedas were revealed by anybody. This is what was been imparted from generation to generation. It could have no human author either, as it treats of future births and states.

5. In the Vedas are comprised all the six *angas* and the three *Upa-Vedas*. All knowledge is centred in it. It is eternal, having neither beginning nor end. It is ever consistent and in constant usage.

6. It contains rules and prohibitions, and the description of the true paths, and the various mantras and their respective Devas, and the description of the various sacrifices are contained in the Vedas and as such they cannot be all similar. When people understand all the past, present and future, the Vedas appear in some form in all its truth.

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[*] Tait. Upanishad 2—1, 5.

[†] Tait. Upanishad 2—1.

[‡] Tait. Upanishad 3—6.

[§] Mahana Upanishad 57.

3 This last stanza proves that no man could have been the author of the Vedas as man derives all his knowledge from the Vedas themselves. And no God could have revealed it either, which if true, he must have a mouth and mind and senses like man to utter the Veda—in which He is reduced to the condition of man and the former objection again applies. So it is not only among those who disbelieve in the Vedas there are atheists but those within the fold also.

5. The six *angas*, are Numbers, Nirukta, Grammar, Chandas, Astronomy, and Kalpa. The three Upa-Vedas, *Ayur-Veda* (medicine) and *Thanur-Veda* (science of warfare) and *Gandarva-Veda* (music

7. Observing faultlessly the rules of dividing the words of the Veda, the rules of pronunciation, the Karma prescribed by the Veda should be performed. Then the great boon of Moksha will be secured and all bonds (Pasa) surrendered.

8. **The vast universe** has neither beginning nor **end and is not caused by** any one and is eternal and **filled with souls,** inseparably united to Karma and **manifests itself** in the tatwas from earth etc.

9. The Soul is eternal and is omnipresent and is intelligent and is united to Buddhi and other Karanas and is pure and formless and attains bodies in accordance with its previous Karma and understands through the senses.

10. As grass and other leaves used as manure in the fields reproduce themselves, so the past Karma will attach itself to the soul in its next birth and produce fruits.

11. The daily rites performed by a man according to the law will secure happiness. He will secure all kinds of boon he desires, by performing Agnihotra. By performing Vedic sacrifices (yagnas) he will attain liberation.

12. By means of both the Gnana-kanda and Karma-kanda, a man can liberate himself. By pursuing Gnana marga alone one giving up rituals becomes an out-caste (sinner) and the Vedas themselves do not prescribe any rule of salvation for such a person.

13. The Vedas declare that performance of sacrifices by killing *pasu* is virtue; following this precept as true if one recites the indestructible mantras he will derive happiness as one, hungry, removes his craving by eating.

HIS REFUTATION.

1. Except your words there is no authority in the Veda itself that the Veda is uncaused (*Swayambhu*), if there is, you had better show me. The great Mahabharata itself is an example. In the same way the Mahabharata has an author and in the same way as we infer from the presence of things made of earth and cotton, that they were made by potters and weavers, we infer that Veda was revealed by an author. And the Lord with the crescent moon is also the authority for the Word that the Vedas were revealed by Him.

2. If you say that the Veda was not revealed by God, then they will be merely noices like those heard from the sky without any meaning. And as such they will be faulty. If you say that the Veda spreads its light and makes itself known like a lamp then it must be limited in its nature. This is also what sage Kapila says. Then it must follow what he also says that they have a beginning and an end. How do you prove also that the Veda was formless at one time and became clothed in form at another time? What you have said is simply foolish

3. You say the Vedas will appear united to a person, as you don't describe the person, even a frog is likely to utter your Veda. If you say that the Vedas do not mention a particular person as its vehicle, that it will be conveyed to a proper person who is proper and fit to receive it, it cannot be. Even when we receive clothes from distant islands we infer there must be a person who manufactured those clothes even though we have not seen them. So there must be an author for the Vedas.

4. You say the Vedas are uncaused as people of different countries speaking various languages accept the Vedas as true. So also are similar pots made in various countries. Hence there must be an author who understanding the words and their meaning reveals those words without fault. If you say the words and meanings become naturally combined as the flowers and their fragrance in a garland even then there must be a person who must choose the words, otherwise they will be merely like the unmeaning roar of the sea.

In the same way as we are united to our body so God dwelling in the universe as His body graciously revealed to us the Word or (Vedas) and having been revealed by the eternal uncaused Being, it has been the usage to call also the Veda as eternal and uncaused, in the same way as people regard any letter containing the command of the king as திருமுகம் (Royal presence itself).

6. If you say that the three higher castes of Brahmans etc., speak the language of the Vedas, then explain how the astrologers who come from the 4th caste learned their science and how is it also that in the North no caste is prohibited from recit-

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12. Here Gnana marga simply means the belief in the Veda eternal and uncaused.

1 Of course by inference and by Agama pramana it proved that the Veda was revealed by God. The **Agama** praman, comprise the **28** Agama revealed by Siva Himself Lord Siva has Five faces (**Panchanana**) from the lower 4 faces the 4 **Vedas** were uttered and from the upper one the 28 Agamas

the Vedas. To say that the Veda containing every thing in itself is of the nature of sound and that it has no author is to say that persons came to being without a mother.

7. If you say that the soul is intelligent as it is united to the body, then it will be destroyed as the body is destroyed. If you say that the bodily organs themselves become united to the soul, then it has no such power. They became united by the intelligent action of a creator. Plants sprout from seeds in the rainy season and they all die out in the hot weather so the body also dies. Hence the word cannot be said to be eternal.

8. If you say that the soul is omnipresent, then it cannot pursue the paths of virtue, enter heaven and be born again. Or if you say it fills the body as the fragrant smell a pot then it will follow that as the body decays the soul must also decay, but you are aware of Yogis leaving one's own body and entering another. As you have not understood the meaning of the Veda in full, your ideas are so confused.

9. As the acts performed by a man die with this body, how do you say that the past reproduce themselves. If you instance the case of manure, then you can as well say that the food eaten every day having been reduced to mere excrement, the excrement can again produce food. As the acts die with the body they cannot of themselves be united to the body in a future birth. There is a Gracious Lord who unites each to eat the fruits of his proper Karma as persons who employ labour give each man his wages according to the work turned out by him.

10. If you say that by performing sacrifices and knowing that the Veda is true you can attain final liberation, but this very performance will induce desire for wealth etc. which will in turn prevent your securing higher knowledge and thus lose all chances of final liberation. The more a man enjoys pleasure by securing wealth the more will his desire be to secure more wealth again. Similarly the desire to perform sacrifices to attain heaven will only induce the desire to perform Karma more and more.

J. M. NALLASAWMY PILLAI, B. A., B. L.

(*To be continued*).

TAYUMANAVAR'S POEMS.

(*Continued from page 250*).

சுகவாரி.

பாராதியண்டங்க ளத்தனையும்வைக்கின்ற
பரவெளியினுண்மைகாட்டிப்
பற்றுமனவெளிகாட்டி மனவெளியினிற்றோய்ந்த
பாவியேன்பரிசுகாட்டித்
தாராளமாய்நிறைக நிச்சிந்தைகாட்டிச்
சதாகாலநிட்டையெனவே
சகசநிலைகாட்டினை சுகாதீதநிலயந்
தனைக்காட்டநாள்செல்லுமோ
காராரவெண்ணரு மனந்தகோடிகணின்று
கானூன்றிமழைபொழிதல்போற்
கால்வீசிமின்னிப் படர்ந்துபரவெளியெலாங்
கம்மியானந்தவெள்ளஞ்
சோராதுபொழியவே கருணையின் முழங்கியே
தொண்டரைக்கூவுகின்ற
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. (அச)

84. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

Thou art the sole Merciful Lord whose boundless mercy streams forth like clouds in myriads of ways and directions and, with flashes of lightning, spreads itself all over the vast expanse of the sky, and does, incessantly, shower down bliss to Thy devotees with the inviting peals of thunder.

Thou wast so much pleased as to disclose to me the picturesque sight of the firmament of the *akas** wherein are made to figure themselves the innumerable worlds *earth* &c., and my etheric *mind* and my subject condition therein. Thou didst also bless me with an uninterrupted state of *mona*† and that of a systematic abstraction in *yoga*.‡

O Benefactor, it should, therefore, be no more considered premature that I could be at once placed in the Highest State of Supremest Bliss.

பேதித்தசமயமோ வொன்றுசொனபடியொன்று
பேசாதுதுறவாகுமே
பேசாதபெரியோர்க ளொருவிதாப்பத்திலுற்
பேசார்கள்பரமகுருவாய்

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* Akas—ether.

† Mona—death of the mind.

‡ Yoga—silent meditation as prescribed by the *yoga-sastra* (yoga science).

போதிக்குமுக்கண்ணுற நேர்மையாய்க்கைக்கொண்டு
    போதிப்பதாச்சதியிலே
போக்குவரவறவின்ப நீக்கமறவசமாப்
    போதப்பதெவளவவனே
சாதித்தசாதனமு மியோகியர்களமதென்று
    சல்லிப்பாரதலாலே
தன்னிலேதானு யயர்ந்தவிடுவேமென்னத்
    தனியிருக்கிடவெனக்கவனே
சோதிக்கமனமாயை தனைவேவிஞலவுடைமை
    சகமாவதெப்படிசொலாய்.
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
    சோதியேசுகவாரியே. (அரு)

85. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

There are multifarious systems of Faith, not one of which agrees with the other. Hence it is that great sages do seclude themselves from the controversial world and set in to observe the vow of continued silence.

And Thou being the Three-eyed Lord Supreme didst think it fit to appear as the Holiest Guru and by a sacred Symbol didst initiate me spiritually. O! Blessed was the consequence which no teaching by word of mouth can produce. Unspeakably most beatific it was, plunging me in the *ananda** of eternity free from rebirth.

O God, the sadhanas resorted to until now, are claimed by the yogins as theirs in a spirit of pride. For this reason, if I should desire to live the life of a recluse and transquillise myself with self-possession, the versatile mind of *maya*† is set to disquiet me and disturb me ‡

O my Master, at this rate I cannot get myself absorbed in Thy Love of Bliss.

அண்டமுடிதன்னிலோ பகிரண்டமதனிலோ
    வலரிமண்டலநடுவிலோ
வன்னிரவியிலோவமிர்த மதிநடுவிலோவன்ப
    ரகமுருகியலர்தூவித்
தெண்டமிடவருமூர்த்தி நிலையிலோதிக்குத்
    திகந்தத்திலோவெளியிலோ
திகழ்விந்துநாதநிலை தன்னிலோவேதாந்த
    சித்தாந்தநிலைதன்னிலோ
கண்டபலபொருளிலோ காணுதநிலையெனக்
    கண்டருளியமதனிலோ
காலமொருமூன்றிலோ பிறவிநிலைதன்னிலோ
    கருவிகரணங்களோயந்த
தொண்டர்களிடத்திலோ நீவீற்றிருப்பது
    தொழும்பனேற்குளவுபுகலாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
    சோதியேசுகவாரியே. (அசு)

86. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! Let me know where Thou wilt be manifest: Either in the summit of this universe or in the universes lying beyond it. Either in the region of the Sun or Agni (fire) or in the cool region of the Moon. Either in or outside the quarters or in the *Akas*. Or can I say that Thou art in the idols worshipped by Thy devotees with flowers with their hearts melting? Art Thou in the vindu the *Pranava* or in the Nâtham (sound)? Or in the Vedanta or Siddhanta? Or in all the visible objects of the world? Shall I say that Thou dost survive the decay of those objects or Thou art both in the Past, Present and Future? Dost Thou present Thyself at Thy creation of this *Prapancha* or in Thy self-controlled devotees who have become absorbed and lost in Thy Divine contemplation.

O my Lord, Thou must *Thyself* become my guide* to seek Thee out.

எந்தநாள்கருணைக் குரித்தாகுநாளெனவு
    மென்னிச்சையமெனைவாட்டுதே
ஏதெனுஞ்சொல்லுவேன் முன்னொடுபின்மலைவுறவு
    மிரங்கலை யாதுபெற்றேன்
பந்தமானதைவிட்ட மெழுகாகியுளமுட்
    பகைத்துப்பகைத்துருகவே
பரமசுகமானது பொறுப்பரியதுயரமாய்ப்
    படருமூச்சிப்பதோ
சிந்தையானதுமறிவை யென்னறிவினறிவான
    தெய்வநீயன்றியுளதோ
சகலமல்லவே யுடைசப்பக்கப்படாதே
    இனையாதிருவடிசெல்லுமோ

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* **Ananda**—bliss; eternal delight.

† **Maya**—matter. Mind is matter—c.f. 39th verse.

‡ The Saint refers in this verse to the Doctrine of Grace and its observance being absolutely necessary for attaining the Highest **Moksha**. Mere knowledge or practice of yoga or mere *mona* of self-possession cannot take us *to The one*, since, *except through His Grace*, we cannot extricate ourselves from the thraldom of or matter. c. f. The Saint's couplet.

"ஆனந்த மானநின்னை [illegible]
மோனந்த [illegible] பராபரமே."

(O The Supreme, the *mukti's* joy gets he.
Who *shall* in *mona* think on none but Thee).

c. f. also verses 36, 41, 42 and notes thereon.

* It is by God's Grace that we can seek Him out. Shvet. Upa. VI, 21. The Sage Shvetasvataram, by the power of his austerity *and the Grace of God*, has verily declared to the most excellent of the four orders, the Supreme holy Brahma, who is adored as all in all by all the Rishis. Mr. Mead's Translation—*but*. "By power of meditation *and b* [illegible] *be God*, therefore Brahm knowing &c. *c. f.* [illegible] Saint Manikkavachakar. (Appealing to His mercy by the help of His Grace.)

சொந்தமாயாண்டநீ யடியார்கள்போலவே
அனுபத்திலாழ்த்தன்முனுறவோ
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே (அஎ)

87. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! O The Allwise, Thou only knowest with what extreme pain of anxiousness do I look forward to the Blessed day of Thy Grace.* I have not yet attained the changeless state of Peace and Happiness. Do Thou at once inspire me with the surest method of getting at it, to which I could readily and wilfully resort Be it either the hard struggle of controlling my mind† and liquidising *it* to the state of inflamed bees-wax; or be it the senseless state of swooning often times.

O The Intelligence of my intelligence, Thou knowest my sincere belief in Thee and Thee alone as the Sole Lord without a Second. ‡

O my Grand Master, how uncertain and transient is my body! Let my voyage be done while it is sound. How can a wrecked ship be successfully steered through? Is it my lot still to be kept in bondage of *this* life?

எந்நாளுமுடலிலே யுயிராமுனைப்போ
லிருக்கவிலையோமனதெனு
மியானுமென்னட்பாம் பிராணனுமெமைச்சடம
தென்றுனைச்சித்தென்றுமே.
பன்னாளிலொருவனே பிரித்தானதைக்கேட்ட
வன்றுமுதலின்றுவரையு
மதியாமலெமை யடக்கிச்சுருக்கே
யடர்ந்தாசுபண்ணியெங்கள்
முன்னுகண்டென்ன கோட்டைகொண்டாயென்று
மூடமனமிகவுமேச
மூண்டெரியுமனலிட்ட மெழுகாயுளஞ்சருகன்
முறைமையோபதியுயிரஞ்
சொன்னனுநின்னரு ளிரங்கவிலையேயினிச்
சுகமாவருவதெப்படி சொலாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. (அஅ)

88. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! Art Thou not conscious of the reactionary pain caused to me by Thy still with holding Thy Grace from me? Oh, my dull rigid *mind* rails at me in this reproachful language: "Do not myself and my life prana coexist with you "ever since you began to *be* a soul in body? Some one in bygone days began to discriminate us both "as the *object consciousness* from you as the *subject* "*consciousness*. From that moment forward you most "cruelly restrain us and subject us to your strict "and hard control. What have you gained thereby, "O Soul? Shame! and Shame it is to you!" *

O The All-merciful, this puts me to extreme torture and I have simply to wear away like the wax in flames. Is this *all* my worth and desert? In myriads of ways I have been crying for Thy Help. Why hast Thou not yet moved at me? O for the day of rest in *Thy* Supreme Bliss!

எங்குநிறைகின்றபொருள்.

அவனன்றியோரணுவு மசையாதெனும்பெரிய
வாப்தர்மொழியொன்றுகண்டா
லறிவாவதேதுசில வறியாமையேதிவை
யறிந்தார்களறியார்களார்
மௌனமொடிருந்ததா ரென்போலுடம்பெலாம்
வாயாய்ப்பிதற்றுமவரார்
மனதெனவுமொருமாயை யெங்கேயிருந்தவரும்
வன்மையொடிரக்கமெங்கே
புவனம்படைப்பதென் கர்த்த்வியமெவ்விடம்
பூதபேதங்களெவிடம்
பொய்மெயிதமகிதமேல் வருநன்மைதீமையொடு
பொறைபொறுமையுமெவ்விட
மெவர்சிறியரெவர்பெரியரெவருறவரெவர்பகைஞ
ரியாதுமுனையன்றியுண்டோ
விசுபரமிரண்டினு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. (அகூ)

GOD HEAD AS ALL-FILLING INTELLIGENCE.

89. O Thou All-filling Intelligence, the Soul of souls† both in their *bhanda* and *moksha* conditions. Were I to ascertain the true meaning of the sages' great maxim '*not an atom moveth but by Him*,' I

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* c Notes under 86th verse.

† Vide Ashtâ-anga Yoga described under 61st verse.

‡ The Saint alludes to the Sruti "E'kameva-dvithiyam Brahma The monists or idealists construe this to sait their rationalism-theory to mean *without a second*' i.e only one entity and there is nothing else. But why should they drop or miss Brahma" in their interpretation? Because, otherwise, the true. Agamic interpretation One *Brahma* without a second" c "without a Second (*Brahma*)." which supports both reason, argument, logic and experience, will suggest itself at once to them and contradict their own theory of self-made Godship. Pity it is that they don't see that the universally prevalent Doctrine of *Prayer to God* establishes the God to be different from us (souls or prayers) and to be also a Personal God c. not personal like ourselves but able to hear without ears like ours, to see without eyes like ours, to think or will without mind other art like ours &c.

* c. f. the notes to 4th Sutra in Sivagnana Botham (Translation).

† God is the Soul of souls (individuals.) Because, just as a soul's physical body moves as a living thing when the soul is within it and is identified with the soul by being called as 'John' or 'Rama' or 'Krishna' &c., so the whole universe (body, mind and souls or *he, she* and *it*,) moves as a living *whole* when its Soul (God), the Siva Sat united to His Sakti, pervades it (universe) as *such*, and not otherwise. It is then that the Universe or Nature is identified with God (its inner life) and is called God Himself. By ignorance or bigotry or prejudice some persist in saying that God is the universe *in substance i.e.*, essentially In other words, the essence of the God and the essence of the universe are one and the same which is God. This is Pantheism leading to nihilistic idealism or Sûnyam (சூன்யம்.)

should be fully convinced of the sound reasons of these manifestations :—Why are their knowledge and ignorance, the wise and the ignorant ? Some are great yogins of abstract meditation in silence and some who are of my stamp resort to incessant contraversies and exhortations as if born for nothing else. **How to account for** the origin of our mayaic* mind **and its hardness and** softness ? Why was *this* world **created and by** *whom* ? How is the differentiation of **the subtile** elements caused ? How do we talk of virtue and vice—pleasure and pain—good and evil—envy and contentment—forbearance and resistence ? Who are 'great' and who are 'low' ? Who are 'friends and who are 'enemies' ?

Directly or indirectly Thou art the Benevolent *cause* of all.

அன்னேயனேயெனுஞ் சிலசமயமின்னையே
யையாவையாவென்னவே
யலறிடுஞ்சிலசமய மல்லாதுபேய்போல
வலறியேயொன்றுமிலவாய்ப்
பின்னேதுமறியாம லொன்றைவிட்டொன்றைப்
பிதற்றிடுஞ்சிலசமயமே
பேசரியவொளியென்றும் வெளியென்றுநாதாதி
பிறவுமேநிலயமென்றுந்
தன்னேரிலாததோ ரணுவென்றுமூவிதத்
தன்மையாங்காலமென்றுஞ்
சாற்றிடுஞ்சிலசமய மிவையாகிவேறதாய்ச்
சதாஞானவானந்தமா
யென்னேயெனேகருணை விளையாட்டிருந்தவா
றெம்மனோர்புகலவெளிதோ
விகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. (௯0)

90· O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions !

Some systems of faith referring to Thy Female Principle (Arul Sakti) would address Thee 'O mother! O mother'! and some referring to Thy Male Principle (Siva Sat) would cry out 'O Father ! O Father'! While some would be grating like devils in an implacable manner to no purpose or aim of any kind. Some would say that Thou art the indescribable Brightness or Akas. Some assign to Thee the state of Natham (sound)&c. and some, the minuteness of an atom that finds no parallel. Some say that Thou art the three-fold divisions of Time-*Past, Present* and *Future.* *

O ! Thou art and Thou art *not* all these ! O Thou Omniscient Gnana of Bliss, all are Thy noble acts of Benevolence worthy of our esteem and beyond speech.

வேதமுடனாகம புராணமிதிகாச முதல்
வேறுமுளகலைகளெல்லா
மிக்காகவத்துவித துவிதமார்க்கத்தையே
விரிவாயெடுத்துரைக்கு
மேற்றரியதுவிதமே யத்துவிதஞானத்தை
யுண்டுபண்ணு ஞானமாகு
மூகமனுபவவசன மூன்றுக்குமொவ்வுமீ
துபயவாதிகள்சம்மத
மாதலினெனக்கினிச் சரியையாதிகள்பேது
மியாதொன்றுபாவிக்கநா
னதுவாதலாலுன்னை நானென்றுபாவிக்கி
னத்துவிதமார்க்கமுறலா
மேதுபாவித்திடினு மதுவாகிவந்துநின்செ
யெந்தைநீகுறையுமுண்டோ
விகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. (௯௧)

91. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions !

The Vedas and the Agama,† the Itihasa, ‡ the Purana § and other Smritis and schools of religion and philosophy—all invariably preach either the Dvaita or the Advaita doctrines. And the indispensable Dvaita Gnana (Sariya, Kiriya and Yoga) is the sole path or means to the Advaita. This is the truth that can stand or answer to *Sruti* or authority, *argument* and *experience* and as such is acceptable to both Dvaitist and Advaitist.

So I shall only pin myself to the *sadhana* ‖ of Sariya, Kiriya, Yoga and Gnana.

As a matter of fact I do identify myself by *Bhavana* or conception with anything I shall fix my thoughts on, I can therefore be certain of attaining the True Advaita Moksha of becoming one with Thee for ever by *Thy* contemplation alone with no sense of 'I' ¶

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* Mind or Manas is one of the 96 Tatvas and as such is matter called achit *i. e.* non-intelligent thing having no activity except in conjunction with the soul which is distinct from andakaranas *Manas* (*Vide* Tatvas under verse 48) *c. f.* 4th Sutra, Sivagnana Botham (Translation.)

* *c. f.* verses 9 and 68. These 3 verses 9, 68, 90 contain the Vedic Truth 'God is all and not all' ([illegible] ;) hence any attempt to define Him *here* is futile.

† Agama are 28 number (*Vide* the list given Sivagnana Botham)

‡ Itihasa (Mahabharata Ramayana) is spoken of as the 5th Veda *c. f.* note to Vedas in 40th verse.

§ Purâna denotes 18 works treating chiefly of cosmogony and Divine genealogy. They are Skandam &c.

‖ Sadhana—preparation or practice.

¶ This verse (91) explains the Supreme End of Sohambhavana (*i.e.* the Advaita End) holding at the same time the souls different from God and meets with no contradiction which other schools do. *c. f.* verses 36, 41 and 53 and Shvet. Upanishad Part 1, 10.

O! my Benign Father, Thou wilt come and help me in the shape of any thing I would conceive of* and *that and that* alone will be my *Summum Bonum*.

சொல்லானதிற்சற்றும் வாராதபிள்ளையைத்
தொட்டில்வைத்தாட்டியாட்டித்
தொடையினைக்கிள்ளல்போற் சங்கற்பமொன்றிற்
றொடுக்குந்தொடுத்தழிக்கும்
பொல்லாதவாதனை வெழுஞ்சப்தபூமியிடை
போந்தலைசுற்றியாடும்
புருடனிலடங்காத பூவைபோற்றானே
புறம்போந்துசஞ்சரிக்குங்
கல்லோடிரும்புக்கு மிகவன்மைகாட்டிடுங்
ணுறுகேட்டவெல்லாங்
கண்டதாக்காட்டியே யுறுவாசருக்கிந்த்ர
கபடநாடகசாலமோ
மெல்லாமுமவலிந்த மனமாயையேழையா
மென்னாலடக்கவசமோ
இகபரமிரண்டினு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. (௯௨)

92. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions! How can I a poor dependent soul, think of ever controlling my mind *myself*†? Its mayaic nature is extremely turbulent: It would do and undo things with no constancy of purpose. Just like a foolish mother who would now choose to hush up her troublesome child by swinging it in a cradle and again would pinch its thigh and make it more annoying to herself. It (mind) does subject itself to the pains of seven *avasthas* ‡ or conditions of ignorance. It would wander with independence and self-indulgence like a wicked uncontrollable wife. It is sometimes much harder that flint or steel. It would presume to have actually seen whatever could have been only heard of. In short it is capable of all magical arts and hypocrisies.

கண்ணாரநீர்மல்கி யுள்ளநெக்குருகாத
கள்ளனேனானுமோ
கைகுவித்தாடியும் பாடியும்விடாமலே
கண்பனித்தாரைகாட்டி
பண்ணுபஞ்சோதி யப்பாவுனக்கடிமை
யானெனவுமேலெழுந்த
வன்பாகிநாடக நடித்ததோகுறைவில்லை
யகிலமுஞ்சிறிதறியுமேற்
றண்ணருநின்னருளறியாததல்லவே
சற்றேனுமினிதிரங்கிச்
சாசுவதமுத்திநிலை யீதென்றுணர்த்தியே
சச்சநிலைதந்தவேறொன்
றெண்ணுமதுள்ளபடி சுகமாயிருக்கவே
யேழையேற்கருள்செய்கண்டா
மிகபரமிரண்டினு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. (௯௩)

93. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

Though my tears gush forth from my eyes, yet my mind * is not moved and brought under my control. I should therefore be passed for a feigner only. All the same, O Merciful Lord, Thou knowest full well unlike *this* world, that I, taken in with love and devotion to Thee, danced and danced and clamoured 'O Lord! The Heavenly Light! O Father! Myself Thy slave!'

Thou wilt bestow Thy Grace upon me to make me perceive the True Everlasting Mukti of Bliss and *rest* myself *there* in ceaseless *ananda* of total adhesion to none else but Thee.

R. SHANMUGHA MUDALIAR.

(*To be continued*).

"Over both self and that which perisheth the one God rules.
By means of *meditation* and becoming one, in very truth,
"with Him *again and yet again*, at *last* cessation of the whole
creation (maya) comes."

* *c.f.* "Thou Oh! Author of Good' the sole creator of all. Thou, formless, *bearest the same form in all thy infinite variety forms*, just as the *sun* though reflected by 'many' a piece *of water*, is still one and the same. To none therefore but Thee, Oh Lord, I fly for refuge!" -Kasi Khanda of the Skanda Purana. "Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will Know Him Precepts of Ramakrishna Paramahamsa Deva.

† Here the Saint establishes the weakness of Rationalistic theory of the Monists or Idealists and the indispensibility of *God's Grace* souls. A soul cannot get rid of its mala or pasa by itself as it is a universal law of nature that any thing like copper &c. cannot purify itself except by the help extraneous agent like the Alchemist's stone &c.

‡ The phrase in the text is (seven grounds). The 7 avasthas are (1) Bindu Jàgaram, (2) Mel-jagaram, (3) Mahà-jagaram, (4) Jagarasvapnam, (5) Svapnam, (6) Svapna-jàgaram, and (7) Sushupti. They are respectively (1) the stage of God's vivifying of soul's intelligence, (2) the condition in which the soul conscious, (3) Waking state (4) Dreaming the wakeful state, Dream state, (6) Watch dream and (7) Dead sleep. These 7 conditions are real Soul when it is in sakala or wordly state in the course of

* It is indicated here that the invoking of emotional agitations in body is conducive to finally conquering and internalizing the mind towards the Supreme Grace. This occurs when there is the springing up of a "strong and genuine bhakti *i. e., Love and devotion to God*".

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, MAY 1898.

THE NATURE OF THE DIVINE PERSONALITY.

—Satyam Gnanam Anantam Brahma. Tait Up. ii. 1.
'Bliss is Brahman.' Tait Up. iii. 6.
'There is one Rudra only. they do not allow a second—who rules all the worlds by his powers. —Atharva Siras.
'God is Love.'

We begin where we left off in our last; and in discussing the nature of Saguna and Nirguna God, we will discuss the article of the Rev. Father Bartoli on 'God a Personal Being' which appeared in our last two issues, and the Editorial 'God and the Brahman' of the '*Brahmavadin*' of 16th ultimo, and the lecture of Swami Vivekananda, published in the last November number of the same magazine. These two parties occupy positions which seem almost distant as the poles and altogether irreconcileable. The Rev. Father asks, 'Why this mockery? Say with the fool that there is no God: that the existence of God is a sham a bubble, a false show, a cheat, a day dream, a chimera: because an Impersonal God is all this.' The learned Swami on the other hand says "The monistic theory has this merit that it is the nearest to a demonstrable truth in theology we can get. The idea that the Impersonal Being is in nature, and that nature is the evolution of that Impersonal is the nearest that we can get to any truth that is demonstrable, and every conception of God which is partial and little and *Personal* is comparatively not rational." In the editorial on 'God and Brahman,' a novel and a very presumptuous and misleading distinction in the use of the words God and Brahman is attempted, and the article concludes by saying that the worship of God, in all truth and in all love will never lead one to Moksha. "God is for such, and the Brahman is for those whose goal is perfect rest in perfect freedom." The presumption is in supposing that all other religionists except those of our learned brother's ilk do not postulate a Brahman and that their path, not being the 'Soham' path (Paramahamsa) will not lead one to Moksha, and it is also an unwarranted presumption in trying to restrict the use of the word God to what these people were till now calling the lower Brahman or Saguna Brahman or Personal God. The so-called Vedantists have an insidious way of recommending themselves to the favour of other people by bestowing judiciously a panegyric here and a panegyric there and at the same time they try to raise themselves above the shoulders of these others and at the latter's expense. They profess to be full of the milk of human kindness to professors of all creeds and sects and would willingly take them under their folds, what for Only so that these people may see that what they profess to teach is the only true path containing the only truth, and that the other paths are—well—only no paths at all—only it will bring him to the same point of birth and death—containing a so-called—a phenomenal truth. And then what is the truth of these people worth after all. In itself, it is so shaky, or that they maul it so badly in their attempt to please every body that their truth (substance) becomes undistinguishable from untruth (phenomena); and this is exactly what the Swami's Guru, the Paramahamsa, the Mahatman says that the God—the Saguna—the Personal God is Maya or Sakti, indistinguishable as heat from fire and this God, or Maya is as such one with Brahman and so the distinction of Personal and Impersonal God is a distinction without a difference. (*Prabhudda Bharata* p. 109)! ! It will be seen from a reading of the Rev Father's article and from how these words are used in the *Brahmavadin* and the *Prabhudda Bharata* and that all these parties use the word Saguna as fully equivalent to Personal and Nirguna as equivalent to Impersonal Being; and a shade has never crossed these learned people's minds whether such rendering is quite the truth.

In our last we quoted a Swetaswatara Mantra in which the one God is called *Nirguna*. To-day we quote a Gita verse in which God is called Nirguna. "Beginningless, without qualities (Nirguna)—the Supreme Self (Paramatman) Imperishable, though seated in the body, O Kaunteya, worketh not nor is soiled." And the whole of chapters 13 and 14 have to be read to know the precise meanings of Guna, Saguna and Nirguna. Verses 5 to 18 (chap. 14) define and describe the Gunas and their varieties—*Satva*, *Rajas* and *Tamas*. The three Gunas are Prakriti born (14, 5., and 13. 19 , from which are all action, causes and effects (13, 23) and from where are all bodies produced (14·20.) Satva is simply bodily (and mental) purity leading one to the desire of wisdom and bliss, (14·6' wisdom light streameth forth from the *Satvic* Man; and when he dies, he goes to the worlds of the Gods. (Vijnanaloka) and he rises upwards. The *Satvic* Man is still clothed in the material (Prakratic) body and is not yet released from his bonds, a Mukta. He is simply what the world esteems as a wise and great man. On the other hand, *Rajas* engenders passion, engenders thirst for life and is united to action—greed, outgoing energy, undertaking of actions, restlessness, desire—and he is again and again born among people attached to action. *Tamas* engenders ignorance, delusion, sloth Indolence, darkness, negligence & and he is born and enveloped in the vilest qualities. From this Prakriti and the three Gunas born of Prakriti, is distinguished the Purusha * Prakriti is the cause of causes and effects and instruments ; and Purusha is the origin of pleasure and pain *i.e*, experiences or is attached to the qualities guna) born of Prakriti and by this attachment or Pasa undergoes birth and death. So the reason for its undergoing birth and death is its attachment to the Gunas, Satva included. And the only way this Purusha (our *Brahmavadin's Brahman*), the Dweller in the body, can be freed from death unto everlasting life is by crossing over the three Gunas, (14-20) and by realizing that all action and change is the result of the three Gunas, (14-19) and that he himself (Purusha) is actionless or flawless (13-29) and that there is One higher than the three Gunas (Prakriti) (14-19, other than himself, The Highest Purusha, the Paramatman. He who pervadeth and sustaineth the three worlds, the indestructible Ishwara, (15-17), the Spectator, and Permitter, Supporter. Enjoyer, the Maheshwara, and this Beginningless, Nirguna Paramatman cannot perish though he is also seated in the body, as the Purusha Atma is seated and is not attached to the three Gunas of which the bodies are created, and is not tainted nor soiled, as the Purusha was declared to be in verse (19. 20 and 21 of 13th chapter , just as Akasa is not soiled, though present in each and every thing. The Purusha (the *Brahmavadin's Brahman*, and our *Jivatma*) has also to realize to effect his freedom that he and Prakriti are all rooted in this One and proceed from it, (13—30) and though the One is neither rooted in Prakriti nor Purusha, being merely their efficient cause (9—5) ; This one God, the Swetaswatara says, (the passage will bear repetition) is "hid in every Bhuta pervading all, the inner *Atma* of every *atma*, Inspector of all deeds (spectator) in whom every thing dwells, (the support), the Witness, the Pure Intelligence and Nirguna Being ; The Ishwara of Ishwaras, the Maheshwara, the God Supreme of Gods ; the King of Kings the Supreme of the Supreme, the Isa of the Universe." "The eternal of Eternals, the consciousness which every being's conscious contains, who, one, of many the desires dispenses—The cause." "There shines not the sun nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth all things shine after Him ; By Brahman's shining shines all here below." This same Being is described below as the all creator and protector, the refuge of all, who created Brahma himself and taught him his craft. This same Being is described by the Taitiriya Upanishad, as the only true and endless Intelligence, whose head is surely Love, Joy His right wing, Delight his left ; Bliss is very self ; and who is other than the *Atman* whom we know to be also *Sat*, *Chit* and *Ananda*. The Gita expressly speaks of God as being other than Purusha and Prakriti. The Swetaswatara also does the same: The Vedanta sutras, sums up the teaching of the Upanishads beyond all doubt in sutras 17 and 21 of first pada of first chapter and in the preceding sutras, God is described as Love, Intelligence, the-inside-of (antas) of everything, the Light, the Person, The Powerful One It is of Him, it is said by the Mundaka, that He perceives all, knows all, whose penance consists of knowledge ; whom the Swetaswatara and Gita speak of having hands and feet on all sides, eyes and faces on all sides, now this is the God, who is described as the creator, protector and destroyer and the refuge, the truth, the Intelligence, and Love and Bliss, who is described as the supporter and spectator and seer and person and who is declared at the same time to be Nirguna, transcending both Prakriti and Purusha and Gods and Ishwaras. Now we will ask our Reverend Father Bartoli if he will accept this Nirguna Being as the true God or the Saguna God or Ishwara (the lower one referred to in Mantra 7, section vi of Swetaswatara; whom we showed in our table as forming the Sakala Jivas.) And in fact the Personal God whom our learned contributor defines and describes is in fact none other than this Nirguna Being. The Christian ideal of God is also that He is the creator of heaven and earth, the only one Truth and Light and Intelligence and changeless substance who loves and cherishes His creatures and who is the bridge to immortality and who is different from His creatures. The Personal God of the Christian Theology does not mean a Being who undergoes change, is clothed in a material body as ourselves, who is born and dies (though they speak of one incarnation for all time to come) ever and anon, who has eyes and hands senses as we have and whose intelligence and will and power is finite and limited as ours is. Of course we have to point out also, as some have supposed falsely that of the Nirguna Being, even Satchidananda cannot be predicated (if so where is the Being itself and what remains of it at all and all our Reverend Father's denunciations on the Impersonal God will apply even with greater force) that It is not Knowledge (consciousness) and Power (Gnana, Kiriya Swarupam) and that It is not the author of creation and destruction and grace and that this Nirguna God can neither know and love us nor can we love and know Him either All these and more are no doubt stated as an article of faith by the so-called Vedantists but the Editor of the *Light of the East* (a staunch Vedantist) ranks them as gross materialists and atheists; and we have quoted direct texts to show otherwise. Some of these so-called Vedantists also claim to have reached the knowledge of the highest if only when they have learnt to speak of God in the neuter, as 'It,' 'That' and '*Brahman*' and when they regard Him as formless and nameless. Nothing can be a greater delusion than this. This It' of theirs is nothing but Jiva after all and one with the Universe. Says the Swami, "so the whole is the absolute, but within it every particle is in a constant state of flux and change, unchangeable and changeable at the same time, Impersonal and Personal in one. This is our conception of the Universe, of motion and of God and this is what is meant by 'Thou art That.' This may be what the Swami holds as true but this is what we hold to be Pasa and Pasugnanam, Materialism and Anthropomorphism. The Swami glibly enough talks of the *absolute and its particles* and the unchangeable and changeable Brahman. But did he forget the Vedic mantra that God is "partless, actionless and tranquil." And the Swami's guru fitly enough talks of Maya and Brahman to be one. And what is Materialism pray? And then what is this much vaunted attribute of Achala and Nirchala (unchangeability) worth when its every particle is undergoing change? Man is seated and at perfect rest. Yet so many of his muscles and nerves are in the utmost active condition and undergoing change and destruction and the particles of his whole body are also undergoing change, destruction and reconstruction, and his thoughts may wander and wander and create waste in the animal tissues. A pool of water may be at perfect rest but a single breath of wind can cause motion in every particle and we do not call water a stable element; and we do not aspire ourselves to the condition of rest and freedom we described above. This is only a make believe rest and stability. So we must rate the Brahman (unchangeable and changing) of the Swami as only a being, (every chalana being undergoes rest at short or long intervals, out of sheer exhaustion) wilful, inconstant and unstable the mere toy of every passing whim, every passing breath. The Infinite and Limitless God whom the *Brahmavadin* pourtrays in such glowing colours to mislead the credulous few, whose throne is space, and whose Queen is time and who is limitless and infinite as space and time are limitless, must also share a similar ignoble fate. We never thought that we would have to corret our learned brother in regard to such a simple thing as that the very notion of time and space implies both limitation and finiteness. We have no need to turn over big treatises to find authorities this statement. There is lying before us a small and well written pamphlet of Dr Peebles of America, entitled The Soul' In the very opening paragraph, find the following lines, only show what a trite notion it has now become, All beginnings in time and space necessarily have their endings. A creature which has its beginning time incapable of perpetuating itself or of being perpetuated through eternity. A line projected from a point in space has a further limit which no logic can carry to infinity. We have on another occasion pointed out that Infinite space and limitless time are contradictions in words. The absolute can never involve itself in space and time. If it does there use of calling the absolute and unconditioned. And our brother is quite right in saying that Knowledge of This Brahman is only a misnomer (a myth we should say). Then again (in same page 587), our brother says that the Brahman (It) is 'formless for all forms imply a boundary' Vainest of delusions But does fromlessness imply no boundary? So many things in nature are invisible and have no form. If by formless is meant unextended, such as mind &c., we know mind as a product of Maya is also limited. But by formless they generally mean Arupi,' 'invisible and visibility is no great attribute after all, as matter can also be formless and invisible. We have elsewhere pointed out the mistake of taking Form and formless as being respectively equivalent to Personal and Impersonal. To deny to God that he can take form is to deny his Omnipotence and limit his nature. The distinction is from our stand point. When we begin to identify him with anything we can know from the lowest tatwa to ourselves (A'tma), then this is Anthropomorphic. The distinction does not rest on calling the supreme, as '*Siva*,' or '*Sivah*' or '*Sivam*.' 'He.' 'She' or 'It.'(.)God has form. The Srutis declare so. God is formless, so also the Srutis say. He has form and has no form. This is because, his body is not formed of matter but is pure Chit, or Intelligence It is when we make God enter a material body, and say that he is born and dies, then it is we blaspheme Him and humanize Him and our conception becomes Anthropomorphic. Some of the so-called Vedantists who are unable to distinguish between what constitutes God's real nature and Anthropomorphism and Hindu symbolism mistake the ideal of God according to Saiva Siddhanta. Do they care to understand why when describing God, they say He is neither male nor female nor neuter, neither he, she nor it, neither Rupi, Arupi nor Ruparupi, and yet when they address God, He is called, Siva, Sivah or Sivam, 'Rupam Krishna Pingalam,' and worshipped as the invisible air and Akas. Professor Max Muller points out how with bewildering perplexity the gender varies frequently from the masculine to the neuter in the Swetaswatara. Well, in the passage 'it has feet and hands everywhere,' if the neuter Brahman can have feet, why could not the Being with the feet &c. be described as He also. We describe all inanimate creation as it, and when we proceed to call the Supreme as It also, we transcend from Saguna to Nirguna !!! We have already cautioned against mistaking the Sakti of the Saiva Siddhanta to be Maya. It is this mistake that has been the fruitful source of all the degradation and vice of the northern *Vamachara*. This Sakti is called most frequently in Tamil '*Arul Sakti*' (God's manifestation as Love or Grace) and the greatness of this '*Arul*' is thus beautifully described by Thirumular.—

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* In page 582. *Brahmavadin*. Purusha, Brahman, and Spirit are called synonymous terms. In page 247. Mr. Mahadeva Sastri's Gita translation. Sankara says. Purusha, Jiva. Ksnetrajna, Bhokta. are all synonymous terms. So Brahman and Jiva are synonymous !

" அருளெங்குமானவளவையறியார்
அருளானந்தாரமுதானதுந்தேரார்
அருளின்சூக்குமத்ததிக்கிருத்தியமுன்னோர்
அருளெங்குங்கண்ணானதாரறிவாரே."

"Who knows the Power of this Arul by which Omnipresence is secured?
Who understands that this Love transmuted Herself into tasteful ambrosia?
Who thinks that this Love permeates subtiley the five great operations (Panchakritya)?
Who knows that this Love has eyes on all sides (is Omniscient.)?"

அருளிற் பிறந்திட் டருளில் வளர்ந்திட்டு
அருளி லழிந்திழைப் பாறி, மறைந்திட்டு,
அருளான வானந்தத் தாரமுதூட்டி
அருளாலென்னந்தி அகம்புகுந்தானே.

Born in Love, Bred up in Love.
Changing, and resting in Love
Fed in the Supreme ambrosia like Love
The Nandi entered me as Love."

He says elsewhere that none knows that Love and God are the same. To go and identify this Supreme Love of God, which, like the emerald, covers everything with Her own Love and imparts to each and every one its own peculiar beauty and power and grace and will, to Maya, which like darkness plunges everything into ignorance death is real blasphemy and prostitution indeed. We will stop here the discussion so far as the Saguna and Nirguna is concerned and glance at the controversy as regards Personal and Impersonal God It is not very easy to get at the precise definition of these terms and the quarrel seems to be more often a quarrel over words. One author for instance says that by Personality is implied and involved mortality, corporeality (material,) human volitionality. Another says that personality involves limitation. Is this so, and is this the proper conotation and denotation of the word? If so, no body need pause that God cannot be personal. But eminent men like Emerson and others say that it does not mean any-such thing. To quote again Dr. Peebles, "Personality in its common and outward acceptation is usually associated with appearance and outward character; but such writers as Emerson, James Freeman Clarke, Frohschammer, Elisha Mulford, Lotze etc. Personality has a far deeper meaning. The Latins used *Person* to signify personating, counterfeiting or wearing a mask. But Personality in the sense in which Emerson employs it signifies *true Being both concrete and spiritual*. It alone is original Being. It is not limited. Personality is that universal element that pervades every human soul and which is at once its continent and fount of Being. Distinction from others and limitation by them results from Individuality not Personality Personality therefore pertains to the substance of the soul and individuality to its form." And the Rev. J. Iverach also controverts very ably in his work. 'Is God knowable' the idea of Personality as at first stated, and argues also that to say that the absolute and the unconditioned Being is Personal is not a contradiction in terms such as a round square but that it will be true as when we say a white or crimson square. "When we speak of the absolute we speak of it as a predicate of Pure Being, and what we mean simply, is that the absolute is complete in itself; it has no conditions save the conditions contained in itself.' When we speak of personality we ascribe to it being, regarded as pure spiritual being; and we simply mean that absolute personal being is and must be self conscious, rational and ethical; must answer to the idea of spirit. Why may not the absolute Being be self-conscious? To deny this to Him would be to deny to Him one of the perfections which even finite beings may have? And Saint Meikanda Deva asked the same question several centuries before—(Sivagnabotham, XI-Sutra 1-*b* And our Saint Thirumular also states the question in similar terms.

நானறிந்தன்றே யிருக்கின்ற தீசனை
வானறிந்தாரறியாது மயங்கினர்
ஊனறிந்துள்ளேயுயிர்க்கின்றவொண்சுடர்
தானறியான்பின்னையாரறிவாரே ?

That day I knew my God; the same was not understood by the Devas. The Bright Effulgence lighting *inside of* my body and soul, it is said, does not know. *Who else can know then!*

We will stop here for the present. We accept the view of Personality as set forth by Emerson and others, in which case we must reject the notion of an impersonal, unintelligent and unconscious, unknown and unknowable, unloveable and unloving nothing. The Christians and Mahomedans (there are some Sagunavadis among them also have no need to fall shy of the Nirguna conception, though the Ramanujas, and Madhwas whose God being identified with Prakriti itself Vasudeva Para Prakriti) can never rise above the Saguna Satvic conception. Some of the Vedantists halting between two stools contrive to fall most miserably and their view of a God, both Nirguna, Saguna, Personal and Impersonal is what we have no good language to describe. None need be ashamed to proclaim truth if it is truth. Why undertake the trouble of praising Krishna and his teaching to the skies, to say after all that Krishna (the late Mr. T. Subba Row stated more plainly that he cannot be the incarnation of the absolute) is only for such who wish to be born again and again and who consider the service of God as their Highest Felicity and Brahman is for those whose gool is perfect rest in freedom. These very people will raise a howl if the Saiva were to state the same truth, which by the way was stated long ago by Sri Krishna himself, that worship of Siva or Sivam alone would secure Sayujya (Moksha) and the worship of other Gods (Ishwaras, Brahma, Vishnu Rudra &c.) would only secure their respective worlds (Pada). There are some more questions which arise out of this discussion and we reserve them for a future occasion.

THE POETS OF THE TAMIL LANDS.

(*From the Asiatic Quarterly Review.*)

KABILAR AND HIS FRIEND VELPARI.

I. HISTORICAL GLIMPSES.

Of this renowned poet of Tamil antiquity much is said, written, and (more or less) believed, but little is really ascertained. His *Agaval* in some shape or other is familar to every one, but no one knows the exact germ from which it has grown. In the *Purra-nanurru* thirty of his poems are found, of which we shall give some account. He is especially renowned as the intimate and faithful friend of King Pari. His contemporaries are said to have been the Madura bards *Nakkiranàr* and *Paranar*. The name KABILAR is very celebrated in Sanskrit tradition. It is a name of Vishnu, and means "the tawny-coloured one," as Vishnu was dark, and Kabilar (probably, from the account of his parentage may have been so likewise. The founder of the Sankhya philosophy was also called by this name, and was supposed to be an incarnation of the deity. In these poems he is referred to by other poets with profoundest respect as the "Brahman of unspotted learning" (126); as Kabilar, who in rapid verse poured forth poetry full of varied lore correct of speech, of far extended praise" (53); and as 'Kabilar whose tongue never uttered falsehood" (174).

In one of his pieces (106) there is a remarkable idea:

> "Our God whate'er his worshippers devout can find to bring:
> Accepts; rejects not wreath of commonest flowers;—
> So Pari though folks ignorant and mean draw near
> As suppliants, bestows on all his liberal gifts."

We shall see that Avvai was supposed to be his sister. This does not seem probable, or even possible; but there is something in his verses that reminds one forcibly of her. They seem both of them to have had strong practical good sense, and a very genial way of looking at life. I could almost fancy them brother and sister.

He wrote in praise of several kings, for it was as a wandering minstrel that he chiefly gained his livelihood. One of these chieftains ruled over the Sera kingdom, and was called Seraman-kadumko-Variyathan. He is said to have rewarded him with large treasures and much land. This king one day, taking his hand and feeling it, asked him, "Why is your hand so soft?" The answer was a lyric of nineteen lines (14).

> "O brave king, urging on your war elephants, you have broken down the strongholds of your foe; with well-wrought iron goad you have driven them on to bear the brunt of the fierce fight; you have guided your charger over the moat and fortifications of your enemies' citadel; riding on stately chariot; your side bearing the quiver, you have bent your bow, and shot forth deadly arrows; and on suppliants have you with liberal hand bestowed your gifts. Thus strong and mighty is your broad hand that reaches to your foot!* We know no other toil than the eating of savoury curry and rice prepared by your beneficence amidst rich perfumes; and so, mighty one, who art like the conquering Murugan, our hands are soft!"

Another of his pieces on the same king is somewhat hyperbolical (8)

> "O Sun, thou canst not rival Seralathan whom all obey, who brooks no rival, who bestows lavish gifts, who is the lord of conquering hosts; for thou must bide thy time to shine, dost turn thy back at eventide, dost change thy place from hour to hour, dost hide thyself behind the hills, dost only in the day season shine in the broad expanse of heaven."

2. PARI.

But the best of his songs are connected with Pari, who was a very celebrated king of the south, always enumerated among the seven most liberal of the later petty rulers in South India.

The following is at least picturesque.

PARI'S MOUNTAIN HOME. (P. N. N. 109.)

"Sad indeed is Pàri's mountain home!
Though ye three Kings with sound of dreaded drum besiege,
Untill'd four kinds of produce rich it bears.
And first, the *bamboo** with its tiny leaf yields rice-like grain.
The second is the *jack-fruit's*† sweet and pulpy store;
The third, the root of the rich *valli's*‡ creeping plant;
The fourth, *honey* dripping were squirrels leap
From tree to tree on the long line of lofty hills,
His mount soars like the sky. The brooks
That murmer on their slopes are bright as stars of heaven.
Though ye had elephants to tie to every tree,
And chariots covering every field,
By valour shall ye ne'er obtain the hill!
No sword shall gain the prize!
I know the way to win his hill from him;
Take ye the tiny lute, and sing sweet songs,—
Maidens with wealth of fragrant locks,—
Come but with dance and song, you'll gain the country all
and every hill!"

This chieftain's fortress was on a hill called *Parrambu* (109), and he held 300 villages around it; but so great was his generosity that he left himself at length nothing but his fortress (110) § The three kings, the Pandian, the Soran, and the Seran, whom he had often defeated in battle, besieged his fortress, but were unable to take it. It is said that they slew him with guile, but the particulars are not transmitted to us. It rather seems probable that he became an ascetic, and died "in the north." He had two daughters who are among the Singers of the time. Pari himself was no mean poet. His death left the Princesses, who were very young and unmarried, entirely dependent upon their late father's friend and minstrel *Kabilar*, a number of whose songs relating to his beloved master are contained in this collection.

The following is one of them, which gives a true picture of Pari's hill (105):

> "O bright-browed damsel! thou shalt obtain ornaments of ruddy gold, if thou go to Pari to sing his praise: he is more propitious than the streams that from the peaks of the chain of hills that rise like the steps of a *bamboo* ladder, flow down through the channel of the broad fields that receive the mountain torrent, that never dries up, whether it rain or no; while the cool drops fall refreshing on the young lily flowers with their expanded leaves, around which the beetles hum."

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* This is a favourite expression in these lyrics. It is a commendation of a king that standing upright he can touch at least his knee, some say his ankles, with the tips of his fingers! This is said to have been the case with the great *Sivaji*. It would almost point to a descent from the far-famed ancestral ape!

* The *Bambusa Arundinacea* yields a seed which is sometimes eaten instead of rice.

† The fruit of the *Artocarpus integrifolia* is largely eaten. The seeds when parched and pounded make a kind of flour.

‡ *Dioscorea.* The yam, or sweet potato.

§ A curious tradition says that he gave a chariot to the Jessamine Mullai: *Jasminum Trichotomum*, or "November flower" (Pp. III, 88); but what this precisely signifies no one seems to know. I rather infer that it was some female minstrel of the name.

The wonderful simple pathos of some of the hymns that refer to Pari, his daughters, and his hill is very remarkable, but much of their grace must disappear in any attempt at translation. In all accounts of Pari his liberality is especially mentioned. He literally gave away everything,—every acre of his land, and every village and this gives us an idea of the effect produced upon these simple mountain warrior chiefs by the music and verse of the trained bards that came as mendicants, attended by multitudes of their dependants and kinsfolk, like swarms of locusts spreading over the hills. In one song (109) Kabilar says of Pari that nothing could ever be extracted from him by war, but that minstrels might sing away from him all that he possessed.

> "O ye that would grow rich by Pari's spoils,
> Away with swords and spears! Tune your sweet lutes!"

These minstrels who travelled in what might almost be called predatory bands, amused and diversified the life of these hill chieftains, when they were not engaged in marauding expeditions. The circumstances are not at all unlike those depicted in some of Sir Walter Scott's Ballads. The history of Pari shows moreover how the ruin of at least one simple minded, brave, but too impressible, chieftain was brought about. He (and it was no isolated case) gave away the villages upon which his revenues depended, and gradually became the lord of only a hill capped with a fortress, and surrounded by a forest where scanty cultivation alone was possible. It is, in one way, very sad to see these old hills desolate; but some of them are now pleasant health resorts for weary English folk.

Once only do we catch a glimpse of Kabilar after the death of his friend Pari and the settlement of his daughters. It may be remarked by the way that he found great difficulty in obtaining a suitable home for the orphans (comp. 200-202). Their desolation finds beautiful expression in some of the songs. In the 236th lyric we find that the poet had made his way "to the north," that is (as I understand it), he had become an ascetic and perhaps he had retired there to end his life by a voluntary death. At any rate he went there to die, and that this is his "Swan-Song":

KABILAR'S LAST SONG.

> O Pari, rich in gifts; lord of the hills where fruits hang on the trees,
> While herds of antelopes feed on them, and woodmen armed with bows join the repast:
> Thou hast not faithful proved to friendship's bond that joined us two.
> It seems as though at last thou hatedst me.
> Through all those years thou wert my helper true, and yet
> In death thou wouldst not take me with thee; left me behind!
> By this desertion seems thy friendship incomplete.
> Here in this birth we meet no more, nor joy
> As we were wont; but in another birth
> I look that lofty fate shall join us once again.
> And I shall see thee yet, nor lose the vision ever more

3. THE MYTH AND THE AGAVAL

Beyond these glimpses Kabilar's history seems to be almost entirely fabulous, but the legends are bits of Tamil story, one with which the student of Tamil should be acquainted, being closely connected with the mythic histories of *Tiru-Valluvar* and *Avvai*. It is said that in the time of Ukkira-Peru-Varuthiyar, King of Madura, there was a Brahman of the Sora land called *Pagavan*, who took to him as wife a woman of the lowest caste called *Athi* of *Karur*. To her he was faithful, and they had four daughters and three sons. They led a wandering life. The father seems to have been a mendicant. In each place where a child was born it was abandoned, sometimes in the jungle, sometimes in the precincts of a sacred shrine; but strange to say, each infant when deserted, opened its mouth and, inspired by the divinity, sang a quatrain of classic Tamil to comfort the mother. These may be read in the ordinary mythic histories of the great author of the *Kurral*, who himself was the sixth of the wonderful family, of which *Avviyar* or *Avvai*, was the second child, and Kabilar the seventh. The names of the others have no interest for us. The verse that the infant Kabilar then sung must take precedence of his other works. It runs thus:

> Who from the womb till now hath kept,
> Hath He then failed, or passed away to lands unknown?
> Or hath His love unheeding slept?
> O mother say or wakes it like thine

The story goes on to say that when he was of to be invested with the sacred thread worn by Brahmans, the headmen of the village remonstrated, declaring that he was of low caste. The tradition that he then came forward, and sang the [illegible] which under the name of "Agaval" is exceedingly celebrated throughout the Tamil country [illegible] Its style [illegible] to indicate that it was composed at [illegible] much later period; but no Tamil man will listen to any doubt of its genuineness. The *Agaval* [illegible] a song of loose metrical composition, intended to be sung to the accompaniment of a lute. This "*Agaval* of Kabilar" is throughout a vehement protest against many ideas current among the people of the South. We give a rough translation, somewhat condensed, of this remarkable composition, which every student of Tamil should read carefully.

Kabilar's Agaval.

I.

When we explore the precious things of wondrous worth contain'd
In this vast world, by the "Four-faced"[*] framed
Was the male first? the female first? or was the sexless thing the first?
Were constellations, or the planets first? Was good or evil first?
Is wealth the thing most excellent, or knowledge?
Is the vast and ancient globe appearance or creation?
Is all organic being natural, or made?
Do men die off through lapse of time? Is death a fiction too?
Will evil's poison die, or still undying spread?
When sentient man dies off, the five-fold world of sense,
What will it do? Whither will it depart?
O men of might, if you perform rare penances
Will you some other body gain? or will your own body bide?
When you eat is't the body eats, or is't the "Life"?[†]

II.

O men of the world, O men of the world!
With my tongue as the stick, and mouth as the drum, I sound out my teaching.
List to my words, list to my words!
To men life's period goes not beyond a hundred years;
Fifty of these are spent in night and sleep;
Five pass away in dependent childhood;
And three times five in aimless youth;—
Seventy are gone, THIRTY remain!
And of these
Some days are days of pleasure;
Some days are days of affliction!
Wealth is like a swelling stream; that stream's
Crumbling back is youth. A tree
Upon that bank, so unstable, is your joyous lifetime!

III.

One thing only should ye do; that one thing
Should be good alone that one good thing
This very day should ye do; this day's
Present hour should he do it but still
"To-morrow "to-morrow," if he say
Ye know not the fated day of death's approach.
Ye know not the number of the days fate hath assigned to each!
Death will come, it may be any hour.
Then should he meet that Lord of Death.
With courteous words, he won't depart; offer him wealth, he won't depart;
Bid him begone, he won't depart let friends throng round, he won't depart!
He won't leave you because you are good. He won't pity your poverty.
He won't leave you because you are bad; he won't respect your wealth.
He won't delay one instant, he is fierce of eye.
He will carry away your "life"; the body he bears not off.

IV.

Why wail ye poor mortals?
Is it for the "life" lost, or for the body lost?
Should ye say, "We wail for the 'life' lost,"
The body ye saw not erewhile, and ye see not again.
The body that hath lost its life they drag as a thief caught in the theft,
They bind the feet, they bind the hands,
They strip off the garments, and tie the waist-cloth,
They kindle fire in the burning-ground,
They burn it to ashes, plunge in the stream,
There go your kindred and wail with anguished minds,
Shall we call this folly? or deem it sense?

V.

O ye Brahmans, hear me when I speak,
When they put you here as dead[*]
You utter many made-up *mantras;* and then
When their sons put food before you
Do the dead return afflicted with hunger?
Do they stretch out hands and stand? Has any seen it so?
By the food that was eaten whose hunger was assuaged?

VI.

The Ottiyars, the Outcastes, the Huns, the Singhalese,
The Moors with slender forms, the Greeks,[†] the Chinese,
All these dwellers in many lands have no Brahmans!
As if an elder creation, with customs diverse,
Ye have appointed in this land your fourfold caste,
With the ordinance that some should be high, and some should be low.
A bullock and a buffalo are species diverse in birth
Has any one known that these have joined to from some mingled race?
But in the human race all are one caste;
Only two species midst the castes ye find:
The male and female, and from these proceeds a kindred race
In whatever land ye sow whatever seed
In that land that selfsame seed springs up.
No seed produces diverse plants.
Brahmans are the fathers, outcaste women are mothers,
Still the children are they not Brahmans too?
The buffalo and bullock are diverse to the eye.
Is there such difference in men? Have you so seen it?
In length of days, limbs, body form and skill
Doth any difference of varying caste appear?
If from the south an outcaste northward goes
He may become a Brahman skilled in Vedic lore.
A Brahman from the northern land if to the south he make his way
May change his mode of life, and straight an outcaste may become.

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[*] *Brahma* the Demiurge.

[†] "Life, breath, spirit, soul.

[*] "To do offices for the dead."

[†] *Greeks*, 56.

VII.

Howe'er that be--
Brahma, who from the mudborn lotus sprang,
Was sire to Vasishtha, and the mother was a dancing-girl,[*]
Vaishtha took a low-caste maiden; *Caktiyar* was their son.
Caktiyar took to him an outcaste maid; their son was
Paracarar.
Paracarar wedded a fisher-girl: their son was Vyasar.
These four chanted the sacred writings, and were great;
Renowned ascetics they became, clothed with illustrious praise.

VIII.

In Karur's city great a sage for penitence renowned,
Great *Pagavan*, wedded a low-caste maiden large of eye,
And *Athi* was her name. Her son was I myself,
And *Kabiler* my name. You ask who were
My brothers and my sisters: brothers were three, and sisters
four.
In brief I'll tell you how we all grew up.
In *Uttukadu*, in a washerman's hut, *Uppai* was reared.
In Kaviri-pum-pattinam's[†] suburb, where they toddy sell,
In dwelling of some worthy folk was *Urruvai* brought up.
In suburb where dwell those who make lute-strings
In minstrel's home was *Arvai* nourished.
In dwelling of a chief of hillmen, on slope of a great hill.
Mid millet harvests rich *Valli* was nurtured.
In Tondai land, in *Mayilai* for Tamil lore renowned,
By *pariahs* was Valluvar brought up.
In *Vanji* girt with groves where beetles hum, mid opening
flowers,
By *Athigan* was Athigaman sustained.
In *Arur* where copious waters flow a down the crags,
In *Brahman's* house I found my home.
Doth the rain fall only on a chosen few?
Doth the wind passing over some, refresh a chosen few?
Doth the mighty earth say of some, "I will not bear them"?
Doth the radiant sun say of some, "I will not warn them"?
Is food found for higher castes in the cultivated lands?
And for the lower castes in the wilderness?
Does wealth or poverty or gain of pious acts, or death come
otherwise upon this earth to some?
Caste is but one. Family is but one.
Death is but one. Birth is but one.
The Godhead worshipped is but one.

IX.

Therefore, transgress ye not the words the ancients spake.
Each day give ye to them who ask of you.
Shun meanness, under. theft. Bide in the way of virtue that
abides.
Say not this teaching's false.
But tell me foolish ones, can accident of birth confer?
What excellence and virtue can impart?[‡]

G. U. POPE, M. ., D.D.

THE MADRAS UNIVERSITY AND THE SANSKRIT ALPHABET.

The Madras University following the example of the other Indian Universities has adopted Devanagiri alphabet for Sanskrit and insists upon Sanskrit being brought up in that alphabet, which however prevails only in the other Presidencies. But from time immemorial that alphabet has been unknown to Southern India where the language has ever been studied in the various vernacular alphabets current in the South. The Telugu, Canarese and Malayalam sections have been studying Sanskrit in their respective alphabets and another alphabet called Nagari seems also to be current in Mysore. The Dravidian alphabets have been so modified as to suit Sanskrit as well. The remodelling of the Dravidian alphabets to suit also Sanskrit seems to have taken place at a very early period and there appear no traces of any other alphabet having been ever in use in the South for study of Sanskrit. The only language that has ever persistently refused to modify its alphabet on the Sanskrit model is Tamil and its Dravidian alphabet which is unsuited to Sanskrit is the ancient alphabet which has come down to us from the time of Agastya. Tamil therefore without interfering with its ancient alphabet framed another alphabet called the Grantha characters for the exclusive purpose of reading and writing Sanskrit. This is the only alphabet in which the Tamilians have ever been known to study Sanskrit.

This persistent adherence to its ancient alphabet even at the sacrifice of much convenience and elegance is quite characteristic of the Tamil population who have with equal tenacity refused to borrow the Sanskrit metrical formulæ for the purpose of explaining the Sanskrit metres which appear to be current in Tamil literature from a very ancient period. But with regard to the latter, there might well be a question even at the end of the Nineteenth century whether there are any Sanskrit metres at all in Tamil as there admittedly are in the three other Dravidian languages though the author of Virasoshyam which seems to be a very ancient book has made a futile attempt to introduce the eight Sanskrit formulæ into the language under however names differing from those prevailing in Sanskrit which attempt has proved totally unsuccessful as those formulæ are known to the Tamil grammarian. But as no attempt has ever been made to explain, or scan, or classify or even name the countless Vrittahs which, on a careful investigation, appear to be divisible not only into ancient and modern Vrittahs but also with regard to their origin, into Tamil, Dravidian and Sanskrit, there might be some excuse for adhering to the ancient metrical formulæ without borrowing from Sanskrit or altering them in conformity with its sister languages. But the introduction of Sanskrit words into the language is openly acknowledged by all and has never been an open question as Sanskrit metres in Tamil might prove to be whenever an investigation is started into their structure and origin; and various are the artifices resorted to by the Tamil writers and sanctioned by the grammarian in expressing Sanskrit words in the language. It rather preferred mutilating, distorting and otherwise changing the Sanskrit words in their passage to Tamil and laying down hard and fast rules as to the forms that Sanskrit words must assume in the inadequate Tamil alphabet, to remodelling its alphabet on the Sanskrit line as its sister languages have done.

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[*] Urvaci: but the myths are variously given. See MUIR. Vol. I

[†] See Pope's Naladiyar, p. 160.

[‡] [Then follow the Review of the Highland Song. Kurinjipattu which has appeared in this Magazine. Ed.]

Sanskrit as studied in the North in Devanagiri seems to have attracted the attention of European scholars who began originally to study the language in that alphabet and their influence in the Madras University very probably accounts for the unmerited preference shown to it over the local alphabets of the South. We don't know what proofs there exist for supposing that Rama and Krishna wrote and studied in that alphabet; beyond the fact that this alphabet has prevailed the North, the prior abode of the Aryans. Devanagiri seems to bear a close resemblance to the local alphabets of the North just the Grantha characters resemble Tamil.

Very strong proofs alone that Devanagiri is the ancient alphabet can justify the University in rejecting the time honored local alphabets and introducing a foreign alphabet unknown to the Pandits of Southern India. If Devanagiri were the ancient alphabet, people would be more likely to appreciate, adopt and perpetuate it on the ground of venerable antiquity than the people of the South yet they are never known to have recognised it, but on the other hand the different sections of Southern India have unanimously ignored it with all their reverence for antiquity and adopted their own and the Tamilians even we the length of framing a new alphabet when they found their own inadequate for Sanskrit. It is not a question of blind custom which can be replaced but the local alphabets have become too deeply associated with the language to be easily interfered with. These are significant facts and require careful consideration in determining the question of the superiority of Devanagiri. None of us ever aspire to become sounder scholars, or achieve greater fame, or exert more enduring influence over Southern India than Sankara, Ramanuja, Nilakanta, Appaya and others and are there proofs that these men ever read or taught Sanskrit in Devanagiri? Have they ever attempted to revive in the South the ancient alphabet prevailing in the North as they have revived their respective Siddhanti Schools of Philosophy? If these learned men have not thought fit to introduce the Northern alphabet, why should the University force it upon the unwilling students of the South. Bombay and other Universities adopt it because it is their alphabet and why should Madras follow it for the sake of mere uniformity if it is not the alphabet prevailing within its jurisdiction. A local Pandit commences to read this alphabet only on his appointment to a School or a College as a Pandit. The difficulties of a grey haired Pandit in learning to read and write an unweildy foreign alphabet must be great and perhaps for years together he is unable to write even after learning to read. These drawbacks are not exposed as the Sanskrit students are not tested by Government Inspectors and Assistant Inspectors who do not generally know Sanskrit.

Professor Monier Williams in the introduction to his Dictionary observes as follows with regard to Sanskrit alphabet. "It is certainly remarkable that the whole Vyakaranam of Panini unlike Greek Grammar appears to ignore written symbols as if Sanskrit was never intended to have any peculiar graphic system of its own. In South India, Sanskrit is written in different characters and the first inscriptions found on rocks are in Pali and Prakrit, not in Sanskrit. They are referred to Buddhist sovereigns who possessed political power in India about 3rd century B. C. *The present form of Nagari is thought to be little older than tenth or eleventh century of our era, the power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present form of Nagari.*"

At first sight the question may seem to be of small moment but judged from the history of the University Sanskrit education in the past, the consequences are far reaching. School and College students have to import books from Bombay and Calcutta and sometimes have to wait for weeks together before they could find out the names of the book-sellers and write to them, while very cheap books in the local alphabets are procurable next doors and perhaps some of them annotated in vernaculars just as they are taught by their Pandits.

If local Sanskrit editions with commentaries are purchased by Sanskrit students, Pandits may come forward and bring out school editions of the books with vernacular annotations excellently suited to students. Not only would Sanskrit Pandits be thereby indirectly patronised but an impetus to Sanskrit study would be given by offering facilities to amateur readers. But as matters now stand, there seems be no touch whatever between the University students and the local Pandits. There are two points standing in the way of the local Pandits helping the Sanskrit students. The 1st is the alphapet which is unknown to the local Pandits and the 2nd is the study of Sanskrit under English annotations. Upon merits we dont object to the latter method as English bears a closer resemblance to the structure of Sanskrit than the vernaculars. But a study of Sanskrit under vernacular annotations is for all practical purposes preferable as such a course would help the student in his after study. But perhaps the method of questioning and answering the Sanskrit papers in English cannot be given up at present though we don't see how the difficulty is insuperable if only proper books by local Pandits are placed in the hands of students from the very beginning instead of Grammars written and Text books annotated in English. But whatever may be said on that point, it is feasible to bring the local Pandits into closer touch with the students by encouraging the latter to purchase local books with local vernacular notes. It is the Sanskrit Pandits that are the least favoured of the vernacular Pandits. We do not mean to impose upon the University the duty of patronising the Sanskrit Pandits but we only desire to afford greater facilities to Sanskrit students and by inducing a larger publication of cheap vernacular edition of classical Sanskrit works, to promote a study of Sanskrit by amateur readers. That the University does exercise some sort of influence over the revival of vernacular study may be seen from the fact that in Tamil several ancient classics quite unconnected with Theology the sole study of the modern Pandit and reader have been lately published under the indirect auspices of the University who prescribe portions therefrom for examinations. No such influence is traceable to Sanskrit literature of the South. Its influence if any passes over to the other Presidencies and local literature and local Pandits have not in the least felt the influence of the University. Sanskrit Pandits derive no sort of support from the University not only because their books are not purchased but they are not in a position to annotate the University Text books which are brought out by men of University education who cannot lay claim to as much profinency in Sanskrit as those who have exclusively denoted their time to it. The Sanskrit alphapet therefore requires the reconsideration of the Senate and unless conclusive proofs are forthcoming, the local alphabets must be restored by the University but if it does not see its way to the abandonment of its favourite alphabet altogether then it might require every student at the Matriculation to know Devanagiri as well. Each student may be required to bring up his own alphabet and as is very likely the case, if Devanagiri is not brought up then he may be tested in that alphabet at the entrance examination.

A Tamil Sanskrit graduate may have the richest legacy of Sanskrit classics in Grantha characters but if he does not know the alphabet they will be of no use to him and may fail to create in him that taste for study which the possession of a good library must induce in a graduate. Theological treatises in Tamil abound with Sanskrit quotations and these are of course printed in Grantha characters and a Sanskrit graduate reading such works will find the quotations unreadable though in his own language. Perhaps all Sanskrit works are procurable in Devanagiri in the other Presidencies but how can we get our Bombay and Calcutta friends to bring out editions of Tamil works with the Sanskrit quotations in Devanagiri? The Sanskrit graduate therefore unless he takes special care outside his college to read the Grantha alphabet can derive no help from the local books nor help his own men with his own productions if any. The new University alphabet is therefore attended with a good many serious consequences as judged from the history of the past and it is doubtful whether at the time of its introduction very serious consideration has been bestowed on the subject and now that the question of the oriental side is under consideration it will not be attended with the full measure of success unless this little change is made in the University Sanskrit.

T. VIRABADRA MUDALIAR, [illegible], B. L.

REVIEWS.

‘THE HINDU HOLY BIBLE.’*

The work before us is a labour of love and none have worked so zealously and unflinchingly and so disinterestedly in the field so long and so well as our friend Mr. S. P. Narasimhalu and the Tamil public owe a load of debt which it can never repay. His works in Tamil, on moral and religious and social and literary topics are manifold and they fill a good portion of our shelf, and many of them we have found of immense use to us. And the present volume containing as it does the cream of the Vedic Philosophy, supported by apt quotations from the Upanishads, on all the various topics, well deserves to take the foremost place in literature of this sort. The preface contains a very good synopsis of the Vedas and some of the principal Upanishads and among the contents of the book are ‘concerning creation of the Universe,’ ‘Purusha Suktam,’ ‘condition of Jivatma,’ and a catechism of the Monistic and dualistic and non-dualistic systems, (Our friend frankly confessed his ignorance of the Siddhanta Philosophy) with a short life of Sankara, Ramanuja and Madhava, ‘nature of God,’ &c. &c. The treatment of the subject is simply unexceptionable and the book is ably written and highly instructive. He lovingly dedicates the book to the country to which he is so proud of belonging, to the Vedas to which he is so deeply indebted and to the memory of his beloved son S. P. Runganadam Nayudu at whose request this work was compiled. Those who know him, will know that these are not empty words and our greatest regret is that one who so well deserves of his country and His God should be submitted to such sore trials in his old age. ‘For whom the Lord loveth, he chasteneth’ is a doctrine believed in by the Hindu and the Christian, and it is our bounden duty to submit to the Supreme Will calmly and patiently. We assure our friend however of our sincere sympathy in his sore bereavement.

‘GNANA THIRATTU.’ †

This is a translation in Tamil of a few of Swami Vivekananda's public lectures and speeches. There is a good deal that is valuable and fresh in the Swami's writings and we are glad that Mr. Nataraja Aiyar has conceived the idea of bringing out these lectures in Tamil and has successfully carried out the same too. The book is very well written and the get up splendid and the price is very cheap being only 4 annas. There is a picture of the Swami a frontispice.

NOTES AND COMMENTS.

We have to thank Dr. J. M. Peebles for a copy of his pamphlet on ‘Soul’ which he has so kindly sent us. His conception of Soul and its relation to God is almost what the Siddhanti would postulate. We will review it more fully in our next. We have already quoted from it largely to-day.

⁂

We were informed that the committee appointed by the University to sit on the question of the Oriental side was to meet after the Easter vacation. We have no subsequent information that it did. It is time they sit and dispose of the matter before the whole thing again sinks into oblivion.

⁂

On this subject, two able contributions have been published from the pens of Professor M. Rangacharya and of Professor K. Sundaraman the latter in the April number of the Journal of Education, during the last two months. There is nothing new in them which we have not already urged in these columns.

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Dr. W. G. King's able and scholary convocation address is also published in the April number of the same journal, and it contains an able defence of the Hindu Science of Medicine.

⁂

We have to acknowledge with thanks the last two numbers of the *Asiatic Quarterly Review* and the last number of the *Indian Magazine and Review*. In the last number of the *Quarterly* Dr. Pope deals with the author of Kural, in his contribution on the Poets of the Tamil Lands. The previous number contained the life of Kabilar and a review of his writings and we gladly extract portion of the same in our present issue with the kind permission of the Editor.

⁂

Asks Swami Abhedananda Yet they will make God finite (Personal) and Infinite (Impersonal) at the same time. *Can there be anything contradictory than finite-Infinite God What thing can be finite and Infinite at the same time?* (*Brahmavadin. p. 619*).

Answers Swami Vivekananda, “So the whole is the Absolute, but within it every particle is in a constant state of flux and change, unchangeable and changeable at the same time, *Impersonal and Personal in one.* (Do. p. 157).

Answers their Guru, *Brahma and Sakti* (*The Impersonal God and the Personal are One* (*Abheda*).” (*P. Bharata p. 103.*)

Says the First Swami, We commit another error when say God created this Universe.” (*Brahmavadin p.621*).

Says *Brahmavadin* (p. 588). We have seen that God is directly concerned with creation. He it is that creates.”

Says the *Swami Abhedananda* again, We see this chair and that table.—Where is the difference between the chair and table? In name and form. Take away the name and form of wood, what remains?

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* Containing the old Testament of Upanishads for the use of Tamil students by S. P Narasimhalu Nayudu, Crescent Press, Coimbatore, 1898.

† By V. Nataraja Aiyer, Lokopakari Press, Madras, 1898.